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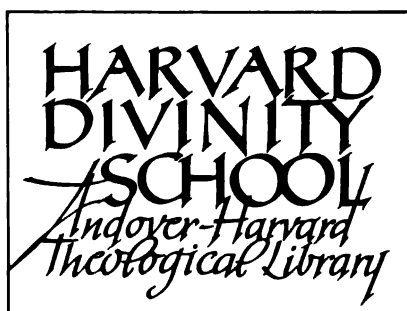
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*The Home and foreign record of the
Presbyterian Church in the United ...*
Presbyterian Church in the U.S.A.

J. W. Aldrich, Jr. Publisher



THE
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HOME AND FOREIGN RECORD
OF THE
PRESBYTERIAN CHURCH

In the United States of America:

BEING

THE ORGAN OF THE BOARDS OF MISSIONS, EDUCATION, FOREIGN MISSIONS,
AND PUBLICATION.

1850.

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RECOMMENDATION OF THE GENERAL ASSEMBLY.

The following action was taken at the General Assembly held in Cincinnati, May, 1850, in regard to the Home and Foreign Record.

Resolved, As the action of the last General Assembly has resulted in the establishment of the "Home and Foreign Record," that paper is hereby recommended, and the ministers and churches are urged to exert themselves to place it in every family, as the organ, indirectly, of the Church, on many important subjects.

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THE HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOL. I.

PHILADELPHIA, JANUARY, 1850.

No. 1.

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* * Papers which have exchanged with the Missionary Chronicle, or Presbyterian Treasury, are requested to address hereafter the "Home and Foreign Record, 265 Chestnut street, Philadelphia."

SPECIAL NOTICE.

The present number is sent to all the subscribers to the Chronicle and Treasury as a specimen of the Record. Those who do not wish to become subscribers will please return this paper, with their name and Post Office endorsed on the margin. Those who do wish it will please forward the subscription.

TERMS, fifty cents a year; in all cases in advance.

✍ All communications to be addressed, *post paid*, to "Home and Foreign Record, 265 Chestnut street, Philadelphia."

TO CORRESPONDENTS.—Several articles for the Miscellaneous pages have been delayed for want of space.

A GOOD EXAMPLE.—The Session of the Franklin street Church, Baltimore, have resolved to order a copy of the Home and Foreign Record for every family in the congregation. The Session of the Second Church of that city also ordered one hundred copies for circulation in that congregation.

THE RECORD.

ITS ORIGIN AND THE PLAN ON WHICH IT IS TO BE CONDUCTED.

A new periodical is herewith introduced to the acquaintance of the reader. It is designed to be the organ of the four Boards of the Presbyterian Church, for diffusing information throughout our Zion as to the operations and wants of these institutions. The Missionary Chronicle has been, heretofore, the organ of the Boards of Foreign Missions and of Missions; and the Presbyterian Treasury the organ of the Board of Education; whilst the Board of Publication, to a limited extent, has made use of both.

It was deemed expedient that there should be but one paper for all the Boards. To this end, the last General Assembly

Resolved,—That a Committee of seven be appointed for the purpose of devising, if possible, some arrangement by which a monthly or weekly periodical, giving important information respecting the Boards of the Church, and sustaining the cause of each of them, shall be published; and that the Secretaries of said Boards be requested to lay before said Committee so much of their respective reports as relates to periodicals, or to give such other information on the subject as may be in their possession." Rev. Drs. J. W. Alexander, John M. Krebs, H. A. Boardman, C. Van Rensselaer, Rev. Messrs. S. I. Prime and T. L. Janeway, and Walter Lowrie and Wm. S. Martien, Esqs., were appointed a Committee under the foregoing resolution.

The action of this Committee was submitted to a joint meeting of the Boards of Missions, Education and Publication, held in this city, and the following plan adopted.

1. *Resolved*—That in the place of the Missionary Chronicle and Presbyterian Treasury, the Boards be requested to issue, as their joint organ, on or near the first day of January, 1850, a monthly periodical of sixteen pages, of the size and form of the Missionary Chronicle and Presbyterian Treasury.

2. *Resolved*—That the name and style of the new paper shall be, The Home and Foreign Record of the Presbyterian Church in the United States of America, and that it shall be made up of matter relating to the Boards in the following general proportions, viz., Foreign Missions five pages, Domestic Missions four pages, Education four pages, Publication three pages; with the understanding, however, that each Board shall give up one quarter of a page for miscellaneous matter, making at least one page in all. And that in addition to this, each of the Philadelphia Boards shall give up a whole page once in three months in rotation, for an ecclesiastical record, and for general religious intelligence.

3. *Resolved*—That the order in which the Boards shall occupy the pages of the paper, shall be according to the seniority of their organization; but this order shall be varied monthly, so that each Board shall occupy the first pages three times in each year. Each Board having the exclusive right to furnish the matter for, and edit its own department.

4. *Resolved*—That each Board be allowed to issue an extra whenever it is deemed necessary, provided the expenses of the same be paid by the Board issuing it.

5. *Resolved*—That each Board bear their proportion of the expenses, and receive their proportion of the profits of the paper.

6. *Resolved*—That each Board be requested to furnish for the paper wood cuts, or illustrated matter, such as plans of churches and school-houses, representations of heathen customs, maps, &c.

7. *Resolved*—The terms of the paper shall be *fifty cents* per year, (payable in advance;) but it shall be sent to all the ministers, licentiates and candidates for the ministry in the Presbyterian Church, free of charge.

8. *Resolved*—A printed cover, if it does not increase postage, shall go out with each number, to be occupied as an advertising sheet.

9. *Resolved*—A pamphlet edition of the same matter shall be issued monthly, at one dollar per year, on the same plan that the pamphlet edition of the Missionary Chronicle is now issued.

10. *Resolved*—The office of Publication shall be at the Publication House in the city of Philadelphia, and all matters connected with the printing, mailing, distribution, and correspondence of the paper, shall be under the direction of the Board of Publication.

11. *Resolved*—That the agents of the Board, and the ministers and ruling elders of the Church, be requested to act as agents for this paper, in order that it may be put into general circulation.

The Board of Foreign Missions not having been represented at this meeting, the above scheme, at their suggestion, has been slightly modified, but still remains essentially that according to which the paper will be conducted.

It will at once be seen that such a periodical as the Record is designed to be, may prove of vast importance. Its success would greatly contribute to the prosperity of the Boards and the intelligence and efficiency of the church. No Christian at this day and in this land can fully and faithfully meet his obligations to the church and to the world, who is without information as to what is demanded, and what is doing for the extension of the kingdom of Christ. Connected, as this paper will be, with the Boards and the churches, as a channel of communication between them, and having special reference to our own denominational operations, it is of peculiar importance that it should have an extensive circulation. It should be found in every Presbyterian family. Pastors, elders, and private members are earnestly requested to use their efforts to secure and forward a large subscription list, that the "Home and Foreign Record" may begin at once the important work it was designed by the General Assembly to accomplish.

BOARD OF DOMESTIC MISSIONS

The Office of the Board of Missions is at No. 265 Chestnut street, Philadelphia.

Business Officers of the Board.

Corresponding Secretary—REV. WILLIAM A. McDOWELL, D.D.

Treasurer—WILLIAM D. SNYDER.

Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

LETTERS relating to Missionary appointments, and other operations of the Board, including CHURCH EXTENSION, should be addressed to the Corresponding Secretary.

DONATIONS and SUBSCRIPTIONS should be sent to the Treasurer; or if more convenient, to the following persons:

J. D. WILLIAMS, *Pittsburgh, Pa.*

WILLIAM GARVIN, *Louisville, Ky.*

THOMAS MOODIE, *Columbus, Ohio.*

CHARLES D. DRAKE, *Mission House, New York City.*

CLOTHING.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to WM. D. SNYDER, *Mission Rooms, No. 265 Chestnut street, Philadelphia*, with the name of the Church or individual donor upon it.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain message, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

DOMESTIC MISSIONS.

In the first article of our department of the Record, we present to our ministers and church members, as a *new year's gift*, from a beloved father, some thoughts on "the *magnitude* and *importance* of Domestic Missions." Our desire and prayer to God is, that our valued father may be spared for years to come, to bless the church by his counsels and prayers. But this *may be* his last address in behalf of a cause he greatly loves. Brethren, read it; ponder well what is said, and do, without delay, what God requires of you in this great and important work.

We are inclined to believe that a large proportion of our ministers, as well as the mass of our people, have a limited and very inadequate view of the work intrusted to their Board of Missions. Under this impression we venture to offer, by way of explanation, a few remarks in relation to the *extent* of this work in its *several parts*.

The work is *one*, and its object *one*:—The spread of the gospel through our land, and through our whole land, so far as it is populated. There are, however, in this *one great work*, *distinct departments*; each bearing on the great object, and each requiring large resources to sustain and carry it forward successfully.

The strictly *Missionary Department* regards more immediately our *moral wastes*, where the people are either entirely destitute, or very inadequately supplied with a preached gospel. Such destitutions are found, and on a large scale, in all our States—and more especially in all our new States and almost boundless Territories. The specific object of the Missionary Department, is to supply with a preached gospel the immense mass of our *destitute population*; to send the ministry, and with it, gospel ordinances, to the hitherto neglected portions of our older States, and to the constantly growing and spreading population in our new States and Territories. In such a country as ours, of such vast extent, and where the population increases with such amazing rapidity—this is, of itself, a work of almost inconceivable magnitude, and must of necessity require large resources; and especially at this time, when the Board have so many missions at a great distance, and wholly dependent on them for support. But there is a

2d Department in this work, not less important in many of its bearings, and also requir-

ing large resources to sustain it. It is the *sustentation of Pastors*, in our new and feeble churches. In this work also, the Board is extensively engaged—and the state of things in this country renders such aid essential to the existence of hundreds of churches. The work of pastoral sustentation makes a heavy demand on the resources of the Board. We merely notice, without dwelling on it, a

3d Department in this work, which the experience of several years incontestably proves, has a direct and most important bearing on the success and prosperity of our missionary efforts. It is that of *Church Extension*, or the aiding of small and feeble societies in building houses of worship. The importance of this work to the success of our missionary operations, more especially in our new settlements, can hardly be overrated. To carry forward this work to advantage, requires a much larger amount of funds than the Board have yet received.

From this imperfect sketch of the work of Domestic Missions, it must be evident to every one who reflects, that it is a work of vast extent, requiring large resources, and involving a fearful responsibility.

Brethren, we are commencing a year of deep interest to our country, and to the world. How many of us will live to see its close, we know not. Nor can we foresee the changes that may, and doubtless will take place. But one thing we do know—what we do for the cause of Jesus Christ this year, will have an important influence on the future character and destiny of this country, and of the world. The cause of Domestic Missions calls for immediate, strong and united effort. Work while it is day—the night cometh, in which no man can work.

For the Home and Foreign Record.

MAGNITUDE AND IMPORTANCE OF DOMESTIC MISSIONS.

This subject possesses a *magnitude* and *importance* in this country, which it has not in any other on the globe. This is owing to the extent of the region yet unsettled; to the rapid progress of the wave of population rolling on towards our new territories; and to the increasing multitudes of immigrants, seeking an asylum from poverty and oppression, in our wide-spread country. As the people rush promiscuously into the new settlements as soon as they are open, and do not at first make any provision for

churches and schools, the consequence is, the population is composed of such heterogeneous materials, that compact religious societies cannot speedily be formed, able to support pastors; and therefore, the only method by which the multitude of new settlers can at first be supplied with “the word of life,” is by missionaries, supported chiefly by the old established churches. These missionaries must necessarily extend their labours over a considerable surface and must expect to be subject to all the hardships and privations incident to the first settlement of a territory. They should be men of ardent zeal, unflinching courage, and consummate prudence. It is a great mistake to suppose, that the preachers to the inhabitants on the frontiers may be men of inferior talents. In no department of evangelical labour is more wisdom and more eloquence requisite than in these new settlements. For, as it is the fact, that those who seek these new countries are generally men of more than common shrewdness and energy, so the circumstances of difficulty and peril in which they are placed, have a tendency to call forth all the latent powers of the mind; and the kind of social intercourse which exists in society thus promiscuously thrown together, encourages a degree of freedom of speech and readiness of address, not tolerated among people in older societies, and where custom has established certain rules of order, in the intercourse of the people.

It should be remembered also, that the propagators of dangerous errors choose the new settlements, as the most favourable theatre for disseminating their corrupt opinions, since there they meet with no barriers to the free circulation of their heresies. There the missionary may expect to meet, not only with ignorant fanatics, but with Unitarians, Universalists, Pelagians, Papists, and Deists, and even with downright Atheists. He should therefore be armed with the panoply of God. He should be well grounded in the truth, and well furnished with conclusive arguments for its defence.

It is to be regretted that most of our missionaries are young men, who, however carefully educated, are without experience. But for this there seems to be no remedy, unless our able pastors had zeal enough to lead them to spend a portion of their time in laying the foundation of churches in the new settlements. It would be a good plan for experienced ministers to leave their flocks for a few months under the care of young men, and after spending some time in this self-denying service, return to their people, and let the young men go and occupy the ground which had been in some measure prepared by the labours of their seniors. Much more of this kind of labour was done by the fathers of the Presbyterian Church in this country, than by their sons in our age. Settled pastors were sent by the old Synod, as their records will show, into Virginia, North Carolina, Western Pennsylvania, &c.

But experience is rapidly acquired in the mission field. It is a good school for young ministers: and if they should even return, and settle in the older churches, it is worth much to get a practical knowledge of the true condition and urgent wants of the population in the new territories. No one who has this experience, would for any consideration be without it.

The first regular system for Home Missionary operations adopted by the Synod of Virginia.

The first two years of the writer's ministry were spent in preaching to destitute people. Immediately after the great revival, which extended through nearly all the Presbyterian congregations in Virginia, the Synod of Virginia, just half a century past, adopted a regular system of domestic missionary operations, the first, I believe, formed by any ecclesiastical body in the United States. They were encouraged to enter upon this enterprise, by the number of zealous young preachers whom the revival had brought into the field. Nearly all of these engaged for some time in missionary work, under "*The Commission of Synod*," and were sent, not only to destitute settlements of Presbyterians, but also to counties in which this denomination had never had any footing, and were utterly unknown. The writer mentions these facts in the history of the Presbyterian Church, not only because they are little known out of the bounds of that Synod, but because he can now look back for half a century, and observe the effects of these early missionary operations. These effects, at the time, he would remark, appeared to be inconsiderable and transient, as it related to the great body of the people. But the seed of divine truth was sown in the gospel field, and this was watered by a succession of labourers: and eventually, in many of these fields, a rich harvest has been reaped, and flourishing churches have been gathered, which are now supplied with able, evangelical ministers.

At the period mentioned, the Presbyterians had not a single organized church in any of the cities on tide-water, except in Alexandria, which belonged to another Synod. There was no organized Presbyterian church in Richmond, Petersburg, Norfolk, or Fredericksburgh, in all of which now there are flourishing churches. In some of the large inland towns, there were no Presbyterian churches, where there are now large and flourishing societies. In one county, visited by the first missionaries of the Synod, there was not a Presbyterian family, where now there are two Presbyterian congregations. In another county there were two Presbyterian families, and now there exists a large Presbyterian church, supplied with an able pastor, and including most of the influential families. Many more instances of this kind might be mentioned to show the importance of *Domestic Missions*, but these will serve as a sample. And here,

there is no mere speculation of what *might possibly be effected*, but plain *facts*; facts which have been witnessed in all the southern and western country. By what means did the churches in the Mississippi Valley arise? By missionaries: who went as pioneers, and laid the foundation of churches, so numerous, that they now form a moiety of our whole body; and soon, in all ecclesiastical transactions, will have a preponderating influence. Had it not been for domestic missions, the Presbyterian body would have been comparatively small, and confined principally to the Middle States. And if we had had double the number of faithful, laborious missionaries, the enlargement of our church would have been far greater than we now find it.

A wider field now open to the Presbyterian Church.

And now Providence has opened before us a much wider field than ever before. New States have arisen in regions, until lately, entirely unknown, and are populated with a rapidity, almost incredible. Forty years ago, who would have believed, that Ohio would now number more than a million of inhabitants? And as to Wisconsin, Iowa and Minnesota, the very names had not been heard. And Missouri, Arkansas, and Louisiana, were regions, not thought of as a missionary field, for they were not included in the United States. In former days we never thought of the regions beyond the Mississippi. Now a country rises to our view, as extensive as the whole of the original States of the Union. A country, not only vast in extent, but rich in resources, and blessed with a genial climate. Texas alone is sufficient to furnish employment and support for twenty millions of inhabitants. And this country, so rich in soil and salubrious in climate, is fully open for the reception of missionaries, yea, is importunately calling for them. Already a few efficient labourers have entered in, and have begun successfully to preach the glorious gospel to a hungry people. But what are these in a field so extensive, and so white for the harvest? There ought to be at least twenty additional missionaries in that field alone. But neither the well qualified men, nor the money to support them, is at present within our reach. But let us do what we can.

And behold how the field widens. The Mississippi no longer bounds our horizon, nor even the Rocky Mountains. Our view must be extended to the waters of the Pacific. There, on the shores of the Pacific, already thousands and tens of thousands of our citizens are found, and that which is most needed by them is the gospel. And blessed be God, there already the sound of the gospel trumpet is heard; and the people manifest a willingness to hear. But more preachers and more teachers are needed, and who will go for us?

Presbyterians appear commonly to be much

slower in their motions than most other denominations; and in our new territories, are anticipated by them. But notwithstanding Presbyterians have suffered incalculable loss by this tardiness, a wide and promising field is still open to them. And if ever there was a time, when this denomination have the opportunity of spreading the knowledge of their system of doctrines, and of church order, that time is now present. By vigorous and united exertion, our church has the means of extending her influence to every quarter of the country. She has the organization, the unity, the learning, and the wealth to lay the foundation of the most important institutions in all the new States and Territories in our land.

But let none suppose that we are governed merely by a sectarian spirit; and that our chief end is, to establish and exalt Presbyterianism. Far be this from our minds. We value Presbyterianism only as a means of advancing the kingdom of the Redeemer, and promoting the salvation of souls; and we rejoice in the labours and success of all other denominations, who hold the truth as it is in Jesus, and who are engaged in turning sinners from the error of their ways to the service of the living and true God. The ground is far too extensive to be adequately cultivated by the labours of any one denomination, and we say affectionately to our brethren of other denominations, send as many good missionaries as you can to the destitute, and do all you can to save souls ready to perish.

A word of exhortation to Ministers and Members of the Church.

In the close I would address myself to the ministers and members of the Presbyterian church, knowing that I must soon put off this my tabernacle. Dear brethren, suffer the word of exhortation from an aged minister, now on the confines of another world, whose chief regret on the retrospect of a long life is, that he has done so little, in rescuing immortal souls from impending ruin. His days of active exertion are nearly ended, and he, having now no other means of doing much for this blessed cause, would earnestly and affectionately call upon his younger brethren in the ministry, and those preparing for this sacred office, to "work while it is day;" to *preach the word*, being "instant in season and out of season, reproving, rebuking, and exhorting." How great will be your honour and reward, if, when you appear before the judgment-seat of Christ, you can say, "Here am I and the children thou hast given me." But on the other hand, how dreadful to have the voice of blood, the blood of souls lost through your neglect, sounding in your ears! By the love of a dying Saviour, I entreat you, be in earnest in your exertions to pluck sinners as brands from the burning. And you must not only be zealous, but wise, "wise to win souls." You must have skill to cast the gospel net in the right place,

and so to bait the gospel hook, that sinners may be brought home to God. Deserve the title of "Fishers of men." Be not afraid, my young brethren, to go wherever God in his providence calls you. Go to the heathen; go to Oregon, to California, to the swarming population of our north-western and south-western States. Be ready as good soldiers to endure hardship for Christ. In this warfare, "count not your own lives dear, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus, to testify the gospel of the grace of God."

And now, my Christian brethren of the laity, permit me to remind you of your duty, and of the solemn responsibility that rests upon you. The ministry can accomplish little without your aid. It is yours to supply the means of support for those who give themselves to the ministry of the word. If you suffer your gold and silver to lie useless in your strong-box, or in the bank, when the Lord has need of it, for the support and propagation of the gospel, your riches will be as a canker on your souls, which will eat them, as rust does iron. "Lay not up for yourselves treasures on earth," is a divine precept. They that will be rich, fall into a snare, and many hurtful temptations. Every dollar given to promote the cause of Christ, will yield a rich interest. "Make to yourselves friends of the mammon of unrighteousness." Be liberal to the treasury of the Lord, and you will never repent it. Many should do ten times as much as they have done, and all should double their efforts. And while you give, forget not to pray. Pray without ceasing for the peace and prosperity of the church, and for the conversion of the world.

A. A.

FROM A MISSIONARY IN WESTERN MISSOURI—IMPORTANT MISSIONARY FIELD—CALL FOR GOOD MINISTERS.

This is one of the most important fields in the State, and somewhat difficult to operate in, but I live by faith. We want much a minister to labour in this country. There are some points which should by all means be occupied. There are Presbyterians scattered all through this country. On the other side of the Missouri, there are four vacant churches, anxious to procure the services of a good sound Presbyterian minister, and would give of their substance for his support. The churches in S——, although not in our immediate field, have asked me to urge the Board to use their influence in procuring a pastor for them. They can promise a man, who will be acceptable to them, \$400 in the four churches. There are other points immediately around us, where churches might be organized and built up, but they stand in need of immediate assistance, and are in danger if not supplied. The "fields in this region are indeed white unto the harvest." * * *

ACKNOWLEDGMENT OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of November, 1849.

SYNOD OF ALBANY.

Pky of Troy.—Waterford church to constitute Mrs Hannah Cramer, Mr John House, and the Rev Alexander B Bullions honorary members, 130 25; Lansingburgh ch, of which 50 are from Gerrit Fort, Esq to constitute himself an honorary member, and the balance to constitute Mrs Eleanor Palmer, and Mrs Eliza Underwood honorary members, 175 305 25

Pky of Albany.—First ch Albany N Y (Dr Campbell's) 119 33; Saratoga Springs ch N Y from the following, Mrs C M Beach 20, S E Bushnell 20, G M Davison 10, John Willard 10, E B Stevens 10, Rev A T Chester 10, N B Doe, 10, O L Barbour 5, Joel Ront 5, Mrs Stone 5—others 55. Whole amount 160 979 32

SYNOD OF BUFFALO.

Pky of Buffalo City.—Central church Buffalo. (Dr Lord's) 26 28; Court Street ch, Rochester, N Y, additional, 3 53 29 81

SYNOD OF NEW YORK.

Pky of Hudson.—Deerpark ch 10 25; Scotchtown ch 10 100 25

Pky of North River.—Matteawan ch add'l 25; Newburgh ch 68 26; Marlboro' and West Neighbourhood ch 17 75 111 01

Pky of Bedford.—Croton Falls ch, Thos. R. Lee 50 50 00

Pky of Long Island.—East Hampton ch L I, in part to constitute Isaac Barnes an hon member 31 39

Pky of New York.—Wallabout ch 6 16; Jersey City ch 25; Stanton Street ch N Y city 29; Second ch Brooklyn, Thos Baylis 25; Duane Street church, N Y city, 277 65 302 81

SYNOD OF NEW JERSEY.

Pky of Elizabethtown.—Baskinridge ch 28; Chatham Village church 33 50 60 50

Pky of New Brunswick.—Trenton 1st ch, Ewing township N J 24; Freehold 1st church N J 34 09; Kingston ch 48 106 09

Pky of Burlington.—Mount Holly ch N J 15 00

Pky of Newton.—Newton ch 46; Lower Smithfield ch 5 66; Lower Mount Bethel ch 25; Greenwich ch 70 146 66

Pky of Raritan.—Solebury ch 16 50; First ch, Amwell N J 26 42 50

Pky of Susquehanna.—Rome ch Pa, per Rev Edwin Bronson 3 30

Pky of Luzerne.—Newton ch Pa 8; Beaver Meadow ch 7 15 00

SYNOD OF PHILADELPHIA.

Pky of Philadelphia.—Scots Presb church, Philad 195 80

Pky of New Castle.—Fem Miss Soc of Upper Octonara ch 16 75; White Clay Creek ch and Head of Christians ch Del, 21 50 38 25

Pky of Baltimore.—Ellicott's Mills ch 12 50; Annapolis ch 20; Havre de Grace ch 10; First ch, Baltimore 166 306 50

Pky of Carlisle.—Cumberland ch 60 00

Pky of Northumberland.—Orangeville ch 181 00

SYNOD OF PITTSBURGH.

Pky of Redstone.—Donation of the Rev Wm W McLain 10, and Rev James Davis 5 15 00

SYNOD OF NORTHERN INDIANA.

Synodical Collection 25 00

SYNOD OF ILLINOIS.

Pky of Sangamon.—Jacksonville church 19 23. A Friend 5 94 23

SYNOD OF MISSOURI.

Pky of Missouri.—Booneville ch 36 00

SYNOD OF VIRGINIA.

Pky of Lexington.—Drafts on the Treasurer for 50, 25, 50 125 00

SYNOD OF NORTH CAROLINA.

Pky of Orange.—Donation of Rev John S Grasty 6 00

SYNOD OF SOUTH CAROLINA.

Pky of Bethel.—Bethel ch Geo 35 00

SYNOD OF MISSISSIPPI.

Pky of Louisiana.—Pine Grove ch La 2 00

LEGACY.

Legacy of Samuel Walker, dec. late of N Y city, per Daniel D Lord and Alex Thompson, jr, Exec's 100 00

MISCELLANEOUS.

Rev J B Ponge, Goyandotte Va 5; "—" 25; Joseph Patterson, Esq of Lawrenceville ch Pa, per Thomas H Hoge, Esq 100; Mrs Mary Ann Minor 2; General Assembly, pro rata dividend of Int account per Matthew Newkirk, Esq, Treas'r, 327 74; Mrs Mary Cooper, Lewes, Del 2; Aquackanock ch N J, a friend 5 596 74

Total, \$3058 22

[WILLIAM D. SNYDER, Treasurer.]

BOXES OF CLOTHING FOR MISSIONARIES.

The Treasurer of the Board of Missions acknowledges the receipt of the following boxes of clothing, the most of which have been forwarded to missionary families. A few of them came too late to be sent on before the close of navigation, but will be forwarded early in the spring.

From the Ladies of the Presbyterian ch of Bridge Hampton, Long Island, per Rev CH Edgar, pastor, one box, valued at 60 00

From the Ladies of Allentownship cong, Pa, per John Wilson, Esq, one box valued at 94 00

From the Ladies of the Presbyterian ch, East Hampton, Long Island, one box, valued at 50 00

From the Ladies of the Presb ch, Frederick, Md, per Miss Margaret Harris, one box, valued at 100 06

From the Ladies of the Presb ch, Greenwich, N J, per Rev S K Kollock, pastor, one box, valued at 65 00

Also one quilt from the Juvenile Sabbath school sewing society of the same church, valued at 5 00

From the Juvenile miss soc of Augusta, Ga, per W Shear, Esq, one quilt, valued at 5 00

From the Ladies of the Presb ch, Tribes Hill, N Y Rev E K Atwater, pastor, one box valued at 27 28

From the Ladies of the Presb ch, Rahway, N J, per Rev C K Imbrie pastor, one box, valued at 105 00

From the Ladies of the Presb ch, Warsaw, N Y, Rev A T Young, pastor one box, valued at 70 00

From the Ladies of F Street ch, Washington city, D C, per Miss M J Elliott, Tr, one box, valued at 40 00

From the Ladies of Williams Farms ch, N J one box, valued at 68 00

From the Ladies of Presb ch, Goshen, N Y, one box, valued at 63 00

From the Sab sch of the same ch, one box, valued at 35 00

From the Ladies of the Lick Run cong, Pa, per Rev S M Walker, one box, valued at 72 95

From the Ladies of Presb ch, Bath N Y, Rev L Merrill Miller pastor, one box, valued at 53 00

From the Ladies of Presb ch, Ogdensburg, N Y, per Rev John A Savage, pastor, one box valued at 75 00

Total 988 29

W. D. SNYDER, Treasurer.

CHURCH EXTENSION FUND.

Receipts in the Treasury during the months of October and November, 1849.

From a friend to the cause in Bethel ch Va, per Rev F McFarland, D D	3 00
Presb ch Johnstown N Y, per Rev Mr Otterson	12 77
"A friend" of which 750. for specific objects and 250. for general fund	1000 00
A friend for California ch through Miss House, N Y	1 00
Total	1016 77

W. D. SNYDER, Treasurer.

TREASURY AT LOUISVILLE.

Receipts in the Treasury at Louisville, Kentucky, during October and November, 1849.

October.	
James Hawthorn	21 00
Cherry Spring ch. Pby W. Lexington,	5 00
Mrs Groves, Springfield Ky	5 00
" E Calvert, Perryville Ky	12 00
Paris ch	100 85
Rev S S McRoberts	15 00
H C Stewart	3 00
Logansville ch, Ohio, Pby Sidney	6 37
West Liberty ch	20 00
Synodical Collection. Pby Cincinnati	21 42
Maumee Pby, bal of 500	250 00
Bath ch, Pby Miami	15 00
Honey Creek ch "	10 00
Mad River " in part	20 37
Yellow Springs	25 00
Mrs G	2 50
Kanawha Salines, Va	15 00
High at ch, Cinna, Mon concert,	1 00
Frankfort Ky " " 6mo	16 75
Hopkinsville Ky	19 08
Silver Creek ch	10 00
Danville ch, bal of last year,	20 00
" Synodical, coln	45 10
Elizabethtown. Pby Louisville	10 00
Versailles ch, Ky	15 00
New Albany, Ind, in part	86 75
Bethany ch, Pby Indianapolis	5 40
Shiloh " " "	1 55
Hopewell " " "	2 00
Madison, Inda	4 50
Total	775 56

November.	
Charleston, Inda	28 00
Sab sch Central ch, Cinna	55 00
" Frankfort "	15 00
Bloomington, Inda	15 50
Clairborne	1 50
Elk Briscoe, Illinois	50
Miss E Hamilton, Nashville, Tenn	17 50
Irish Grove, Ill	10 25
Hopewell ch, Ind	2 50
Peoria ch, Ill	10 00
Total	154 75

WILLIAM GARVIN, Treasurer.

BOARD OF EDUCATION.

Letters for the Board of Education to be addressed to Rev. C. VAN RENNELAER, D. D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

Remittances of money to be made to JOSEPH B. MITCHELL, Esq., Treasurer, Mechanics Bank, Philadelphia.

OBJECTS OF THE BOARD OF EDUCATION.

The Board of Education is charged with two distinct departments in the benevolent operations of the church.

I. EDUCATION FOR THE MINISTRY.

The fathers of the Presbyterian Church, at an early period, felt the importance of securing well qualified ministers, in sufficient numbers to meet the wants of a growing country. More than a century ago, provision was made for the support of pious and indigent young men, while in a course of preparation for the sacred office. The Board of Education was organized by the Assembly in 1819, on principles which had been our settled policy from time immemorial. The Assembly re-organized the Board in 1831, for the purpose of giving harmony and increased efficiency to the operations of the church in this department.

It is the duty of the Board of Education

(1). To keep the attention of the churches directed to their responsibility in regard to the raising up and training of ministers.

(2). To collect into a common treasury, funds for the education of all candidates recommended by the Presbyteries; and

(3). To exercise a general supervision, in co-operation with the Presbyteries and under the control of the Assembly, over all candidates who are aided by the funds of the Church.

II. CHRISTIAN SCHOOLS, ACADEMIES AND COLLEGES.

Another object which claims the attention of the Board is *Christian Education in Schools, Academies and Colleges*. After having surrendered for more than half a century the work of education to political and private management, our church has determined to return, as

far as practicable, to the system of superintending under her own authority the training of her children. Experience has shown that the State does not accomplish the ends of Christian education. Our Church, in 1847, revived the good old plan of uniting religious with secular instruction.

The Bible and the Catechism are introduced into Schools, Academies and Colleges as a matter of covenant obligation, as well as of enlightened policy, and of ancient, approved practice.

The Board of Education, with the sanction of the Assembly, takes part in promoting this good cause,

(1). By assisting to discuss principles, and to bring forward plans and measures suited to the advancement of general Christian Education.

(2). By aiding churches, Presbyteries and Synods in sustaining Schools, Academies and Colleges under ecclesiastical supervision.

The Board of Education appeals to the prayers and support of all who feel that the interests of the Presbyterian Church are identified with the training of her ministers and with the Christian nurture of her youth.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the Harvest, that He would send forth labourers into His harvest."

NEW CANDIDATES.

The following table shows the number of new candidates received under the care of the Board of Education for the six months ending November 1st, together with the names of their Presbyteries.

Albany,	1	Staubenville,	2
New Brunswick,	2	Zanesville,	1
Newton,	1	Richland,	1
Luzerne,	1	Hocking,	1
Philadelphia 2d,	1	Cincinnati,	1
New Castle,	1	Oxford,	2
Carlisle,	1	New Albany,	2
Ohio,	2	Madison,	2
Alleghany,	1	Crawfordsville,	1
Beaver,	1	Saint Louis,	1
Clarion,	1	Louisville,	2
Washington,	3	Ebenezer,	1
St. Clairsville,	1	West Hanover,	1
Miami,	1	Mississippi,	1

A VOICE FROM OUR SEMINARIES.

The Church can do nothing effectual for the training of ministers without *the blessing of God*. Prayer is the great means, especially enjoined in the Scriptures, to be used importunately and perseveringly in regard to all measures bearing upon the calling, the increase, the qualifications, and the sending forth of the ministry.

The following communication, like the voice of the Macedonian, is a direct appeal from men who realize their wants. It was written by a student in one of our Theological Seminaries.

For the Home and Foreign Record.

PRAYER FOR THEOLOGICAL SEMINARIES.

Does the Church pray for her theological students?

Does she pray for their *health*? This may seem a comparatively unimportant point; but it is nevertheless really important. Theological students are few. Their lives are precious to the Church. God can do his work without them, but as far as we know He will not. Two of our Seminaries have been afflicted this year. Two students of devoted piety have been buried from their precincts. Some have been very ill. Several have been interrupted in their studies. Is not God saying, "I will be inquired of by the house of Israel, for I am the Lord that healeth thee?" The lives and health of professors are also precious. They are trained for their work. It is not easy to find men to fill their places. Let one be disabled only for a time, and there is likely to be a corresponding defect in the foundation of the theological education of a number of the leaders of God's host.

Does she pray for their *mental strength*? Ministers need this. Dull and short-sighted men should not stand on the walls of Zion for watchmen. Feeble men should not lead the van of the militant church. Cannot God give strength? "Counsel is mine and sound wisdom." "Does He not give it?" "The Lord giveth wisdom." "He giveth wisdom to the wise, and knowledge to them that know understanding." Ought it not to be prayed for? Paul prayed for Timothy—"the Lord give thee understanding in all things."

Does she pray for their *soundness in the faith*? It is necessary for students and professors to come into contact with error in its newest and most deceitful forms. We must have a set of teachers who shall know every new phase of infidelity and error before it becomes popularized, and we must have students who shall be prepared to meet these errors as soon as they have wandered down among the mass of the people. Our young ministers must be beforehand with the advocates of error. But is there no danger here? Is learning a sufficient guard?

Is sincerity? Some of the most learned men of the age, while crying with Goethe, "Light, more light still!" are only pressing on into thicker darkness. Some of the most sincere men have been the farthest wrong. "Great men are not always wise." The greatest of men need prayer to establish them in the faith.

Does she pray for their *piety*? Of little avail are health, intellect and orthodoxy without piety. The Church cannot hope to be fed with the sincere milk of the word, to be instructed in the spiritual meaning of the Scriptures, without deep piety in her teachers. It is when a man does the will of God that he knows His doctrine, and he that does His will is he that loveth. But is this all? Does the Church need nothing but instruction? Does she not need to be quickened and roused? Men cannot do this who are not themselves roused. We have no certainty that a man's being a minister or theological student will make him devotional, fervent, zealous, self-sacrificing. Isaiah speaks of some watchmen as "sleeping, lying down, loving to slumber." It is not in the situation to give piety; the sons of Aaron grew so familiar with holy things as to offer strange fire before the Lord. Nor is it in the mere studies to give piety; the letter killeth. It is only the Spirit that giveth life.

PRAY FOR US!

ELISHA.

DEATH IN THE RANKS.

Since the beginning of the present ecclesiastical year, death has been working ravages in the ranks of the Church's consecrated sons. Four have fallen at their posts; two in colleges and two in Seminaries. These young armour-bearers have been early called from the din and toil of approaching conflict to the resting-place of the weary and the conqueror's crown.

David G. Aikin, who recently departed this life, was a member of the Senior class at Princeton College. He was justly esteemed among the excellent of the earth. His pious influence, like precious ointment, was a perfume to all around about him. His standing as a scholar was among the best; and a friend justly said of him, "although always modest, he was *never idle*."

His last disease, which was a lingering one, was often attended with pain. The most gentle submission, however, was visible in the midst of sufferings; and it was a frequent remark with him, when exercised with acute pain, "Sing me a sweet little hymn."

The affecting and impressive lesson he left for his classmates and fellow-students was, "Tell

them, as my dying words, to look to Jesus, to love Jesus, to live for Jesus;" and then he added with a sweet earnestness, "None but Jesus, none but Jesus!"

His death spread an unusual solemnity among the students; and the occasion was duly improved by an impressive sermon from Professor Hope. May this solemn dispensation be sanctified by the Spirit of life!

PASTORAL HINTS TO CANDIDATES.

The name of Baxter is inseparably associated with his parish of Kidderminster. To look at his controversial works, overladen with enormous quotations from Chrysostom, Jerome, Hales, Scotus, the Reformers, and the very Jesuits, you would say he was never out of his study: to look at his preachings, catechizings, visits, and imprisonments, you would say he was never in it.

FANCIFUL EXPOSITORS OF SCRIPTURE.—Hooker, in his Ecclesiastical Polity, says, "I hold it for a most infallible rule, in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is not a more dangerous and deluding art, than that which changeth the meaning of words, as alchemy doth, or would do, the substance of metals; maketh of any thing what it listeth, and bringeth in the end all truth to nothing."

GETTING ON.—The great cry with everybody is, get on! get on! just as if the world were a travelling post. How astonished people will be when they arrive in heaven, to find the angels, who are so much wiser than they, laying no schemes to be made archangels.

The celebrated Robert Hall was once asked what he thought of a sermon that had created a great sensation. "Very fine, sir," he replied, "but a man can't eat flowers."

SELF-SEEKING.—It is very unlike Christ to be self-seekers. He did not seek his own glory, but his Father's. Self was wholly sunk in Jesus. So, in the degree in which any minister is like Christ, is *self* crucified and loathed. It is said of John Flavel, that he always brought with him into the pulpit a broken heart and moving affections. Were there more of this, there would be less of homage to the opinion of man. Did the heart ache more for sin, and the head ache less for mere study, self would have a smaller space left to it in the preacher's soul.

PRAYER.—“Three things” (said Luther) “make a divine—meditation, temptation, and prayer.” An hour of solitude passed in sincere and earnest prayer, or the conflict with, and conquest over, a single passion, or a subtle *bosom* sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year’s study without them. A time like the present is peculiarly ensnaring, in drawing away the minister from his closet. The stir, the bustle, and demand for outward work, are so engrossing, that the solitude is, by many, scarcely known. This is not Christ-like. Jesus was much alone. Night after night, he retired to a mountain apart to pray. It was there he got his tenderness, his zeal, his strength. The Christ-like minister must drink at the same fountain.—*Free Church Review*.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, NOVEMBER, 1849.

I.—Fund for Candidates.

<i>Presbytery of North River.</i>	
Marlboro and West neighbourhood chs	8 50
<i>Presbytery of New York.</i>	
Batgers st ch; a friend 90 00; Brooklyn, 1st ch 163 00	163 00
<i>Presbytery of New York, 2d.</i>	
Peeckskill ch	37 00
<i>Presbytery of New Brunswick.</i>	
Freehold 1st ch	5 28
<i>Presbytery of Raritan.</i> *	
Solebury ch	10 00
<i>Presbytery of Newton.</i>	
Miscellaneous, per E Green Treasurer	29 21

* *Presbytery of Philadelphia.*

6th ch. collection, 190 80; a friend 100; W Agnew 5 00—225 80; Central ch, collecting, 58 36; M Newkirk 25 00; Geo C Naphoya, 10 00; T Beaver 5 00; J C Taber 3 00; S Colwell 25 00—113 36	349 16
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Presbytery of New Castle.

White Clay creek and Christiansa chs	10 00
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Presbytery of Baltimore.

Baltimore, 1st ch.	105 00
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Presbytery of Donegal.

Columbia ch	50 00
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Presbytery of Carlisle.

Pennettsburg; a pious lady	5 00
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Presbytery of Huntingdon.

Lewistown ch. Fem Ed Soc 25 00; Bellefonte ch, Fem Ed Soc 92 00; Pine Grove ch 3 00	120 00
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Presbytery of Ohio.

Lawrenceville ch, Joseph Patterson, Esq	100 00
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Presbytery of W. Hanover.

Laneburg ch, Calvin Stokes, in part to constitute himself an Hon’y Mem	30 00
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Presbytery of Montgomery.

Blacksburg ch	10 00
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Presbytery of Western District.

Macon ch, Tenn	5 00
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MISCELLANEOUS.

Legacy of Samuel Walker, New York 100 00. Refunded by F M F 18 75; through Farmers Bk, Virg 225 00	343 75
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Total 1400 90

II.—School Fund.

6th ch. Philada 5 00; Bethany ch, Ind 1 10; a friend 1000 00	1006 10
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J. B. MITCHELL, Treasurer.

RECEIPTS AT LOUISVILLE, NOVEMBER, 1849.

Presbytery of Miami.

Springfield ch	90 00
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Presbytery of N. Albany.

Jeffersonville ch 2 50; Orleans ch 7 62	10 12
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Presbytery of Madison.

Pleasant Township ch 7 00; New Washington ch 7 00	14 00
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Presbytery of Louisville.

Louisville 1st ch 34 00; Shiloh and Olivet chs 25 00	59 00
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Presbytery of Muhlensburg.

Morganfield ch	7 50
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Presbytery of Ebenezer.

Maysville ch, Ky	145 00
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Presbytery of Nashville.

Hermitage ch	1 00
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MISCELLANEOUS.

D B Harbison. Petra, Mo	5 00
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Total 281 62

J. M. RUTHERFORD, local Treasurer.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

“Train up a child in the way he should go, and when he is old, he will not depart from it.”

EARLY CARE REWARDED.

The great aim of an education in early years should be instruction in religion. The teachable disposition of children, their curiosity about the things of the invisible world, their freedom from habits of prejudice, the ease with which they may be commonly made to attend to religious subjects, may be turned to infinite advantage in a course of education. There is in children what Bacon calls “the sparkle of

the purity of man's first estate," which can be hopefully retained only during their very earliest years. Our nature, though corrupt, is the least corrupt in childhood. Then is offered the best opportunity of training immortals for glory—before depraved appetites have been cherished, and worldly temptations indulged, and bad habits formed. The neglect of religious instruction in schools is doing more to nurture infidelity and immorality than ever was in the power of Voltaire and Paine. Human nature is so constituted of God that its destiny for eternity greatly depends on early training. No church, therefore, can be doing her duty to the rising generation that neglects their religious education at the very period that usually controls their immortality.

OBJECTIONS REMOVED BY EXPERIENCE.

A NEW SCHOOL.

Two of the most common objections to the plan of Parochial Schools, are that *feeble churches* cannot establish them, and that other denominations will keep away from them as *sectarian*. This is theory.

Now what is fact? Let the reader examine the following letter, and he will find that a feeble church can establish a school without difficulty, and also that other denominations will patronise it. Nor let it be supposed that this is an isolated or peculiar case. The general experience of the Board of Education thus far, shows the hopefulness of an extensive movement in our Church in the establishment of schools and academies. What *has* been done in *some* places, is an assurance of what *might* be done in *other* places. The same means, elsewhere employed, would be productive, under God, of similar success.

The letter is from Illinois.

I am happy to be able to inform you that the session of our church has had a Parochial School in successful operation since the 12th of last March. The church is small, and its members are mostly females. When it was determined to engage in the undertaking, the session expected difficulties and opposition, to some extent, also. There is in the community the same diversity of opinion which is common in other places, in relation to the management of common schools. The school was opened for the benefit of the children of the church, and

such others as might choose to patronise it. Twelve or fifteen scholars are as many as our church could furnish. Nor were many others expected to patronise it. But when the school was opened, there were *more applications to receive pupils than could be accommodated*.

The school has succeeded beyond the most sanguine anticipations of its friends. We are well supplied with schools in the place, but the existence of others does not injuriously affect ours. Nor have we found that the daily recitation and instruction in the doctrines of the Bible, as we understand them, is so objectionable a feature of the school, as to keep members of other churches, and those who are members of no church, from patronising it, upon the same condition that it is patronised by our own members. Instead of the school being an expense to the session, it sustains itself well.

How little had this servant of Christ to encourage him in establishing this school! Yet he went forward in the work, and is already beginning to enjoy the pleasant reward of his faith and labour. He is one among eighteen hundred whom several hundred might probably imitate. Our Church will go on by degrees. The promises of God are with her.

ANOTHER PRESBYTERIAL INSTITUTION.

CUMBERLAND ACADEMY.

The Presbytery of Fayetteville, N. C., are engaged in establishing a Christian academy, within their bounds. A building fifty-six feet in length and thirty in breadth has been lately erected by means of the subscriptions of ten individuals who subscribed five hundred dollars each. The whole property belonging to the establishment is thus described in the Annual Report.

When the present contracts, with the additions that I have named, are completed, you will have a tract of land, of the extent of seventy acres; a large, commodious, and even elegant boarding-house; a large and convenient school-house; a comfortable home for the Principal; a large building for lodging-rooms for students; with some smaller buildings for dormitories; and all in good order, for a sum not exceeding eleven thousand dollars.

The Principal alludes in strong language to the importance of such institutions to the Presbyterian Church.

It is now, I believe, a conceded point, that under the particular organization of society at the South, High Schools, in order to be success-

ful, must be denominational. All other denominations than the Presbyterian, I believe, are fully aware of this, and the Presbyterian, in many places, is beginning to act under the same impression. And perhaps, it is not too much to say, that the distinctive existence of the body depends on the adoption of this measure. Experience has shown, that, when the children of Presbyterians have, for any considerable time, attended the schools of other denominations, the mind has received a bias; and, in a large share of instances, the result has been, a change of denomination. It is from the moulding and shaping of childhood and youth, that the subsequent character is formed. If Presbyterians wish that their distinctive body should be preserved, they must make provision, that the minds of the young, from their earliest associations, be moulded on Presbyterian principles. Schools, therefore, under Presbyterian influence, are of the first importance to the denomination.

Notwithstanding these declarations, the Principal seems to have had some doubts how far the religious instruction of the Academy should be conducted through the medium of our venerable standards. He says,

How far it will be expedient to require the introduction of the peculiar doctrines of the Presbyterian Confession of Faith, may be a matter of question. That, however, the Bible should have a prominent place, as a book to be used, is beyond a question; and, under the superintendence of a discreet Instructor, all the essential doctrines of grace may be held up to view, without incurring the odium sometimes attached, among young people, to a distinct formula, drawn out for the purpose.

When the Presbytery were called to act upon the Report of the Principal, they adopted the following very explicit declaration of their views in regard to the character of the religious instruction in their Academy.

Resolved, That Presbytery desire the Cumberland Academy to be decidedly distinctive in its operations; and that they regard the Shorter Catechism of the Westminster Assembly as an essential part of the instruction to be imparted in the said Academy; and that on no consideration must it be dispensed with.

The *Italics* belong to the Presbyterian records, and express with emphasis the attachment to Presbyterian doctrines which is eminently characteristic of the great Scotch-Irish stock. Let our religion be taught, as far as practicable, in our schools as well as in our churches and at our firesides. The odium "sometimes attached

among young people to a distinct formula" will be very apt to continue among *old people*, if cherished by the backwardness of the Church to unfold and explain her doctrines as set forth in her time-honoured and scriptural standards.

LAFAYETTE COLLEGE.

The Synod of Philadelphia, at their recent meeting, agreed to an arrangement by which Lafayette College was placed in a closer connexion with the Presbyterian Church. The following extract from the minutes of the Synod explains the nature of the arrangement.

Lafayette College is a young institution, having begun to send forth graduates only fourteen years ago. Since that time it has graduated one hundred and twenty-eight students, of whom sixty-two have either entered the ministry of our church, or are studying theology for that purpose. Beside these, seventy, who have received a part of their education at Lafayette College, have completed their education at other institutions. A number of these also have entered the ministry. Beside the above mentioned, about seven hundred youth have received more or less education at this College.

The value of the real estate of the College is over thirty thousand dollars. It is situated in a beautiful, healthy and improving country, where the habits of the people generally are plain, provisions abundant and cheap, and the necessary expenses of a student quite small. One of the annual catalogues of Princeton Seminary shows that at one time there were twenty-two of the alumni of Lafayette College in that Seminary.

In view of these and other things known to us, we recommend the adoption of the following resolutions, viz:

Resolved, That the Synod do accede to the proposal of the Trustees of Lafayette College, as contained in the paper before us, (which is hereby ordered to be recorded at length,) on the following terms:

1. That the Trustees of said College shall fill vacancies in their body by appointing nine additional Trustees from the ministers or members of the churches belonging to this Synod, the said nine Trustees to be nominated by the Synod at its present sessions.

2. That whenever vacancies occur in the Board of Trustees or Faculty, the Trustees shall make report thereof to this Synod, with the view of receiving the Synod's nominations for filling the same; excepting always that when vacancies shall occur in the *Faculty*, requiring to be filled immediately, the Trustees may proceed to fill

said vacancies until the next meeting of Synod, but for no longer time.

3. That the Synod shall annually appoint a Board of Visitors from its own body, to attend the semi-annual examinations of the College and to report the state of the Institution to the Synod.

4. That the Board of Trustees shall make an annual report on the condition of the College to this Synod.

In consequence of the recommendation for the Synod, the Board of Education resolved to appropriate \$1000 to Lafayette College, for this year, provided the state of the treasury will allow it. The understanding is, that this large appropriation shall not continue beyond this year.

EDUCATIONAL FRAGMENTS.

THE HAPPY MOTHER.

The mother is happy when her sweet babe is born, and when the helpless little thing lies in her bosom.

She is happy when it begins to take notice and return her smile.

She is happy when it totters over the floor and utters its first syllable.

She is happy when the boy trips along by her side, and when the girl sews or reads at her knee.

Happier still is that mother, when she listens to the prayers of her beloved one.

O how happy, when the youth becomes a child of grace!

But happiest of all will she be, when she meets all her children at the right hand of Christ.

Christian mother, do you not find motives to prayer and fidelity in these simple thoughts?

A. A. L.

EARLY RELIGIOUS INSTRUCTION.

Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it should come to years of discretion, and be able to choose for itself. "I showed him my garden," says *Coleridge*, "and told him it was my botanical garden. 'How so,' said he, 'it is covered with weeds.' 'O!' I replied, 'that is because it has not yet come to its age of discretion and choice. The weeds you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries.'"

The celebrated *Dr. Dwight* thus speaks of the importance of early religious training:

The great truths of religion should be taught so early, that the mind should never remember when it began to learn, or when it was without this knowledge. Whenever it turns a retrospective view upon the preceding periods of its existence, these truths should always seem to have been in its possession; to have the character of innate principles; to have been inwoven in its nature, and to constitute a part of all its current thinking.

HOW TO TEACH CHILDREN.

If you find an error in the child's mind, follow it up till he is rid of it. If a word is spelled wrong, be sure that the class is right before it is dismissed. Repeat, and fix attention on the exact error, till it can never be committed again. One clear and distinct idea is worth a world of misty ones. Time is of no consequence in comparison with the object. Give the child possession of one clear, distinct truth, and it becomes to him a centre of light. In all your teaching—no matter what time it takes—never leave your pupil till you know he has in his mind your exact thought.

CULTIVATING THE HEART.

It is easier to educate the mind than to educate the soul; and no training is more difficult than that of the moral affections, though the results of the latter, in this and the future world, are infinitely more important than the former. "It is much easier," says *Flavel*, "to pull up many weeds out of a garden than one corruption out of the heart; and to procure a hundred flowers to adorn a plot, than one grace to beautify the soul."

A HYMN FOR CHRISTIAN SCHOOLS.

[The following hymn, written for our Parochial Schools and already familiar to many children, might be profitably learnt by all.]

LIE DOWN WITH THE LAMB.

How sweet is the evening, when shadows are long!
How fresh is the morning, when daylight is strong!
How good is the lesson, for dawning and dark,
Lie down with the lamb, and arise with the lark!

The lamb is an emblem of Him that I praise;
The lark may instruct me my music to raise.
Whatever the business in which you embark,
Lie down with the lamb, and arise with the lark.

Lie down in sweet lowliness, simple and meek;
Arise with devotion, Christ's praises to speak:
But resting or rising, this maxim remark,
Lie down with the lamb, and arise with the lark.

Thus lamb-like and lark-like my days I would spend,
All peaceful and joyful, till all my days end;
If then you have ears for my parable—Hark!
Lie down with the lamb, and arise with the lark.

J. W. A.

For the Home and Foreign Record.

WHAT THE BIBLE HAS DONE FOR PRESBYTERIAN CHILDREN.

We are apt to undervalue the knowledge of Scripture which is attained by an ordinary Christian child, brought up in the good old Presbyterian way. From the hour when he can be kept quiet, he is accustomed to hear God's word read in the beloved circle around the fireside. He is perhaps made to use the New Testament as his first reading-book. He hears it quoted and talked about at the table, in the garden, and by the wayside. He opens it in the Sunday-school, if not in his daily place of instruction. He finds it in his pew at church, looks for the text, and sometimes seeks for passages cited in the sermon. He is prompted to read it morning and evening, and more largely on the Lord's-day; and, under parental guidance, he becomes disposed to go to the sacred volume frequently in his private hours.

The gradual effects of such a process, conducted for many years, are incalculable. Blessed be God for these habits, sent down to us from our forefathers! We behold their results in the knowledge and morality of thousands, in Scotland, Ireland and America. You cannot take a person, bred under other influences, even though it be a converted person, and produce the same character: any more than you can in a few years rear a hardy tree. The general result is due to the perpetual repetition of small and imperceptible influences; to line upon line and precept upon precept. What a motive is here presented, to adhere to the customs of our reformed ancestry; if possible, to improve upon them; to make the Bible the book of the closet, the parlour, the school-house and the pew! By all the thanks we owe to our honoured parents: by all the adoring praise we render to Him who gave us these privileges; by all the love we bear to the Saviour, of whom this volume testi-

fies; by all the experience of scriptural patience and comfort communicated by the Holy Spirit, let us be admonished to keep up our Presbyterian veneration and use of the word of God.

E. E. E.

OUR EDUCATION PLAN.

The *working* of the Assembly's plan is thus far of the most satisfactory character. The inculcation of divine truth is not a profitless experiment. When the education movements of our church shall have had greater scope as to extent and as to time, their rich results will be on the records of every Presbytery. The following facts are a *specimen* of the practical operation of the Assembly's scheme.

In a Presbyterian Academy, which has been established within a year, a poor and pious young man was induced by the facilities afforded him, to enrol his name as a scholar. He made advances in learning unexpected to himself; and whilst prosecuting his religious and other studies, his mind and heart received impressions of duty in regard to aiming at the gospel ministry. He now feels that God has called him to look forward to this great work. Such a result is altogether owing, in divine Providence, to the establishment of that Christian institution.

Another case, even more interesting, occurred at the same Academy. A young man, not a member of the church, applied to be engaged as teacher in the institution. The necessity of piety as a qualification was of course presented to his mind, either formally or incidentally. He was engaged to take some part of the instruction, not as principal, but as an assistant. In a short time, through the religious influences which were brought to bear upon his conscience, he became thoughtful, then anxious, and finally, by the grace of God, a peaceful and humble believer. *He also* expects to become a theological student.

Here are two impressive facts of recent occurrence, which show that religious influences at a seminary of learning are exceedingly hopeful and precious. Our plan works well in the beginning. What may not be its triumphs in another generation? What in the annals of eternity?

THE PRESBYTERIAN TREASURY.

In consequence of the desire of the General Assembly to unite all the Boards of our Church in the publication of *one Periodical*, the Board of Education have considered it their duty to give up the "*Presbyterian Treasury*."

The successful career of "The Treasury" placed their own department of benevolent operations in a position before the public that asked for no change; but they acknowledge the more important consideration of the general good. Whilst the Board of Education feel that they are making a sacrifice in abandoning their own Periodical, they nevertheless enter upon the new arrangement with great cordiality, and trust to Providence for those *compensations* which it is not unlikely the new plan may unfold.

Those subscribers to the "Treasury" who have paid in advance for any part of the next year, will be served with the "*Home and Foreign Record*" up to the end of their subscription time; or any other arrangements will be made which may be more agreeable to them, either by refunding their money, or sending some other paper.

BOARD OF FOREIGN MISSIONS.

THE MISSIONARY CHRONICLE.

The Missionary Chronicle is now discontinued. A notice of this would have been inserted in the December number, but the arrangements for the publication of the Record were not then completed.

To those subscribers to the Missionary Chronicle whose payments have been made for a longer period than the end of the year 1849, the Record will be sent until their subscription expires, unless they prefer some other arrangement.

We take our leave of the Missionary Chronicle as of an old and faithful friend, with sincere regret. It was first published by the Western Foreign Missionary Society in 1832. Afterwards it became the organ of the Board of Foreign Missions; and a few years ago, by the order of the General Assembly, the Board of Domestic Missions became one of its proprietors. The Board of Publication occupied a small part of its columns during the last year. Established to promote the work of foreign missions, and always principally occupied with foreign missionary intelligence, we believe that few publications have proved of greater service

to that cause in the bounds of the Presbyterian Church. This is attested by many hundreds of references to its influence in letters on our files, many of them written by leading ministers and laymen in our churches. It is also shown by the circulation accorded to it, which, though far from being as extensive as could have been desired, was yet very large as compared with the support given to similar publications in other branches of the Church. Upwards of eight thousand copies monthly have been circulated for several years.

To meet the views, however, of those who prefer a publication which shall be the organ of the four Boards of the Church, and in compliance with the directions of the last General Assembly, a change has been made. The Chronicle has been discontinued, and the Record is now published. The limited portion of the new work allotted to the Board of Foreign Missions will not, we hope, be less valuable and interesting than the same number of the pages of the Chronicle. And we cordially commend the Record to the patronage of the subscribers to the former work.

RECENT INTELLIGENCE.

INDIA: LODIANA MISSION. By a letter from the Rev. J. M. Jamieson, of August 20th, we regret to learn that his wife's health had become much impaired, so that it became necessary to make arrangements for her spending some time in the hills. The last hot season in India was unprecedentedly severe, and its effects have been painfully felt at all the Missions, as our notices will show. Mr. Jamieson speaks of the school at Ambala as having continued in a flourishing state; and three persons are mentioned as being inquirers.

INDIA: FURRUKHABAD MISSION. The Rev. W. H. McAuley, in a letter dated August 28th, states several things which we learn with much concern, showing the impaired health of himself and also of the Rev. A. H. Seeley. He then adds, "While we thus feel about ourselves, we are thankful for being able to state that our work is prosperous; perhaps it was never more so, either in temporal or spiritual affairs. It was with much solicitude that we admitted so large a number to the privileges of the Church, on our last sacramental occasion; but thus far

their walk has been very encouraging. There are three or four whom we expect to admit as members at our next communion season."

INDIA: ALLAHABAD MISSION. A letter of the Rev. J. Warren, of August 27th, has been received. It contains no news of special interest, but strongly urges the importance of sending out a reinforcement of missionaries to that mission—in view not only of the reduced number of labourers at Allahabad, but of the precarious health of some of those who are still at that city.

SIAM MISSION. Letters dated to the 3d of August have been received, and large extracts from them will be found on another page. The cholera had raged with great violence at Bangkok, carrying off many thousands of its poor heathen inhabitants; but the Lord graciously protected our missionary friends in the time of danger.

CHINA: CANTON MISSION. The missionaries were enjoying good health, as we learn from a letter dated August 27th, though the weather had been oppressively hot. Their Chinese landlord having attempted to extort additional rent-money, they had found it necessary to close their chapel two Sabbaths previous, but expected to be able to resist successfully his unjust demands.

SAILING OF MISSIONARIES. The Rev. Messrs. Samuel D. Martin and William P. Martin, and their wives, sailed from Boston for China on the 22d of November, in the ship *Lantao*. These brethren are sons of a respected minister of our Church, the Rev. W. W. Martin, of Livonia, Indiana. We ask for them the prayers of the people of God.

They have been appointed to the Mission at Ningpo,—with a view to the forming of a new station, eventually, at the city of Shanghai, by brethren of the Ningpo Mission.

GENERAL VIEW OF THE MISSIONS.

MISSIONS IN INDIA.

LODIANA MISSION.

LODIANA.—A city near the river Sutlej, on the leading route from Delhi to Lahor, 1120 miles north-west from Calcutta: population about 70,000. Occupied first as a mission-station in 1834.

Missionaries: the Rev. Messrs. J. Newton, L. Janvier, C. W. Forman, and A. Rudolph; Mrs. Newton, Mrs. Janvier, and Mrs. Rudolph; Haldhar, and William Basten, native catechists. The Rev. J. Porter and Mrs. Porter embarked for this mission on the 8th of August, Mr. Porter returning to his field of labour.

Church: 17 communicants.

Schools: High school, English, 70 boys; Persian and Urdu school, 40 boys; Gurmukhi school, 30 boys; Orphan boarding-school, 19 girls.

Printing Press: 5,626,000 pages of works printed in the Hindustani, Hindi, and Panjabi or Gurmukhi.

SAHARUNPUR.—A city near the river Jumna, 105 miles north-east from Delhi, 130 miles south-east from Lodiana; inhabitants, formerly estimated at 40,000, but ascertained, by a recent census, to be 85,000. Occupied first as a mission-station in 1836.

Missionaries: The Rev. Messrs. J. R. Campbell, J. Caldwell, and J. S. Woodside, and their wives; J. Coleman, catechist; T. Wylie and J. Gabriel, native assistants. The brethren at this station are ecclesiastically connected with the Reformed Presbyterian Church.

Schools: in the Orphan boys' school, 6 pupils; English and Vernacular schools, 40.

Church: — communicants.

SABATHU.—A town in the lower ranges of the Himalaya mountains, in the Protected Hill States, 120 miles north-east from Lodiana: population of Sabathu and its immediate neighbourhood, about 12,000. Occupied first as a mission-station in 1836.

Missionaries: the Rev. J. H. Morrison; Mrs. Morrison; James Briscoe and Saudager, native assistants.

Church: 7 communicants.

JALANDAR.—A city in the Panjab, 30 miles north-west from Lodiana;—population, about 60,000. Occupied first as a mission-station in 1847.

Missionaries: the Rev. Golok Nath; John Lewis, native catechist.

Church: 5 communicants.

School: 20 boys.

AMBALA.—A city nearly central between Lodiana, Saharunpur, and Sabathu; population, about 35,000. Occupied first as a mission station in 1848.

Missionaries: the Rev. J. M. Jamieson; Mrs. Jamieson.

School: 170 boys.

FURRUKHABAD MISSION.

FUTTEGHURH—FURRUKHABAD.—The former place is a military post of the East India Company, on the river Ganges, about 750 miles

north-west from Calcutta, and near the large city of Furrukhabad, of which it may be considered the port. Occupied first as a mission-station in 1839.

The population of Furrukhabad is variously estimated at from 80,000 to 120,000. Two of the houses of the mission families are near this city, which were erected in 1842.

Missionaries: the Rev. Messrs. J. L. Scott, W. H. McAuley, A. H. Seely, Gopee Nath Nundy; Mr. J. Ullman, licentiate preacher; Mrs. McAuley, and Mrs. Seeley;—native teachers.

Church: 60 communicants.

Schools: in the Orphan school, 34 boys and 33 girls; City school, 103 scholars; Bazar schools, 84 scholars.

MYNPOORY.—A town about 40 miles south-west from Furrukhabad, containing 12,000 inhabitants, in the midst of a densely settled country. Occupied first as a mission-station in 1843.

Missionaries: the Rev. J. J. Walsh; Mrs. Walsh; Hulasi, native assistant.

School: in the English and Vernacular school, 113 pupils.

AGRA.—An important city on the river Jumna, the capital of the new Presidency; population, estimated at from 60,000 to 100,000. Occupied first as a mission-station in 1846, and connected for the present with the Furrukhabad mission, being distant from Futtehghurh about 120 miles towards the west.

Missionaries: the Rev. J. Wilson; Mrs. Wilson. The Rev. J. C. Rankin and Mrs. Rankin are at present in this country, on account of Mr. Rankin's health.

Church: 23 communicants.

ALLAHABAD MISSION.

ALLAHABAD.—A city at the junction of the rivers Ganges and Jumna, 475 miles north-west from Calcutta, with a population of about 70,000 inhabitants. Occupied first as a mission-station in 1836.

Missionaries: the Rev. Messrs. J. Warren and J. Owen, and their wives; Rev. R. M. Munnis; three native catechists, and three other native assistants. The Rev. J. Wray and his wife have returned to this country; and the Rev. Messrs. J. E. Freeman and A. A. Hodge and Mrs. Hodge are also on their return, on account of health.

Church: 44 communicants.

Schools: in the Orphan school, 26 boys, and 25 girls; Bazar schools, 200 boys; Bazar female school, 60; Mission College, 150 pupils.

Printing Press: printed during the year 4,610,100 pages, in Hindi, Hindustani, Sanscrit and English.

MISSIONS IN CHINA.

NINGPO MISSION.

NINGPO is situated in lat. 29 deg. 55 min. N., and long. 121 deg. 22 min. E.; population, estimated at 300,000. Occupied as a mission-station in 1844.

Missionaries: the Rev. Messrs. M. S. Culbertson, A. W. Loomis, R. Q. Way, M. D., J. K. Wight, H. V. Rankin; Mr. M. S. Coulter, superintendent of the press, and their wives; Rev. J. W. Quarterman; D. B. McCartee, M.D. The Rev. Messrs. S. D. Martin and W. P. Martin, and their wives, sailed for this mission on the 22d of November.

Church: 6 native members.

School: in the boarding-schools, 63 pupils; in two day-schools, 33.

Printing Press: 3,994,354 pages were printed. The printing is executed not upon the wooden blocks of the natives, but with divisible metallic types.

CANTON MISSION.

CANTON.—This city is in lat. 23 deg. N., and long. 113 deg. E. The population is estimated at 700,000. Macao was occupied as a mission-station in 1842; but the missionaries removed to Canton during the year 1847.

Missionaries: the Rev. Messrs. A. P. Happer, M. D., W. Speer, J. B. French.

School: in the boarding-school, 18 boys.

MISSION IN SIAM.

BANGKOK, the capital of Siam, is a large city, near the mouth of the river Meinam; its population is variously estimated at from 300,000 to 500,000. Occupied first as a mission-station in 1840; mission suspended in 1844; resumed in 1846.

Missionaries: the Rev. Messrs. S. Mattoon and S. Bush, and their wives; S. R. House, M. D.

MISSIONS IN WEST AFRICA.

SETTRA KROO.—This station is among the Kroo people, nearly midway between Monrovia and Cape Palmas. Occupied as a missionary post in 1841.

Missionaries: the Rev. J. M. Connelly; Mrs. Connelly; Mr. W. McDonough, teacher; one native teacher.

School: 14 scholars; in the school at Kroobar, four miles from the station,—scholars.

MONROVIA.—Monrovia is the capital of Liberia, and was occupied as a mission-station in 1842.

Missionaries: the Rev. H. W. Ellis, and Mrs. Ellis; Mr. H. W. Erskine, teacher.

Church: — members.

GREENVILLE.—A settlement on the coast, 120 miles south from Monrovia. Occupied as a mission-station in 1847.

Missionaries: the Rev. J. M. Priest, and Mrs. Priest.

NEAR THE EQUATOR.—A new mission has been undertaken, the station of which will probably be at some place on the western coast, near the Equator.

Missionaries: the Rev. Messrs. J. L. Mackey, and G. W. Simpson, and their wives, embarked for this mission in November last.

MISSIONS TO THE INDIANS.

OTTAWAS.

STATION.—On Grand Traverse Bay, Michigan. Mission commenced in 1833.

Missionaries: the Rev. P. Dougherty; Mrs. Dougherty; Mr. D. Rodd, teacher and interpreter.

Church: 27 communicants.

School: 60 scholars.

IOWAS AND SACS.

STATION.—In the Iowa reservation, near the Great Nemaha river. Mission commenced in 1835.

Missionaries: the Rev. Messrs. W. Hamilton, and S. M. Irvin, and their wives.

Church: — communicants.

Boarding-School: 34 scholars.

OMAHAWS AND OTOES.

STATION.—For the present near *Bellevue*, north of the river Platte. Mission commenced in 1846.

Missionaries: the Rev. E. McKinney; Mrs. McKinney; Mr. D. E. Read, teacher.

School: 30 boys.

CREEKS.

STATION.—In the Creek reservation, near Fort Gibson. Mission commenced in 1842.

Missionaries: the Rev. Messrs. R. M. Loughridge, H. Balentine, and their wives; Rev. D.

W. Eakins; Miss N. Thompson and Miss N. Hoyt, teachers.

Church: 20 communicants.

School: 40 scholars.

CHOCTAWS.

SPENCER ACADEMY.—This Academy is established in the Choctaw territory, and supported chiefly by the Choctaw nation. Mission commenced in 1846.

Missionaries: the Rev. Messrs. A. Reid, C. R. Gregory, A. J. Graham, and Mrs. Gregory; Mr. J. Dwight, native licentiate preacher; Mr. J. S. Betz, carpenter; Miss S. Dutcher, teacher; Miss E. J. Morrison, assistant.

Church: — communicants.

School: the ordinary number of pupils in the Academy is about 100.

CHICKESAWS.

STATION not yet selected, the mission having been commenced during the last year. The Chickesaw territory adjoins that of the Choctaws, and their number is over 5000 souls.

Missionaries: Mr. J. S. Allen and wife.

SEMINOLES.

STATION on Little River, one hundred miles south-west from the stations of the Creek mission. Mission commenced in 1848.

Missionaries: Messrs. J. Lilley, and J. D. Bemo, (native) teachers, and their wives.

MISSION TO THE JEWS.

STATION in the city of New York. Mission commenced in 1846.

Missionaries: the Rev. Messrs. M. R. Miller and J. Neander.

MISSIONS IN PAPAL EUROPE.

FRANCE, &c.—Moneys are remitted by the Board to the Evangelical Society of Geneva, and the Evangelical Society of France, to be employed by those institutions in the support of Evangelists, Colporteurs, and Teachers, chiefly in France. This plan of missionary labour was adopted in 1844.

Missionaries: the funds remitted during the year ending May 1, 1849, would provide for the support of twenty-eight Evangelists, or forty-four Colporteurs.

MISSION IN SIAM.

EXTRACTS FROM LETTERS OF THE REV. S. MATTOON.

Fearful ravages of the Cholera.

Writing at Bangkok, June 29th, 1849, Mr. Mattoon gives some sad accounts of the ravages of the cholera in that city.

The cholera has been raging fearfully here for the last two weeks, sweeping off its hundreds and even its thousands daily. A cloud of gloom seems settled over the entire city. All business, all labour has ceased, except to care for the sick and the dead. Fear and trembling have taken possession of all hearts. And well they may, for so sudden are the attacks of this disease, and so rapidly does it rush on to its fatal termination, that none are sure that the next hour may not number them among its hopeless victims. Those who one day are in the full vigour of health, are the next numbered with the dead. One hour they may be perfectly well, and the next find their strength melting away before an all-wasting disease. We can do little but to sympathize with the poor people in their sorrow, and do the little we can for their bodily comfort. Our teachers, and those engaged in the printing-office have left us to take care of sick and dying friends. We have no calls for books. The all-absorbing, all-pervading subject is the cholera. It is customary here to burn the dead, except in cases of violent or sudden death; but now they bury and burn indiscriminately, and in many cases these last rites have been impossible or shamefully neglected. Many dead bodies are thrown into the river, and it is a daily sight to see these floating past our houses. Many have been taken and thrown down in the *Wat* grounds, with little covering, and left to blacken in the burning sun, presenting a most heart-sickening spectacle. These were afterwards gathered and burned, by the efforts of the Government and some wealthy Chinese. At one *Wat*, and that not one of the largest, one of the brethren saw sixty bodies burning in one pile, and thirty in another, near by. It would seem that the angel of death had been commissioned to smite this idolatrous city, and faithfully has the commission been executed. According to reports made to Government, which doubtless do not include all, more than twenty thousand in this city have fallen victims to this pestilence during the last twelve days. As when the destroying angel passed over Egypt, there is scarcely a house in which there has not been one dead, and often two, three, and four in one house. But, like the Israelites in Egypt, our little band of missionaries have remained in safety—the destroying angel has not been permitted to enter our dwellings. The promise in the ninety-first Psalm, “A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee,” has been graciously fulfilled to

us all. Dr. House has been constantly employed with the sick, with the exception of one day, when a slight attack in his own case (which, however, readily yielded to the prompt use of remedies) confined him to his room. We have the satisfaction of believing that he has been the means of saving many lives. We have had several cases in our families, some of them violent, but all have been saved, through the blessing of God upon the prompt and vigorous use of means. The most usual and successful remedy which we have tried, has been calomel, in doses of twenty grains, combined with eight grains of opium, given every hour, or oftener in severe cases, till the progress of the disease is arrested. This, when given in season, has seldom failed of being successful. Thus far, but one European has died, and he a stranger upon one of the ships lying at the mouth of the river. Among the victims is Chau Kun Bodin, one of the highest nobles in the kingdom, and Commander-in-Chief of his Majesty's forces in the late war with Cochin China.

Interesting narrative of an aged man, a professed believer in Jesus Christ.

It is a solemn thought, that so many thousands have, in so brief a space, gone down to death in all the darkness of their heathenism. It would be some alleviation if we could hope, that when the judgments of God are sent upon the people, they would learn righteousness. But alas! the most of them turn, in the hour of their trial, to those who are no gods. Among all who, by this fearful calamity, have been called to their final account, we know of but one of whom it may truly be said, “he sleeps in Jesus.” And his case has been so interesting and encouraging to us, that I must mention it here, as some alleviation to the dark picture which my letter has thus far presented. A few weeks since, an aged Siamese found his way to the station of our Baptist friends. His hair was already white from age, one eye was entirely blind, and his general appearance was not specially interesting. His home was five days' journey to the north-east of Bangkok. He had never before met with a Christian missionary, but at different times, and by various means, had obtained Christian books. Some of them he had found partially torn up and thrown away. These he had carefully preserved, and attentively read. It had been seven years since he had commenced reading Christian books, and several years since he had been convinced of the wickedness of idolatry, and the truth of Christianity. He had now, for the first time, found his way to the missionaries, and wished to be taught more perfectly in the Christian religion. Mr. Jones says that, in conversing with him, he was astonished at his knowledge of the Scriptures. He seemed filled with the word of God. When asked, who had been his teacher? he replied, “Jesus. Has he not said, Ask, and ye shall receive!” According to his own desire, he was

permitted to remain a few weeks upon the mission premises, attending upon the means of grace there enjoyed, and spending his leisure hours in reading religious books, and giving daily evidence that he was taught of God. In the mean time, the cholera made its appearance—he was among its early victims. Several times after his attack, he expressed his confiding trust in the Saviour; and but a few moments before his death, Mr. Jones asking him if his heart was established in the faith of Christ, he replied emphatically in the affirmative. We cannot but hope that he now rests with Christ in glory. His case is a source of much encouragement in our labours, and especially in the distribution of the Scriptures and Christian books. Who knows how much seed there may be in this land, lying, as this has, for the last seven years, which may hereafter appear to the glory of God's grace?

A singular affair.

Under the date of August 3, 1849, Mr. Mattoon sends copies of a correspondence between one of the officers of government and the missionaries, about a singular, silly, and yet in its consequences very serious matter. One of the government officers addressed a note to the missionaries, requesting them to apprise him of the *present*, which, according to Siamese usage, would be expected by the king from them and other foreign residents on the occasion of the removal of the cholera. The missionaries of our Board, and of the American Board, viewing the matter at first as in some way connected with idolatrous worship, returned a respectful reply, declining to make any present. The Roman Catholic missionaries pursued the same course. The missionaries of the Baptist Board, however, viewed the matter as merely a congratulatory present, and agreed to make it. On reconsidering the matter, and after positive assurances by the government officer, that it had no connection with the Buddhist religion, our brethren wrote a second letter, consenting to make the present, but guarding against the possibility of its being understood as in any sense a religious offering. The sum of money was but small, less than two dollars to each person. To know in what degree, if at all, religious principle was involved in the matter, was a grave question.

The Catholic Bishop and his native priests eventually agreed to make the present, under a threat of banishment from the kingdom; but the French priests of the mission, eight in number, persisted in their refusal, and were ordered to leave the country.

With the money thus obtained, the king collected from seventy-five to a hundred thousand fowls and ducks, and thousands of pigs, and made great processions with them to a field which he had assigned for their future residence! Mr. Mattoon thus concludes his account of this strange and sad spectacle.

As we have looked upon these follies, we have almost been ready to wish that we had done nothing, even indirectly, to aid in swelling these processions. But we did what we thought at the time was right and best, and we cannot now recall the act, even if our decision was wrong. But with all the light which the follies of the last three days have thrown upon the subject, I should still doubt what was duty. Whether it was one of those cases where we could render unto Caesar the things of Caesar, leaving all further responsibility with him, or whether duty would require us to resist the order of the king, even though driven from the kingdom, I am not sure. Certain it is, that such a parade could not have been got up in any other than a Buddhist country. And no king would have thought of spending so much treasure upon the support of irrational animals, unless he was a devoted Buddhist. And notwithstanding all their denials, the people will call it *tum boom*, making merit. But it is considered the act of the king, and he is supposed to get all the merit of keeping these animals alive; so that the most that can be charged to us, will be the giving him the means of making merit. The course taken in reference to the French priests will present Siam in a humiliating attitude before the nations of the world—first condescending to ask a present of foreign residents, and then banishing them for refusing to give. And we have learned by this affair also what a trifling thing may at any moment drive us from our field of labour. Pray for us that we may ever be guided by heavenly wisdom.

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. A. RUDOLPH.

Hardwar, a Place of Pilgrimage—Religious Services—Conversation with a Hindu—Character of a Fakir.

Mr. Rudolph, when he wrote the following journal, was at Hardwar, the place where the river Ganges leaves the Himalaya mountains, in which it has its source, and enters the plains, or level country of India. This place is considered holy ground by the Hindus, who worship the Ganges as a goddess. Every year at an

appointed time, a large number of persons, from many places, some of them far distant, make a pilgrimage to Hardwar, to perform their devotions there. The multitude commonly numbers some hundreds of thousands of people, and on certain years it is increased to between one and two millions. Many persons visit Hardwar for purposes of traffic. These assemblies of people, and their religious and commercial object, are designated by the natives as *melas*, (the *e* pronounced as in *there*; the *a* as in *far*), a word that agrees in some respects to our term, *fairs*. Our missionary brethren often attend the *mela* at Hardwar, in order to preach the gospel to the people, and distribute the holy Scriptures and religious tracts among them. It was this object which took Mr. Rudolph to that place, his station being at Lodiana, about a hundred and fifty miles to the north-west of Hardwar. The preceding part of his journal was inserted in the *Missionary Chronicle* of December last.

April 8th, Sabbath. This morning so many pilgrims have come in that the bazar begins to become very crowded and noisy. Finding the place where I used to stand occupied by merchants, who had put up some temporary shops, I was obliged to search for another. I preached from Luke ix. 23—27, dwelling chiefly upon the sinfulness of being ashamed of Christ, and the danger to which that sin exposes us; and again from 1 John iv. 7, &c., showing them how far they were from that temper and state of mind, which was required in this text, and how far their covetous leaders were from it. I told them it was no wonder that they lived in fightings and quarrelings, and had nothing of that love spoken of in the text, seeing that their religious guides, the Brahmins, were in the same state.

At noon we had service in the tent where the native Christians and the servants were collected. I preached from the text, "Ye will not come unto me, that ye might have life." I showed what the chief reason is that men are not saved, and why sinners do not come to Christ. Dwelt much upon the sin of not coming to Christ. May the Lord bless his own most precious word.

Towards the end of the service two natives joined us, and a *faqir* (mendicant) soon followed. These men remained after service was over. One of them proposed a number of questions. He seemed to be much embittered against the British. When I proved his religion to be false, impure and devilish, he thought he would get along best if he should cry out against the British and their vices. I admitted that very many among them were not good men: but showed him that it was because they were not true Christians, and did not truly believe the Scriptures; while the Hindus were vicious *because* they attended to their religion, and the more they would meditate upon their Shasters, the

more vicious they would become. Both men took books and promised to come back.

The *faqir* wore a huge cap, laden with all sorts of cloth, feathers, &c. To the question who he was, he answered, "nobody;" and where he lived,—"*nowhere*;" meaning, I believe, that he was altogether absorbed in the Deity. He believed God was in him. I promised to make him my grass-cutter, if he would put off that cap, and become an industrious man, which he refused. His mouth was filled with impure language, but still he thought he was a holy man. If there were no other proofs of the delusive power of Satan, these *faqirs* are a sufficient proof; they look as if they were incarnations of the devil.

Method of Preaching—Christianity contrasted with Hinduism.

In the afternoon we spent several hours in the bazar, preaching and answering objections. I delivered a lengthened discourse on Matt. v. 21—48. I explained each doctrine set forth in this beautiful chapter, and then applied it to their own state and that of their Brahmins, and asked them, whether they had fulfilled these commandments, or whether the Brahmins taught them such doctrines. I find it very necessary to pursue such a course, for the Hindus seem very ready to assent to all that is morally good and pure, and still they do not perceive that their own religion is just the opposite, and that their deities have not in one instance manifested a temper and conduct that would entitle them to the confidence of those who believe in them. We had several opposers, but there was such a general acknowledgment of the truth and purity of the Christian doctrines, that these were soon silenced, and thus this Sabbath's work ended satisfactorily. I think I never had a more comfortable time in preaching at Hardwar, than at this fair.

Monday the 9th. By God's mercy we are kept in health so far, though the heat is increasing very rapidly, and the hot winds blowing most fiercely to-day. Our preaching tent was several times almost blown down. The bazar is very crowded, but though towards the end of the fair, not more so than it was formerly at the commencement. I preached in the morning from Luke viii. 43—56, showing that Christ was the only physician who could heal their disease; that he could raise them from their spiritual death, but that that faith was required in them, which the woman in the text, and Jairus manifested. After one of our native helpers had spoken for a time, I preached from *Phillippians* ii. 5—11, showing the difference between the mind of Christ Jesus and that of their deities, the beauty and purity of our Redeemer, and the impurity and unholiness of their incarnations. I have tried to set Christ crucified, the suffering Saviour, before their minds, and then contrasted his character with the lasciviousness and licentiousness of their deities. The Word was listened

to very patiently, and though their system was attacked and exposed in a manner that they would never have endured formerly, there was no opposition. The Brahmans did not dare to call it in question, but they asked some sophistical questions on the being and nature of God.

The Reason why the Brahmans dislike the British Government—Various Incidents.

Having returned from the Bazar, I found numbers of Brahmans with their books, sitting near our preaching tent, waiting for pilgrims to bring them gifts. I took my seat in the tent, and two Brahmans came in, when a crowd of people quickly gathered around. One of the Brahmans complained bitterly of the smallness of the fair, and of getting this year so very few pice. I advised him to earn his bread in some other manner, and not to remain dependent on the pilgrims. He said he could never adopt such a mode of living. He complained much of the British government in not supporting the Brahmans. I told him, that if the government would rob their subjects, as their own rulers had done formerly, and would bring offerings to them, they would laud them to the skies, but this the government was unwilling to do, and therefore was reproached by them. The faqir with the big cap came to the tent again. He observed, that there was much wind to-day. I asked him, who had made it. He answered, *he* had made it. I asked him to make a little in my tent, upon which he smiled. He offered to go with me, and become my watchman. But he is a man of unsteady mind.

Another man came to the tent, who had heard and read the gospel in Futteghur. He seemed to have a pretty good knowledge of some parts of the gospel; he distinctly recollected the circumstances of our Saviour's remaining at the temple and conversing with the doctors, when his parents supposed he had left the place before them. I related to him several events recorded in the Old Testament. He was especially delighted with the history of Joseph. I gave him some books, which he took with much gratitude, and I can but hope that he may one day become a sincere believer in the Lord Jesus Christ.

In the evening there was at first much disputing in the bazar; but after that was over, we had a very quiet and attentive audience. I preached from the texts, 1 Peter iv. 12—19, and v. 8—11. Spoke much on the power of Satan, and our duty to resist him by faith, and to fight the good fight. Some seemed to be much impressed with the truth, and it seemed as if they would have been willing to listen much longer, if I had had strength to go on. But I felt my throat affected, and was obliged to stop.

Bazar Service interrupted—Concluding Services at the Fair—Danger from Tigers.

Tuesday, 10th. This is the last day we expect to spend here, as the people will bathe to-

morrow morning and proceed to their homes. We took our stand in the bazar, near an empty shop which was locked. The owner suddenly came and began to drive our audience away most furiously; and finding that they were not so willing to go as he wished, he caught a bamboo stick, and with that began to deal blows to our peaceable hearers. I remonstrated against such proceedings, as the shop was empty; the man had nothing to offer for sale, and the people stood in the street, which belonged no more to him than to any one else. But he was in too great a passion to be reasoned with. Several of the crowd said to me, Come away, Sahib, from that man's shop; you will get crowds of hearers at any place where you may choose to stand. We told the owner of the shop, that as he had desired us to go away, we would do so, but he should be assured that we would tell God of it. These are severe trials to the temper. How difficult to show on such occasions the mind that was in Christ Jesus!

We went back and sat in the preaching tent, where we sang a hymn and I offered up prayer. When I had finished, and opened my eyes, I found that the tent was filled with people, who had been attracted by the singing and prayer. I preached to them from Romans i. 15, 32. There was much attention, but the people seemed not to like much to have their moral condition so plainly exposed as my text naturally led me to do. There was some opposition, but not of a violent nature.

After breakfast we had another congregation at the tent. I read first the 14th chapter of John, making remarks as I read, and after that I read the chapters in John relating to the sufferings of our Saviour, commenting on the different parts of these sufferings. The men who came yesterday to the tent came again to-day. I finished my narrative of Joseph's history, and spoke on different points to them, until it was time to prepare for starting. With this our labours at the fair close, as in a few hours we expect to be on our way back to our stations. May the good seed not have been sown in vain! May it appear at the last day, that our labour has not been in vain in the Lord!

We have not distributed many tracts and books, but what we gave we hope will not be abused, as on some former occasions. We have not seen a single tract torn in the streets, as was formerly the case very frequently.

Wednesday, 11th. Saharanpur. On reaching this place, I heard that a tiger had killed several natives on the road over which I passed last night, without being aware of the danger in which I most likely was. Formerly the tigers used to come quite close to Hardwar, and frequently some fell a victim to these animals; but until the present instance no accident had happened for several years.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN NOVEMBER, 1849.

SYNOD OF ALBANY.

Phy of Albany.—Schoenestady ch ann contrib 180 00

SYNOD OF NEW YORK.

Phy of Hudson.—Centreville ch 18 00*Phy of North River.*—Marlborough and West Neighbourhood ch 38 71; Rondout ch. ann coll 285; Bab sch in part to ed *Walter Crane Phillips* in China and *Martha H Wurts* in the Creek Nation 12 50; Wappinger's Creek 1st ch 30 366 21*Phy of Bedford.*—Croton Falls ch mo con 8 67; Bedford ch Bab sch 14 75 93 43*Phy of Long Island.*—Middletown ch 5 00*Phy of New York.*—Brooklyn 1st ch mo con 14 74; Bab sch in part to ed *Melancthon W. Jacobus* and *Anna Finley Sanford* in India 25; Madison Avenue ch mo con 19 45; Rutgers' street ch mo con. colls 35 87; Chelsea ch mo con 15 50; Wallabout ch mo con 6 14; First ch mo con 110 57; Brick ch mo con 9 18; Duane street ch mo con 12 11; Thomas H. Paile 100; Jersey City ch mo con. colls 25; Forty-second street ch mo con 15 81; Mrs. Hepburn's class in Bab sch in part to ed *Amy Lewis* at Ningpo 15 71. Brooklyn 2d ch Thomas Baylis 15 405 68*2d Phy of New York.*—Canal street ch mo con 13 38

SYNOD OF NEW JERSEY.

Phy of Elizabethtown.—Baskinridge ch fem cent soc 9 50; Paterson 1st ch mo con colls 35 44 50*Phy of New Brunswick.*—Village ch Freehold, two mos con colls 19; Bound Brook ch 20; Freehold 1st ch 17 94; Manasquan ch 2 58 94

SYNOD OF PHILADELPHIA.

Phy of Philadelphia.—Phila Central ch. Mrs Lewis 1; Phila 6th ch mo con 38; Phila Union ch. Bab sch a little boy 26 cents 39 96*Phy of Newcastle.*—Norristown, Pa. Rev Jas GRIER RALSTON, in part to constitute himself life member 20 00*Phy of Donagsal.*—Chancosford ch 60; Leacock ch 43 75 102 75*Phy of Baltimore.*—Georgetown, D.C. Bridge street ch Bab sch to ed *Robert Taylor Berry* at Canton, 20; Baltimore 1st ch. of which 63 from juvenile missionary soc to ed *Letitia C Backus* and *James Armstrong* in India 326 12 346 12*Phy of Carlisle.*—Hagerstown ch Md. 'A friend' 5; Upper and Lower Path Vally ch 'A pious lady' 5; Millerstown ch 22; Tom's Creek ch. Miss M W 10 43 00*Phy of Huntington.*—Pine Grove Mills sewing soc. 15 00

SYNOD OF PITTSBURGH.

Phy of Blairsville.—Salem ch 25 18; Fairfield and Union churches, 17 43 18*Phy of Redstone.*—Spring Hill, Sandy Creek and Pottersburg chs. Rev W W McLain 10; Rehoboth ch in part to con their pastor, the Rev JAMES HUGHILL, l. d. 80 85; Tont ch in part sub 9 25; Bewickley ch 14 62; George Plumer 5 119 69*Phy of Ohio.*—Chartler's ch in part 5; Centre ch 45 50, Ladies' missionary society 24 50; Canonsburg ch 25, Prof Williams 4, Mr McKay 5; Alleghany City, Pa. Master H R Wilson's missionary box 1 50, Miss Betsey S W Wilson's do 1 50, Miss Mary L Wilson's do 50 cents; Lawrenceville ch, Joseph Patterson 100 215 50*Phy of Alleghany.*—Middlesex ch 6 30; Plain Grove ch ladies' missionary society in part 56 39 68 69*Phy of Beaver.*—Clarksaville ch 16 60; Neshaconk ch 36 13; Little Beaver ch 25 50; Pleasant Valley ch youth's fem miss society 6 50 74 63

SYNOD OF WHEELING.

Phy of Washington.—Frankfort ch 15; New Prospect ch 40 53 00*Phy of New Lisbon.*—Liverpool ch 5 25

SYNOD OF OHIO.

Phy of Columbus.—Columbus, O. Miss Sarah Morrison 5, T Sparrow 5, pupils of blind asylum, the fruits of self denial 6 88; Midlin ch in part 9 21; Lithopolis ch in part 17 95; Mount Pleasant ch 123 81 167 85*Phy of Marion.*—Liberty ch, Mrs Gillis 1 00*Phy of Zanesville.*—Newark ch in part 20 10*Phy of Richland.*—Orange church 8 07; Utica ch in part 23 25; Master Henry Shepard 24 cents, Miss Ellen Shepard 25 cents, little Eddy Shepard 5 cts, Miss Mary A Brown 50 cts, Master Henry Brown 50 cts, little Ellen Brown 3 cts; Cheesterville ch in part 16 28, William Shaw 5; Lexington ch in part 10 75; Mount Vernon ch in part 20 25; Frederick ch in part 90 66, Mr Cooper 30 cents, Bab sch children 3 17 110 20*Phy of Wooster.*—Guilford ch, John Lee, to con the Rev VARNUM NOYES life member 30 00*Phy of Coescton.*—Apple Creek ch in part 6 50; Unity ch in part 41 50, Miss Martha Geary 1, Miss H Geary 30 cts; West Carlisle ch to con their pastor, the Rev JAMES FURNESS l. m. 37 25; East Union ch in part 7 12, little Anna Denniston 75 cts; Valley ch in part of sub 11 46 106 08*Phy of Hocking.*—McConnelville ch 10 00

SYNOD OF CINCINNATI.

Phy of Cincinnati.—Cincinnati High street ch mo con 2; Williamsburgh ch, Rev S Gaslay 15, Rev L A Spofford 5; '—' a friend 8 50; Cinn 1st ch, three mos con colls 14 81 45 31

SYNOD OF INDIANA.

Phy of New Albany.—Livonia ch for outfit of Rev W A P Martin 65; New Albany ch for do 63 198 00*Phy of Vincennes.*—Princeton ch 10; Claiborne ch 1 50; Hopewell ch 2 50 14 00*Phy of Madison.*—South Hanover, Ia, Rev J F Crowe, D.D. 5; Hasover ch 22 90 97 90*Phy of Osnafordsville.*—Waveland ch 13 25*Phy of Indianapolis.*—Bloomington ch 6 50

SYNOD OF NORTHERN INDIANA.

Phy of Logansport.—Logansport ch mo con 5, Bab sch in part to ed a heathen child 1 50 6 50*Phy of Lake.*—La Porte ch 25 75

SYNOD OF ILLINOIS.

Synodical collection in part 10 00

Phy of Sangamon.—Jacksonville ch 19 23, a friend 5, Bab sch 11 60 35 63*Phy of Peoria.*—Chicago North ch mo con colls 25; Peoria ch 74 53, Bab sch 28 127 53*Phy of Wisconsin.*—Lyan and Hebron chs 4 00

SYNOD OF MISSOURI.

Phy of St. Louis.—St. Louis 2d ch mo con colls 50 80, Bab sch for sup of Rev Henry V Rankin at Ningpo 227 57; St. Louis Central ch Bab sch in part to ed *Alexander Van Court* and *John W Skinner* in China 25; St. Louis, Mo, Courtland Goodrich 50 cts 226 87*Phy of Palmyra.*—Big Creek ch, Mrs Eliza Perry 2 30, Bab sch 5 7 50*Phy of Upper Missouri.*—Petra, Mo, B H Harbison 5 00

SYNOD OF KENTUCKY.

Synodical collection 44 53

Phy of Louisville.—Louisville 1st ch, two mos con colls 30 15, Thomas Stephens 1; Mulberry ch mo con 10; Louisville Chestnut street ch mo con colls 75 10; Louisville 2d ch mo con colls 29 145 25*Phy of Transylvania.*—Providence ch 20; Lancaster ch 23 25, (also two gold rings); Paint Lick ch

in part 27; Richmond ch mo con colls 21 80, R M Argo 1; Harrodsburgh ch 87 70, less 5 for "Foreign Missionary;" Danville ch ann coll in part 276 05, Rev J C Young, DD 100, Dr W Craig 100, D A Russell 50, J L Hopkins 30, Thos Barber 20, J Ford 20, Sab sch miss box 31 60, Jane R Young 3 25, Frances Young 3 25, Caleb Caldwell 10 cts, Lewis N Craig 25 cts, F Bell 50 cts, M Bell 50 cts, D B Waggoner 10 cts, John W Irvine 25 cts, R H Lee 50 cts, Susan Bell Russell 2 00, Martha W Russell 2 65, Zilla and Eugenia Yeach, each 10 cts, John Young 1 50, Wm Young 2 50,—total from Danville ch 645 80, of which 49 75 from Sab sch, earned chiefly by self denial

Pky of West Lexington.—Harmony ch in part 8 95, Mrs M Alexander 10, J Blackham 5; Woodford ch, Dr Robinson 5, his two little daughters 1; Frankfort ch ann coll in part 75 85, mo con colls 16 75, contents of missionary box of Harriet Julia Herndon, dec. 2 15; Pisgah ch mo con colls 8 25, James Wardlow 10, Mrs Finlay 2; Nicholasville ch in part 44 10

Pky of Ebenezer.—Springfield ch 6; Sharpsburg ch, 8, less 25 cts for "Foreign Missionary"

SYNOD OF VIRGINIA.

Pky of Greenbrier.—Western ch, Rev J B Poage 5 00
Pky of Lexington.—New Monmouth ch 22 72
Pky of Montgomery.—Falling Spring ch 14; Salem ch 36 50 00

SYNOD OF NORTH CAROLINA.

Synodical collection at Hillsborough, N C 59 40

Pky of Orange.—Yanceyville ch, Rev John S Grasty 6; Milton ch 10; Clarksville ch 13 45; New Hope ch 4 87; New Berne ch 20, Danville ch 17 50; Bethlehem ch 33 50; Sails ch 18 10; Bethel ch 17, Hugh McAden 3; Raleigh ch 149 81, the Misses Denny 3 each, 4; Greensboro' ch 107; Pittsboro' ch 9 50; Nutbush ch 7 50, 'A friend 10; Hillsboro' ch 17 93 447 16

SYNOD OF WEST TENNESSEE.

Pky of Knoxville.—Knoxville 1st ch 13 70, Sab sch 95 cents 14 65

SYNOD OF MEMPHIS.

Pky of Indian.—Spencer Academy mo con colls 47 75

SYNOD OF SOUTH CAROLINA.

Pky of South Carolina.—Willington ch mo con colls 20 00
Pky of Bethel.—Hopewell ch Sab sch 5 00
Pky of Harmony.—Scion ch mo con colls 93 19, a little girl (6 years of age) 81 cts; Cheraw ch 30 124 00
Pky of Charleston.—Charleston ch mo con juv. missionary soc quarterly coll 42 02; James Island ch 15, Rev J Douglass 10, Mrs Frances C Douglass 10, individuals 3, ladies' sewing society 15; Columbia 1st ch mo con colls 150 285 02

SYNOD OF ALABAMA.

Pky of Tuscaloosa.—Mesopotamia ch 5; Gainesville ch 170, J H Fort for China mission 10 185 00

SYNOD OF MISSISSIPPI.

Pky of Louisiana.—New Orleans soc. of Inquiry on missions. 15 45; N O Lafayette square ch mo con colls 71 63; N O 9d ch Sab sch 10 00; N O Prytania street ch mo con 18 30; Madisonville ch mo con 5 00 120 38

LEGACIES.

New York, legacy of Samuel Walker, deceased 100 00

COLLEGES AND SEMINARIES.

Students of Jefferson College, Canonsburg, Pa. 27 50

MISCELLANEOUS.

Red Hook, N Y, Cedar Hill Sab sch to purchase Testaments for Spencer Academy 6 25
 L A H 1000 00
 L J H 500 00
 Aquackanock, N J 'A friend' 5 00
 Monmouth co, N J 'A friend' 50 00
 Less expenses of Southern Board 1561 25
 34 54 1596 71

Total receipts in November 7760 01
 CHARLES D. DRAKE, Treasurer.

DONATIONS IN CLOTHING, ETC.

Ladies' miss soc. Palaski ch Pa, 1 box clothing 43 75
 Ladies' miss soc Racoon ch, Pa, 1 box clothing 26 14
 Ladies' miss soc Mt Pleasant ch Pa 1 box clothing 48 61
 Ladies of Shelby co Ky, 1 box clothing " "
 Fem miss assoc, Mill Cr ch Oo 1 box clothing 20 00
 Ladies of Cincinnati Central ch, Oo, 1 box clothing 36 00
 New York, A lady 79 garments 50 00
 Ladies of Huntingdon ch, Pa. 1 box clothing 86 75
 New York, A lady 31 garments — —

Note.—One box clothing, acknowledged in October "Circular," source not given, was from ladies of Belvidere ch N J.

NOTICES.

LETTERS relating to the Missions of the Board may be addressed to WALTER LOWRIE, Esq., Corresponding Secretary, Mission House, 23 Centre street, New York.

REMITTANCES of money for the Board may be made to CHARLES D. DRAKE, Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the use of this Board may also be made to Rev. J. N. CAMPBELL, D. D., Albany, N. Y.; Mr. W. D. SNYDER, 265 Chestnut street, Philadelphia; Mr. HARVEY CHILDS, Pittsburg, Pa; Mr. J. M. RUTHERFORD, Louisville, Ky; Mr. THOMAS MOODIE, Columbus, Ohio; Mr. J. D. THORPE, Cincinnati, Ohio; Mr. DAVID KEITH, St. Louis, Mo.; Col. SAMUEL WINFREE, Richmond, Va.; Mr. WM. H. CRANE, Augusta, Ga.; and to JAMES ADGER, Esq., Treasurer of the Southern Board of Foreign Missions, Charleston, S. C.

FORM OF A DEVISE TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage and the general interests of the Board to be addressed to Rev. JOHN LEYBURN, D. D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository to be addressed to Mr. JOSEPH P. ENOLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENOLES, D. D., Editor of the Board.

ECCLESIASTICAL ACTION.

Not a few Synods and Presbyteries have taken favourable action at their late meetings, in regard to the Board of Publication. This has been true of the Synods of New York, New Jersey, Philadelphia, Virginia, North and South Carolina, and Tennessee,—and perhaps others from which we have not heard.

Such evidences of approbation and interest in the enlarged plans of operation, adopted by the Board, are certainly cheering. The churches are ready to see higher ground occupied, and principles of benevolence extensively adopted. They are not willing to have their own Board simply a trading concern, whilst other publishing establishments are enabled to carry on a wide work of benevolence. Sincerely do we trust that the interest expressed in these various bodies will not exhaust itself in mere resolutions. Practical and tangible fruits can alone secure the result desired. If in the Synods which have taken action, something were done efficiently to carry out the spirit of their resolutions, the favourable effect would at once be seen in the greatly enlarged operations of the present year. We shall hope for the best.

IMPORTANT FACTS BROUGHT TO LIGHT IN THE SYNOD OF VIRGINIA.

Special attention is requested to the following interesting facts, communicated to the Synod of Virginia, at their late meeting, by their committee on Colportage. In the present aspect of this enterprise, this official testimony is of very great importance. After stating that during the year twenty-two colporteurs, travelling and local, had been employed, the committee thus speak:

The following interesting and important facts

are presented, as sustained by the result of these labours:—

1. Not an instance has been known of the rejection of our books on account of denominational character.

2. Our books for the young have been found generally more popular than those of other institutions.

3. Our smaller books are most saleable, and those in fancy binding.

4. Members of other churches buy freely, even purchasing works of a strictly denominational character. These, however tintured with our peculiarities, have never, that we can learn, been criticised for their spirit.

5. The previous distribution of the books of the American Tract Society, has proved no disadvantage to our work.

6. Nothing has occurred to show that there is any danger of collision, or any thing antagonistic in their operations and ours.

7. Our Hymn Book is increasingly popular, and we rarely receive an order which does not call largely for the Confession of Faith.

8. Our conviction of the importance of the work is strengthened by discovering that in some sections, regarded as most highly favoured, large numbers of irreligious families exist,—appalling destitutions are revealed within reach of churches of one hundred years' standing; and families, deriving existence from religious households, are growing up without the public or private worship of God.

We have received \$3,611.42, and disbursed \$3,526.81; sold 6,500 volumes, and given away 800—Total 7300,—and 50,000 pages tracts, including catechisms, have been sold and mostly given. Number of families visited, 3500. Distribution of books exceeds that of last year 4000 volumes,—of tracts, 40,000.

A PASTOR WHO CANNOT GET ALONG WITHOUT BOOKS.

In a late letter received from an efficient pastor, he thus expresses himself as to the aid our books have given him, in his pastoral labours.

"It is only a little more than six months since I sent for ——— dollars' worth of books for my people, and now I want a new supply. The fact is, that I cannot get along at all in my pastoral labours without them. Where I cannot get a family to buy a book which will do them good, I give it to them. If you wish to know whether the people in this region need books, you can ask ———. I want you to make me a donation of tracts. I consider myself a sort of colporteur of the Board, and I believe they are allowed to give away tracts.

"I am afraid some of our ministers do not like to carry about books—this is a great mistake. It is the best way in the world to induce the people to hear our preaching."



PUBLICATION HOUSE, PHILADELPHIA.

We annex a view of the new house erected by the Board of Publication. It stands on the north side of Chestnut street, between Eighth and Ninth streets, and consists of two distinct

buildings, which together cover the entire lot. The lot is twenty-five feet wide by one hundred and seventy-four feet in depth, and runs through to Grape street in the rear.

The front on Chestnut street, which is four stories high above the basement, is of a light brown stone,—this beautiful and substantial material being furnished to the Board at a cost not greatly exceeding the price of brick. The style of architecture is simple, graceful and appropriate.

We will suppose the reader on the side-walk, before the front-door. He stands on a pavement of granite slabs, which form the roof of a large vault, occupying the entire space under the side-walk, in which, beyond the reach of fire, are stored the stereotype plates from which the books and tracts are printed. Entering the front-door to the right, we pass into a large and beautiful store-room, which is the main depository and sales-room. From the door at the rear of this room runs a granite foot-way passing by an arch under the back building, by which all boxes, packages, &c. are received and shipped by way of the street in the rear.

Leaving the sales-room through another door we enter a passage leading to the back portion of the main building, in which are two rooms, one the office of the Home and Foreign Record, and the other that of the Publishing Agent of this Board. Ascending to the second story immediately over these, we find two similar rooms connecting with each other by folding doors, and occupied by the Corresponding Secretary and Treasurer of the Board of Missions. The third story of this portion of the building is also appropriated by the Board of Missions for the Co-ordinate Secretary and Clerk; and the fourth is intended for the wood engraver of the Board of Publication.

Returning to the second story of the front part of this building, we come first to the office of the Corresponding Secretary and General Agent of the Board of Publication, and adjoining this to the principal apartment of the establishment,—a large, airy and handsome room intended for meetings of all the Boards, of the Trustees of the General Assembly, &c. The windows are furnished with a double set of sash to shut out the noise from the street; and on one side are spacious cases for the Library of the Board of Publication.

In the third story immediately above, are three rooms occupied by the Board of Education;—that in front by the Corresponding Secretary, and the others by the Assistant Secretary and Clerk. The fourth story is one large room for storing away the printed sheets of the Board of Publication, which are drawn up by a hoisting apparatus outside.

All these apartments are heated from furnaces in the basement, and furnished with ventilators; and water is introduced into the rooms on the first three stories,—so that economy of time and service, and safety from fire are as far as possible secured. There are also no less than five spacious fire-proof apartments built in the walls for the preservation of valuable record books and papers. The whole establishment is lighted with gas. The cellars are airy and dry, and occupied for the furnaces and storage.

Separated by a space of a few feet from this building, and fronting on the small street on the rear of the lot is another five stories high above the basement. The three highest stories are rented to the binder who does most of the work of this Board; the basement is used in part for storing fuel, and for a packing room from which the Board of Missions send out clothing and other supplies to their missionaries;—the other rooms are not yet appropriated. This entire building can at any time be used as a printing establishment, if deemed expedient; although, after a diligent and faithful investigation of that whole subject by a committee of thoroughly business men, the Board of Publication are by no means satisfied that on the ground of economy at least, such an arrangement would be advisable.

For convenience, comfort, and economy of room, perhaps this house is not excelled by any similar establishment in the country. Every foot of the lot is appropriated to some useful purpose, and the cost of this spacious pile does not exceed that of others in many respects far inferior. The funds for its construction, as is known, were given by friends for that specific object. It is just such a house as the Presbyterian Church needed for the three Boards now within its walls. May it long prove to be a fountain from which shall issue streams to make glad the city of our God!

THE CONFESSION OF FAITH NEEDED.

If there were no other good to be accomplished by adopting the Colporteur system, the benefit to the Church from the circulation thus given to the Confession of Faith, would be ample remuneration for all the system costs. A pastor in a neighbouring State told us, not long since, that one of the

Board's colporteurs came to his church soon after he was settled there, and in prosecuting his labours discovered that in the whole congregation there were not more than three or four copies. Other facts, still more astounding, have been brought to light under the operation of this admirable instrumentality, but prudence forbids their publication. The following extract from the report of an estimable gentleman who has been acting efficiently as a colporteur in the south-west, without charge for his services, will show that the same state of things exists in that region.

"Before I commenced my work here," says he, "there was a great destitution of religious books such as the Board issues. Indeed, they were scarcely to be found except in ministers' libraries. Those I have distributed will excite attention to works of this class, and prepare the way for a wider circulation hereafter.

"There is still great destitution within the bounds of this Presbytery. I lately visited a church over which was a settled minister, and in the whole congregation there was but one *Confession of Faith*. The elder who had this one said, 'it was nearly worn out, for it had been carried from house to house, and that indeed he did not know where it was.'"

He then goes on to state that even the doctrinal books are freely and cheerfully purchased by Christian brethren in other denominations, and concludes with an earnest wish that "the colporteur work may go on."

DAVID G. AIKIN.

We have received a very interesting and impressive discourse from the pen of Professor Hope, of the College at Princeton, occasioned by the death of the young man whose name stands at the head of this paragraph. Mr. Aikin was a member of the Senior Class of that institution, and the discourse has been published at the request of the students.

Professor Hope bears high testimony to the Christian character of young Aikin; and we could add our own to the same purport. The deceased passed his last two vacations as a Colporteur of this Board, and of none who have been thus employed, have we had a more favourable impression. During one vacation he laboured in the city of Savannah and its vicinity, and the last one, which is not long past, he

was in New England. Everywhere he left the impression that he was an humble, persevering, useful servant of his Divine Master. We rejoice that instead of allowing his vacations to run to waste, he appropriated them to disseminating abroad the truth, in such form that, though he now sleeps in the dust, it will yet live, and continue to do good, how long, eternity alone can reveal. His works will follow him. This is the second Colporteur of the Board whose death we have recently been called on to record. Aikin has soon followed Leet, and another whose services have been very valuable, has recently been hanging almost on the verge of the grave. The Colporteur work is one of great self-denial and exposure, and those who engage in it deserve all the encouragement and sympathy the Church can afford them.

TESTIMONY FROM EXPERIENCE.

Two young men, candidates for the ministry, who spent their last summer's vacation as colporteurs of the Board, in making out the report of their labours thus speak of the work and its importance and results; they speak too from their own experience. They have been into the destitute places. They have gone on foot from farm to farm, and have made their way to the hay-field and the barn, in search of those to whom they wished to do good.

"Our labours," say these brethren, "were not confined to the Presbyterian portion of the community, but were extended to all others, whether in the house, the field, or by the way. We were in a habit of speaking to the traveller as well as to the plough-boy, and often have we disposed of our books in this way.

"During harvest we found it absolutely necessary to go to the hay-field and the barn, for the men were not often in the house.

"The cordial reception we met with as representatives of your Board, and the readiness manifested by our people, to facilitate our labours among themselves and others, convince us of the deep interest they take in this glorious enterprise. This work always suggests to us the language of the Bible, 'Many shall run to and fro, and knowledge shall be increased.'

"We have always felt interested in the prosperity of the Board, but never until we entered

the field as colporteurs have we had any just conception of the amount of good it is, by the blessing of God, calculated to do. Your colporteurs necessarily come in contact with every grade of character, and their business affords a facility for entering into profitable conversation rarely to be met with. The sick-room they are often called to visit, and some of them can say from sweet experience, it is good to point a soul to the cross of Christ. It is on such occasions that religion pre-eminently shines forth, a living reality. In justice to the ministers through whose congregations we passed, we are bound to say, that they received us with the utmost cordiality, and did every thing in their power to facilitate our labours. The Board has many friends in that region."

ENCOURAGEMENT FROM NEW ENGLAND.

During the last summer an interesting and efficient Colporteur was sent within the bounds of the Londonderry Presbytery, which includes portions of Massachusetts and New Hampshire. The Colporteur, alas, is sleeping in his grave, but his work survives him, and as one of the results of his labours, in part at least, may we regard the following action of that Presbytery. This hearty and cheering approbation of our work is the more welcome, because it comes entirely unsolicited.

At a meeting of the Londonderry Presbytery, held October 31st, 1849, the following resolutions were adopted:

Resolved, 1. That we highly approve the books issued by the Board of Publication of the Presbyterian Church, as rich in religious instruction adapted to meet the moral necessities of the age, and well fitted to raise a banner against the prevalence of lax views of religion.

2. That we rejoice that most of the books are so confined to the illustration of doctrinal truth, irrespective of the forms of church government, that our orthodox Congregational brethren can, in entire consistency with their own views, favour their circulation.

3. That we warmly recommend to our churches and congregations, to aid the important labours of the Board by donations and purchases of books.

4. That the Stated Clerk forward a copy of these resolutions to the Board of Publication, in testimony of our high appreciation of their efforts; also to the

editors of the Congregational Journal and Puritan Recorder, for insertion in their respective journals.

We have also received intelligence from several of our congregational brethren in another of the New England States, that our Colporteurs would be welcomed in their churches. This is indeed cheering. We have been issuing a class of works, for the most part different from those sent out either by other publishing institutions or by the trade; we were treading a new and unbeaten path, but Providence is giving the seal of his approbation, and by such indications at least, saying, "This is the way, walk ye in it." New fields are opening up, and the importance of our work enlarges as our labours advance.

ACKNOWLEDGMENTS.

The Treasurer acknowledges the receipt of the following moneys.

For the Building Fund.—Sundry persons, per J. Schoonmaker, \$39. J. W. Paine, 1. Robert Scott, per A. Symington, 10. Two friends, per S. Auld, 5. A member of Penn Square church, 100. Rev. Peyton Harrison and Lady, per Dr. Leyburn, 10. A friend, 10th church, Philadelphia, 25. J. Graham, Philadelphia, 10. A friend, 10th church, per Dr. Boardman, 100. W. D. Bell, do. 50. A friend in do. per P. T. Jones, 100. A friend in New York, 3d instal. 25. M. Newkirk, Central church, 500. A friend in do. 500. Rev. N. McDonald, Fayetteville, per James Martine, Jr. 975. W. D. Bell, 25.

Colporteur Fund.—Kirkwood church, additional, per Rev. George Barrows, \$23.12. Danville, Pa., per Rev. Dr. Yeomans, General Fund, 50. C. Grier, Miss M. Montgomery, Mrs. J. Montgomery and Miss Mary Montgomery, 5 each, total 75. Rondout church, N. Y., 125. Newcastle, per Dr. Spotswood, 18. A Lady in Steel Creek church, N. C. per H. B. Williams, 5. The following, per Rev. W. J. McCord, Cold Spring church, N. River, 3.08. Smithfield, do 5 50. B. Everett, 5. Mrs. Delevan, 1. A. Vanwyck, 1. W. Vanwyck, 43 cts. A. Sherwood, 3. Gerard Amer, 2. J. Brinkerhoff, 1. T. Heustis, 1. Rev. J. F. Piogry, 1. Mrs. Beely, 50 cts. First church, Baltimore, per Rev. J. C. Backus, D. D. 100. West Union, Pa. per Rev. J. Fleming, 6. David Dunlop, Petersburg, Va. 100. Rev. A. L. Holliday, Charlottesville, Va. 5. Mount Hope church, O. per Rev. J. H. Parmelee, 4.78. Wayne, O. 1.79. S. Wild Du Boze, 50 cts. Rahway, per Rev. Charles K. Imbrie, N. J. 40. Abingdon, in part, per Rev. Dr. Steel, 30.

General Distribution Fund.—James McGulgan, 3.55 Philadelphia church, N. C., Rev. H. McClean, per James Martine, Jr., 275. A Lady, Fannettsburgh, Pa. per Rev. A. A. McGinley, 5. A friend in Rocky Spring church, Pa., per W. G. McClelland, 2.50. Rev. Enos Thomas, Kanawha Court House, Va. 20. A friend, for stereotyping Newton's Cardiphonia, per Dr. Boardman, 306.55.

Fund for Support of Superannuated Ministers.—From Rev. J. J. Helm, \$10. Danville, Pa., 2. and Durham church, 2.65, per E. Green. West Union, per Rev. J. Fleming, 7. Alexandr ia church, Ohio, per Professor Williams, 4.

A. W. MITCHELL, Treasurer.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

At a late meeting of Bethel Presbytery, Edward P. Palmer, Jr. and William T. Savage were ordained to the work of the gospel ministry; and Mr. Palmer was installed in the churches of Waxhaw, Six Mile, and Lancasterville.

At a meeting of Bethel Presbytery, October 20th, Arnold W. Miller was ordained and installed pastor of Fishing Creek and Cedar Shoal churches.

The Rev. Wm. D. Snodgrass, D.D., was installed by the Presbytery of Hudson, on the 7th ult., pastor of the Presbyterian Church of Goshen, New York.

On the 8th ult. the Rev. James Rowland Hughes was installed pastor of Rehoboth church, by the Presbytery of Redstone.

Mr. James Rosamond and Mr. Albert Shotwell were ordained to the work of evangelists, by the Flint River Presbytery, on the 11th of October.

Mr. Henry A. Booth was ordained on the 21st of October, by the Presbytery of St. Louis, as an evangelist.

MISCELLANEOUS.

The Rev. William Graham Allen, of the Muhlenburgh Presbytery, has united with the Anderson Presbytery, of the Cumberland Presbyterian Church.

The Presbyteries of Clinton and Mississippi at their late meetings passed resolutions with a view to unite both into one Presbytery.

The Rev. P. D. Gurley, pastor of the First Presbyterian church Indianapolis, has accepted a call from the First Presbyterian church of Dayton, Ohio.

The Rev. James C. Sharon, pastor of the Presbyterian church at Winchester, Iowa, has accepted the appointment of Professor of Languages in Des Moines College, at West Point, Lee Co., Iowa.

On the 3d ult. the Presbytery of Concord licensed Mr. P. Tinsley Penick, son of Rev. D. A. Penick.

Rev. James McDonald, pastor of the Presbyterian church at Jamaica, Long Island, has been elected Professor of Moral Philosophy at Hamilton College, New York.

Mr. A. D. Mitchell, a licentiate of the Presbytery of Donegal, has accepted a call from the Churches of Paxton and Derry, in the Presbytery of Carlisle.

The Rev. Dr. Chester, of Saratoga, has accepted a call to the North Presbyterian Church, of Buffalo, New York.

The Rev. Levi H. Christian, of Rochester, New York, has accepted a call from the F street Presbyterian Church, Washington, D. C.

The Rev. Dr. Scott, of New Orleans, has declined the call of the Duane street Presbyterian Church, New York.

The Rev. J. M. Olmstead has resigned the pastoral charge of the Presbyterian Church in Flemington, New Jersey.

Mr. Justus T. Umsted, licentiate of the Presbytery of Philadelphia, has accepted a call from the Presbyterian Church of Muscatine, Iowa.

On the 16th ult. the Presbytery of Cincinnati dissolved the pastoral relation between the Rev. D. K. McDonald and the Fifth Presbyterian Church, Cincinnati.

The Rev. James Hoyt has resigned the pastoral care of the Church in Tuscooke, Alabama, with a view to become the Principal of the High School established by East Alabama Presbytery.

The Rev. Peter R. Donan, of Pensacola, Florida, has accepted a call from the Uchee Valley Church, Alabama.

The Rev. Alexander Campbell (late of the New School Presbytery of Clinton) was received, on examination, by the Presbytery of Louisiana, at a meeting in New Orleans, November 28th.

The church of Danville, Kentucky, have invited the Rev. L. A. Lowry to supply them for six months. A colony from the church is to be formed, which Dr. Young is expected to supply.

The Rev. L. L. Conrad has removed to Allegheny city, Pennsylvania.

The Rev. J. C. Patterson, of Flint River Presbytery, has accepted a call to the Fairview church.

The Rev. P. E. Bishop has removed from Yorkville to Guthriesville, York District, South Carolina.

Deaths.

On the 19th November, the Rev. JOHN ANDREWS, of the Presbytery of Ohio, departed this life, aged upwards of eighty, at Pittsburgh, Pa.

On the 2d December, at Frankford, Pa., the Rev. WM. W. BONNELL, of the 2d Presbytery of Philadelphia, in the forty-first year of his age.

On the 22d November, the Rev. EPHRAIM T. McCLEAN, of the Presbytery of Louisiana, at Bayou Sara, La.

On the 9th December, the Rev. ALEXANDER McCANDLESS, of the Presbytery of Newton, in the fifty-first year of his age.

On the 24th of November, the Rev. TILLY H. BROWN, of the Presbytery of Madison.

Miscellaneous.

NEW CHURCH.—A new Presbyterian church was organized on the 8th inst. in Cincinnati, consisting of one hundred and thirteen persons, a colony from the First Presbyterian church; it is contemplated soon to commence the erection of a new church edifice. The appearances are very auspicious.

REVIVALS.—The Presbyterian Church in Lexington, Virginia, is enjoying a precious season of revival. Many are apparently awakened, and about thirty have found peace in believing. As Lexington is the seat of a college, we hope that some of the students may be so turned to the Lord as to devote their talents and learning to the ministry, as we trust will also be the case with many of the thirty-three students brought in in the late revival in Hampden Sidney.

The churches of Rocky River, Philadelphia, and others in the Presbytery of Concord, North Carolina, are also enjoying the special influences of the Holy Spirit.

THE GREEK CHURCH IN AMERICA.—Efforts are now making in New York to form a congregation of Greek Christians. We observe an announcement that a priest of that denomination, with an interpreter, is now in New York, and will doubtless take charge of the movement.

PRESBYTERIAN CHURCH CLAIM FOR PROPERTY IN BOSTON.—The only Presbyterian Church in Boston has brought a suit against the Federal Street Church of that city, for the church, parsonage, chapel and other property, amounting in all to about \$50,000.

An Irish Presbyterian Church, as it appears, was organized in Boston in 1727. To the legal representatives of this body, the land on which the church and its appurtenances stand, was deeded, "to be had and held for the only proper use, benefit and behoof of the said congregation, according to the tenures and after the same manner as the Church of Scotland, to hold and enjoy the lands whereon the meeting-houses are erected for ever, and for no other use, intent, or purpose whatsoever." The Hon. Mr. Choate has been engaged by the Presbyterian Church. It is supposed the case will be carried before the Supreme Court.

A CALAMITY IMPROVED.—A deep impression seems to have been made on the population of New Orleans by the blowing up of the noble steamer *Louisiana*. The Picayune of the Monday succeeding thus speaks of its results.

"Yesterday the churches in New Orleans were crowded with worshippers. It seemed as if the

whole population, wrought on by the late catastrophe, had come forth to unite in prayer to that Great Being who alone holds in his hands the issues of life and death. The clergy generally, we believe, either directly or incidentally improved the subject of the disaster of Thursday last, showing the uncertain tenure which all of us—the old, the young, the man in vigorous health and the frail valetudinarian—have of existence. 'In the midst of life we are in death; of whom may we seek for succour but of thee, O Lord.'"

BAPTISM BY IMMERSION WILL NOT ALWAYS DO.—The Edinburgh Witness says that a man at Haverford West who had been labouring under an attack of cholera, was baptized by immersion. The death of the poor fellow ensued soon afterwards. A coroner's inquest was held, and the jury returned a verdict, "That the deceased died of cholera, his death being accelerated by immersion in cold water by John Thomas, at the request of the deceased." Would the "coroner's inquest" have rendered a verdict that this "man's death was accelerated" by his baptism, if he had been baptized by sprinkling or pouring?

PRESBYTERIAN COLLEGE IN TEXAS.—The *Texas Wesleyan Banner*, in making the following announcement, speaks in a truly fraternal spirit.

We learn, says that paper, that the Brazos Presbytery of the O. S. Presbyterians, at its called session on the 12th ult., located its long-contemplated College at Huntsville, Walker county, and christened it *Austin College*. Knowing, as we do, that our Presbyterian friends are the staunch advocates of literary institutions, we have sympathised with them in view of the numerous delays which have attended the consummation of their educational enterprise. We have been conversant with their efforts in its behalf for several years, and have wished them success.

WHAT DOES THIS MEAN?—The *Church Almanac* states, that out of fifteen hundred and fifty-three clergymen of the Protestant Episcopal Church in the United States, two hundred and nineteen are neither rectors, missionaries, nor officiating at any particular place, nor engaged in teaching.

The Rev. Messrs. Shimeall and Preston, and Rev. Dr. Forbes, all of New York, have recently left the Episcopal Church,—the former to become a Presbyterian, and the latter two, Roman Catholics. It is rumoured that still a third from the same quarter, is soon to follow the footsteps of his two predecessors, who have just gone to Rome.

THE HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOL. I.

PHILADELPHIA, FEBRUARY, 1850.

No. 2.

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For the Home and Foreign Record.

THE WANTS OF OUR CHURCH.

It is well for the church that her head is the "Wonderful Counsellor." No finite mind can comprehend all the wants of any church. Yet we may, and, if we would do our duty, we must exercise our best powers in learning our own real wants, both as individuals and as communities. The subject is vast. Yet the following thoughts may be suggested:

1. We much need a copious effusion of the blessed Holy Spirit. We are greatly wanting in zeal and liveliness in our Master's cause. The fires of devotion have not a vehement flame. What would apostles and martyrs have done with no more love to God than is generally manifested now?

2. We must raise the standard of ministerial learning. Commonplaces and mere exhortations will not much longer pass for good preaching in many parts of our country. The ministry must go in advance of the popular mind much farther than it seems likely to do, or it will lose much of its power.

3. A support must in some way be secured for our ministers, especially those of moderate talents. Many of them receive just enough to keep them unhappy and distressed. Double their present income would not more than bring the comforts of life within their reach. They are heartless and discouraged. Their libraries do not grow. They are driven to secular pursuits. Our Board of Missions does all it can, but it should be so supported that it might this year double the average allowed to missionaries.

4. Immediate steps should be taken to erect a thousand parsonages in our churches. Let

the lot be bought this year, let the body of the house be put up next year, and let the whole be finished the third year. This measure itself would in many places secure permanent preaching, and would double the usefulness of many ministers.

5. Many, very many of our churches ought forthwith to send out *strong* colonies. *Feeble* colonies can do but little. Some churches are able to send out two colonies at once. In — not a church has been added to our denomination for more than twenty years, yet the population has nearly doubled in that time. Every judicious effort at colonizing known to me for some years past has been successful. In no case has the health of the mother church been thereby injured.

6. It would be eminently useful, if some man in each Presbytery would prepare a history of his Presbytery and of the planting of churches under its care. It would bring up a world of matter for gratitude, and encouragement.

7. There should be much more promptness in occupying important posts in new fields. We move too slowly. "In war, time is every thing." The remark is as true of the war between truth and error as of any other conflict.

8. We must in some way learn the art of using all the members and officers of the church in their proper sphere. "All at work and always at work," is a good motto.

I greatly rejoice in the starting of the Record. I hope it will soon reach a circulation of twenty or thirty thousand copies. This might easily be done in a month, if every minister would do what he could. W. S. P.

For the Home and Foreign Record.

LETTING THE PEOPLE GIVE.

At the late meeting of one of our Synods, an agent of a benevolent institution made a brief address. After explaining the position and claims of the cause he represented, he said to the ministers, "I do not ask you, brethren, to urge this subject upon your people, or to press them to contribute to it, but simply, on some Sabbath morning, to state to them that an opportunity will at that time be afforded for contributing to this object, and then just *let them give*, if they have no objection to do so."

Surely this seemed a reasonable request in reference to an object of which the Synod was known to approve. If the people were disposed to give to it, when it was placed before them,

then what harm could ensue? Who would not let them give?

It is greatly to be feared, that to many of the objects of benevolence, and even the Boards of the Church, the people do not have an opportunity afforded for contributing. The subject is scarcely mentioned in their presence. Rarely, if ever, do they hear from the pulpit the announcement that, as it is expected that all the churches will contribute to each of the four Boards, an opportunity will be given for any who are disposed, to make their annual donations. Although the people may sometimes act on information they receive from other sources, and voluntarily come forward to do their part in sustaining these institutions, yet who does not know that ordinarily they look to the pulpit to be reminded as to their duties and privileges in this respect? Are there not some in every church, who would cast at least a mite into the treasury, if they were but told there was such an object, and that their donations could then be made? If no such announcements are made in many churches,—if no such opportunities are afforded, is there not a very solemn responsibility resting upon those at whose door lies this neglect,—who will not "let the people give."

Giving, is a Christian grace, as we know upon divine authority: is that watchman faithful in his whole calling, who never affords the people of his charge occasions for the exercise of this grace? Why not, with equal propriety, pass in silence their obligation to pray, or read the word of God, or attend the sanctuary? If giving is a Christian grace, who has authority to say, practically at least, for any body of Christians, that they are not to exercise this grace? Even though a church be "weak," are not weak churches to exercise Christian graces in their measure as well as strong ones? Even though the body be a "missionary" congregation, are not missionary congregations to be trained to the grace of giving, as well as to other Christian graces? As the twig is bent, so is the tree inclined. If on the first Sabbath of every quarter, in every church in our whole connection, the announcement were made, that those who were so disposed could, on that day, make their donations to some one of the Boards, so that each of them would be presented annually, what harm would ensue? Why may not this or its equivalent be true in every church, in the year just begun? Who will not "let the people give" this year?

N.

BOARD OF EDUCATION.

✂ Letters for the Board of Education to be addressed to Rev. C. VAN RENNELAER, D. D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

✂ Remittances of money to be made to JOSEPH B. MITCHELL, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

“Pray ye the Lord of the Harvest, that He would send forth labourers into His harvest.”

DEDICATION AND TRAINING.

SAMUEL was first dedicated to God by his mother, and then trained for the service of the sanctuary. TIMOTHY was first consecrated to the Lord, and then trained from his childhood in the knowledge of the Scriptures and of holy duties. Dedication and training, under the divine blessing, raise up ministers.

The mother of Christian Frederick Swartz, on her dying-bed, having called her husband and her pastor, informed them that she had *dedicated her son to the Lord*, and obtained a promise from them that the infant should be *trained* in the remembrance of this sacred destination, and that if he should, in due time, express a scriptural desire to be educated for the ministry, they would cherish and promote it to the uttermost of their power. Swartz became the missionary apostle to India, and died after having been instrumental, as is supposed, in the conversion of thousands of souls.

This is an illustration of God's general method of supplying the Church with faithful ministers. His selected ambassadors are usually those who have been dedicated to him by the faith of pious parents, and who have been trained to meet the responsibilities of providence and grace.

If these statements are true, we see that,

1. God's plan includes *human agency* in perpetuating the ministry, as well as in perpetuating the Church.

2. The *responsibility* of pious and educated

youth, who turn off to worldly professions, is very great.

3. An encouragement is here presented to parents to *dedicate* and *train*.

4. Indigent young men, dedicated and trained to the ministry by pious parents, ought to be assisted by the Church in perfecting their theological education.

EDUCATION AND FOREIGN MISSIONS.

The dependence of our Foreign Missionary operations upon the Board of Education, is but a single illustration of the mutual dependence of all the Boards upon each other. The Board of Education, which is directly concerned in the training of youth and the education of ministers, stands *high up the stream* and near the fountain of influence. Take the following fact as a specimen of the Foreign Missionary work of the Board of Education.

Since the beginning of last year, the Presbyterian Foreign Board of Missions has sent into the field nine ministers to preach salvation to the heathen. Some have gone to China, others to Africa, and others to the American Indians beyond our civilized borders. Of these nine devoted ministers of the gospel, *eight* were candidates under the care of the Board of Education. This simple fact shows the influence of our Education operations in carrying out the high aim of the Church in the preaching of the gospel.

A large number of all the Foreign Missionaries sent out by the American churches have been from among that class, which, though poor in this world's goods, is rich in faith. Dr. Alexander, of Princeton, writing without the definite statistical details, but with his usual insight into human nature, makes the following statement in his excellent tract, entitled, “Thoughts on the Education of pious and indigent Candidates for the Ministry.”*

“Let the facts be ascertained, and you will find that poor ministers are the most laborious and the most ready to go on foreign missions. Christ himself was, as to worldly goods, the *poorest of the poor*; and by choosing that condition, he has sanctified a state of poverty, and rendered it honourable in ministers of the gospel

* This tract may be had, free of expense, at the Presbyterian Education Rooms.

to be poor. He therefore commonly calls his most faithful servants from this class; but as he himself subsisted on the charities of his devoted friends, he would have his Church to be liberal in the support of poor ministers, and in aiding pious students to prepare for their sacred work."

The facts *have been ascertained* in the operations of the year; and we trust that the Church will continue to appreciate the importance of sustaining her Board of Education. Her pious and indigent sons have been among her most faithful and successful labourers at home and abroad.

PASTORAL HINTS TO CANDIDATES.

HEALTH.

It is as really your duty to attend to, and conscientiously care for the health and vigour of your bodies, as for the cultivation of your minds. The body is equally the work and the gift of God, as the soul; and your souls will be as useless to the Church on earth, without bodies, as bodies would be without souls. A student who would enfeeble, for life, his intellect, would be thought mad; and yet how many, through neglect of regular exercise, lay the foundation for feebleness and disease for life, and an inefficient ministry!

We have no doubt, that in very many cases the weakness, and disease, and barrenness of the ministry may be traced up to the criminal neglect of a proper physical education, during the years of preparation for the ministry.

METAPHYSICS IN SERMONS.

An anecdote, affording a good hint to young ministers, is told of Dr. Dwight. A young clergyman called on him for advice as to the best method of treating a very difficult and abstruse point of mental philosophy, upon which he was preparing a sermon. "I cannot give you any information on the subject," the doctor replied; "I am not familiar with such topics. I leave them for young men."

GOD APPOINTS PLACES.

No man shall have comfort in his ministry whom the Lord hath not chosen. And whom he hath chosen, will he appoint his place. To one he says, "Stand thou in this tower and watch;" to another, "Repair these wastes;" to a third, "Dig in this mine;" or, "Go to such a people;" or, "Stand and wait." He that gives and knows our abilities, can best set us on work.

A PROFESSOR'S ADVICE.

A Professor in a Theological Seminary re-

cently gave some excellent advice to the students, under the following heads:

"1. See to it that your love for Christ is strong, and a vigorous spring of action. 2. Give yourselves fully up to the work. 3. Maintain habitually the culture of your mind. 4. Give yourselves first and primarily to pastoral duties. 5. See to it that, in all you do, you have before you, as the great end, the regeneration and sanctification of souls. 6. Be public-spirited wherever you go. Let no one of you wall up himself, like the silk-worm in his own web."

CALVINISM.

"As to the doctrines which are stigmatized by the name of Calvinism, I cannot well avoid the epithet *rigid*, while I believe them; for there seems to be no medium between holding them, and not holding them; between ascribing salvation to the will of man, or the power of God; between grace and works; between being found in the righteousness of Christ, or my own. Did the hard consequences often charged upon the doctrine called Calvinism, really belong to it, I should have much to answer for, if I had invented it myself, or taken it upon trust from Calvin; but as I find it in the Scripture, I cheerfully embrace it, and leave it to the Lord to vindicate his own truth, and his own ways, from all imputations which have been cast upon them."—*John Newton*.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

GOOD INFLUENCES.

The influence of the Assembly's plan of education on *parental* and *pastoral fidelity* will be a great advantage to the religious interests of the rising generation. Our children have been too much neglected, not only in our schools, but at our firesides and in our sanctuaries. Any movement of the Church on their behalf will necessarily act with power upon all the other sources of influence. Parents will be stimulated to take a new interest in the Christian education of their children by means of a school system that forms a part of the plans of their Church. Pastors will in like manner be induced to renew their activity in this great cause, so closely connected with the success of their labours. Our Church will, in all proba-

bility, be more effectually aroused on the subject of Christian education than at any previous period of our history. Parental and pastoral supervision will readily co-operate by sympathy and by principle with the public efforts of the Church to bless the rising generation.

SCHOOL IN CHARLESTON, SOUTH CAROLINA.

Few ministers in our Church have done more for the cause of Christian education than the Rev. Dr. Smyth of Charleston. His writings have had an important influence in commending to the public the plan of Christian education which has received the sanction of the General Assembly. We were informed some months since that a school had been established in connexion with his church; and we now lay before our readers an official statement of the plans and principles of the Session in regard to it.

PAROCHIAL SCHOOL IN CHARLESTON, S. C.

In December, 1848, the Session of the Second Presbyterian church in Charleston

Resolved, That this Session do hereby express their concurrence in the views of our General Assembly, as contained in the Reports of the Board of Education for the years 1847 and 1848, upon the subject of Parochial Schools, and their firm belief that the interests of the Church and the glory of the Redeemer demand, as soon as it may be practicable, the establishment of a male and female parochial school, under the care of the Session of this church, in which, together with the usual branches of secular learning, the truths and duties of our holy religion, as set forth in the Catechisms of our Church, shall be assiduously taught.

In regard to a *female* school, it was believed that the schools, so well established and so ably conducted by two ladies, who are members of our church, for pupils in every stage and branch of education, might be made to secure every object contemplated in an education imbued with a religious spirit, and with positive religious truth. In regard to the *male* school, it was reported by the Moderator to the Session, at a meeting called for the purpose in June last, that the Rev. Ferdinand Jacobs, late Professor in Oglethorpe University, was prepared, if suitably encouraged, to commence a boys' school under their care. After full and mature deliberation, it was resolved to sustain Mr. Jacobs in this undertaking, and the following

regulations were adopted for the management of the school:—

I. This School will be under the supervision and control of the Session of this church, who shall have the right of visitation and of the general direction of the course of study.

II. This Session shall also have the right to appoint and continue the Principal, and, upon his nomination, the assistant teachers who may be necessary.

III. In all cases the Principal shall be a member of the Presbyterian Church, and the assistant teachers worshippers in the same.

IV. The exercises of every day shall be opened with prayer and reading of the Scriptures. In addition to the Holy Scriptures, the Larger and Shorter Catechism of the Westminster Assembly, and, when practicable, sacred music shall be taught to all, unless parents or guardians express a wish to the contrary, which wish shall be strictly attended to.

V. An additional exercise on the evidences of Christianity, and—for the children of Presbyterian parents—on the history and principles of the Presbyterian Church, may be introduced so far as may be found desirable.

VI. The Principal, when a clergyman or ruling elder, shall be considered as *ex-officio* a member of the Session.

VII. In the event of the resignation of the Principal, the School shall be given up to the Session in its existing state.

TWO ACADEMIES IN THE PRESBYTERY OF WEST HANOVER, VIRGINIA.

Those who have read Dr. Foote's Sketches of Virginia, recently published by Mr. Martien, will not be surprised to witness the interest in Christian Education displayed by the Presbytery of West Hanover. It is *the spirit of the fathers*, animating the "generation following."

The location of one of the academies, which the Presbytery has resolved to establish, has been fixed at Halifax C. H.; and is to be called the "Samuel Davies Institute," in remembrance of one of the earliest preachers of our Church in Virginia, and one of her most distinguished sons. The location of the other academy has been referred to a committee, as we learn from an extract from an address to the churches in the Presbytery.

"At the last meeting of West Hanover Presbytery, held at Buckingham Court House, the Presbytery determined to locate a Presbyterial

High School at Halifax Court House. The design of this school is to combine moral and religious with literary and scientific instruction. As all religious instruction must assume, to some extent, a denominational character; and as that character will ordinarily depend on the doctrinal views of the preacher; and as Presbyterians have the right to inculcate their sentiments in seminaries for youth, in common with all the other religious denominations of the land; they deem it expedient and proper to establish such an institution. The place selected for the location of this school is in one extreme of the Presbytery. It was therefore thought advisable to take the initiatory steps to the establishment of a second school, similar to the first, to be located somewhere within that part of the Presbytery which lies north of James River. Accordingly, a committee, consisting of Rev. John H. Bockock, D. B. Ewing, and J. M. Allen, and Ruling Elders, Lilburn R. Railey and L. L. Holladay, were appointed to ascertain and recommend some suitable location for said school."

We have not been informed of the action of this committee, but have no doubt that they will be guided in the selection of a suitable site for the other academy. The following gentlemen are trustees of the Samuel Davies Institute: viz., Rev. L. W. Green, D.D. (President); Rev. P. Harrison, Rev. S. L. Graham, D.D., Rev. J. A. Scott, Rev. J. Cochran, Rev. J. H. Smith, Hon. T. S. Flournoy, Capt. H. Edmonds, Major D. H. Clark, C. S. Carrington, Esq., Capt. S. McCorkle, and Mr. J. McAlister.

If Virginia aims at preserving her reputation as "the mother of statesmen," no more efficient measures could be adopted than the Presbytery's plan for the Christian training of her youth. This plan is not only adapted to secure wise statesmen, but enlightened Christians and useful ministers.

ANOTHER PRESBYTERIAL ACADEMY.

WASHINGTON PRESBYTERY.

The Presbytery of Washington, Pennsylvania, at its last meeting, received under its care the flourishing academy at West Alexander, under the superintendence of the Rev. Dr. McCluskey.

This institution has long been conducted on Christian principles; and no man in our Church has done more than Dr. McCluskey to search out, assist and train young men for the ministry,

in the midst of his other labours as a Christian pastor and teacher.

The question may arise in some minds, "What is the use of placing such an academy under the care of a Presbytery?" We suggest two reasons among others that might be named.

1. An academy under the care of a Presbytery will be more likely to be *perpetuated* than if under private, or merely local, management. The institutions of the Church have the best prospect of being continued from generation to generation. Many of our best schools have been lost to the world on account of this want of public ties; and no ties are more enduring than those of the Church.

2. An ecclesiastical relation will cause religious instruction in an academy to assume a *definite and more prominent place*. Under the best of private teachers, there are reasons which will ordinarily prevent the due exaltation of religion in a system of education, especially in our day, when secular knowledge and divided communities plead so earnestly against the introduction of religion at all. The influence of a Presbytery will be more apt to secure due attention to religious instruction. The whole plan will be more specifically and openly based upon Christian truth, as set forth in the scriptural standards of our Church.

There can be no doubt that the increasing number of our Presbyterian Academies is imparting to our Church a new capacity to bless the young. The happy results of Christian education will be more and more manifest. The example of Washington and of other Presbyteries will, we have no doubt, be followed in due time by the remainder of the Presbyteries of our Church.

MCDONOUGH COLLEGE, ILLINOIS.

McDonough College, located at McDonough, in Macomb county, in the north-western part of Illinois, has recently been brought under the superintendence of the Presbyterian Church. The Presbytery of Schuyler deserves great praise for the energy with which they have undertaken the management of this institution.

We place on record a brief account of the history and present condition of the college, taken from a statement made by a committee of

the Presbytery, consisting of the Rev. W. F. Ferguson, T. S. Vail, and J. Dickson.

Twelve or fifteen years ago, a college bearing the above title was located at Macomb, McDonough county. A respectable building, worth some three or four thousand dollars, was erected, and an institution of learning was commenced. But, through some mismanagement, a debt due to the mechanics who built the house was left unpaid; and, the funds being exhausted, the school was soon discontinued, the building became dilapidated, and was finally sold under the mechanics' lien to pay the debt. It was purchased by the Masonic Lodge at Macomb, with a view of establishing a college under the control of the Grand Lodge of the State. The Grand Lodge having deferred acting in the case, the Macomb Lodge tendered the building to the Presbytery of Schuyler, on certain conditions, which conditions were finally withdrawn; and the Presbytery became the purchaser and sole proprietor and manager of the institution, with a view to establish a Presbyterian College; the Macomb Lodge making a handsome donation to the Presbytery, in the sale or transfer of the building, on the sole condition that said Presbytery should complete the building and continue a suitable school or college in the same. In the mean time a new charter was obtained, and the institution was opened the second Monday of Nov. ult., with about forty students under the care of the Rev. Ralph Harris, with a prospect of a large increase.

The Board of Education of the Presbyterian Church has made a donation of four hundred dollars to aid in the support of professors the present year, and assist in purchasing the building. By means of this donation, the Presbytery has been able to purchase the building and commence the institution under favourable auspices. Some four or five hundred dollars have been expended in repairing the building so as to prepare the lower story for the reception of students, most of which has been raised by the citizens of Macomb and McDonough county. Five hundred dollars are yet necessary to complete the building and improve the lot so as to make it comfortable for students. When this is done, it will accommodate from one hundred to one hundred and fifty students. The institution will be open and free to all who may wish to resort to it, and all shall enjoy equal advantages. The object of those who manage the institution is, to make it a seat of sound Christian education. It is a chartered college, and competent to confer degrees; and the plan of the institution contemplates as thorough a course of mental training as any of the colleges of our country. The number of professors will be increased as the wants of the college may require, until there is a full and competent faculty. Library and apparatus will be added, as means may be furnished, and the wants of the institution demand.

The year is divided into two sessions of five months each, commencing hereafter the first Monday of November and the first Monday of May, and closing the last of March and the last of September.

Tuition has been placed low, so as to bring the advantages of the institution, as far as possible, within the reach of all. Primary class \$5 per session; second class \$7; college classes \$10 per session. Boarding can be had cheap in respectable families, from \$1 to \$1.50 per week.

This young college, which has made a favourable beginning, is destined, we trust, to exert an important influence on the cause of education and religion in Illinois.

OGLETHORPE UNIVERSITY.

Dr. Chester is engaged in completing the endowment of this important institution in Georgia. The prospects are encouraging.

EDUCATIONAL TRUTHS.

"ADD TO KNOWLEDGE, VIRTUE."—It is not knowledge alone, but knowledge impregnated with religion, that tells on the mass of society. "We have no faith," says *Dr. Chalmers*, "in the efficacy of schools of any kind in building up a virtuous and well-conditioned population, so long as they are dis severed from the lessons of Christian piety." And, in a similar spirit, says *Berkley*, "Without a religious education, men can never be fit materials for any society—*much less for a Republic.*"

EARLY RELIGIOUS IMPRESSIONS.—The value of early religious impressions may be strikingly illustrated by the memory. The three facts connected with the memory that serve our purpose, are, that it is one of the *active faculties of childhood*, that the knowledge it treasures up goes far to *form the character*, and that we *remember longest* what we learned in early life. It is obviously then of vital importance to fill the memory at this accessible period with the things of religion, in order that the thoughts of a child may be his friends and counsellors in the formation of character; and that his future life, even down to old age, may be refreshed by the familiar truth which memory brings up from childhood, as the natural homage which childhood loves to pay to age.

PREVENTION.—"Madam," said *Jeremy Taylor* to a lady of his acquaintance, who had been

very neglectful of her son's education, "Madam, if you do not choose to fill your boy's head with something, believe me, *the devil will.*" The principle of the remark is of universal application. The best antidote to the evils of irreligion and infidelity, is *sound religious instruction.* Fill the youthful mind with truth, and it is fortified against the assaults of error. Impress it with the fear of God, and it will reject with horror the sophistries of impiety. Imbue it with sound principles, teach it to cherish holy feelings, and it will turn from the pollution of sin.

MORAL EDUCATION.—Under whose care soever a child is put to be taught during the tender and flexible years of his life, this is certain, it should be one who thinks Latin and languages the least part of education; one who, knowing how much virtue and a well-tempered soul is to be preferred to any sort of learning or language, makes it his chief business to form the mind of his scholars, and give that a right disposition, which, if once got, though all the rest should be neglected, would in due time produce all the rest; and which, if it be not got, and settled so as to keep out ill and vicious habits, languages, and sciences, and all the other accomplishments of education will be to no more purpose but to make the worse or more dangerous man.—*John Locke.*

TEACHERS.—Few teachers are aware how long they are remembered, and, if faithful, with how much affection, by their scholars.—*Todd.*

TRUE EDUCATION.—The longer I live the more deep is my conviction that the training which is denominated *Liberal Education*, is of little real value, either to the individual who receives it, or to the community of which he is a member, unless it be accompanied and directed by *true religion.* To labour to impart a high degree of the former to him who knows nothing of the latter, is like putting a weapon of keen edge and of great power in the hands of a madman. He may not use it for destruction; but there is the highest probability that he will not employ it for good.—*Dr. Miller.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, DECEMBER, 1849.

I.—Fund for Candidates.

Presbytery of North River.

Ameniaville, Rev W J McCord, 1; Mattoewan ch 30 31 00

Presbytery of New York.

First ch. in part 1000; Duane st ch 265 20; Brick ch. Jubal Terbell 15; Brooklyn 2d ch 69 50; Miss Elizabeth Bailey 10; J D Bailey 10; Mrs George Ireland 10 1579 70

Presbytery of New York, 2d.

Peekskill ch Ladies Benevolent Association 2 00

Presbytery of Long Island.

Bridgehampton ch 15 00

Presbytery of Philadelphia.

Second ch. "D." for young men's scholarship 10, Female Ed Soc 75. C H 2—87; Sixth ch. add'l 22, Ladies for the "Jones scholarship" 75—87; Central ch. Mrs H M Henry 20. Mrs T M Smith 1, Miss S E Smith 1, S Agnew 5. P Thurlio 1, Geo W McClelland 25, Jas Boyles 10, A Member 2—65; Penn Square ch 113 76 302 76

Presbytery of New Castle.

New London ch Benev fund 35; New Castle ch fem benev soc 72 107 00

Presbytery of Donegal.

Marietta ch 15 00

Presbytery of Richland.

Olivesburg ch 3 00

Presbytery of Schuylcr.

Monmouth ch 10 00

MISCELLANEOUS.

A friend 5; N Y, per Wm D Snyder 20; Christmas 1849, 5 30 00

LEGACIES.

Legacy of Miss Elizabeth Scott, Albany, N Y 500 00

Total \$2455 46

II.—School Fund.

A Friend, for parochial schools 500 00

J. B. MITCHELL, Treasurer.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 CENTRE STREET, NEW YORK.

* * In our last number, we regret to observe that, in "The General View of the Missions," the names of Mrs. Happer, wife of the Rev. A. P. Happer, of the Canton Mission, China, and of the Rev. J. Ross Ramsey and his wife, and Mr. W. S. Robertson, teacher, of the Creek Mission, were omitted. The Ottawa Mission was commenced in 1838, and not in 1833, as stated by an error of the press on page 9.

RECENT INTELLIGENCE.

INDIA: LODIANA MISSION.—The Rev. L. Janvier, writing on the 27th of September, mentions the death of Mrs. Rudolph, wife of the Rev. A. Rudolph, after a few weeks' illness. Her removal is, doubtless, unspeakable gain to herself, but it is a severe affliction to her partner in life and to the mission. She is spoken of as

a woman of great worth and usefulness, and her loss is greatly deplored.

INDIA: ALLAHABAD MISSION.—The Rev. J. Owen, on the 5th of October, mentions the death of a native youth, who had been for some time under his instruction. Mr. Owen expresses the hope that this young man has been removed to a better world.

CHINA: NINGPO MISSION.—Messrs. Rankin and Coulter, and their wives, had arrived at Ningpo in safety, after having been exposed to imminent peril on the voyage, their vessel narrowly escaping a rock in the Chusan sea.

SIAM MISSION.—The Rev. S. Bush, in a letter dated on the 28th of August, states that the cholera had passed away. His letter contains the following paragraph, which we commend to the particular consideration of our readers; and we hope that it will cause many prayers to be offered at the throne of grace on behalf of Siam and its rulers: "Our hearts lately have been made to rejoice (although it has been with trembling) by the report that the king and many of his courtiers are much engaged in examining the merits of the different religions now in his kingdom, the Roman Catholic and Mohammedan of which are represented in the daily audiences of the palace. A number of the nobles have sent for our Scriptures, and some of them are studying for themselves, though I fear with a proud and skeptical spirit. Brother Mattoon called upon one of them the other day on some business, who, when it was despatched, introduced the subject of the Christian religion himself, and afforded Brother Mattoon an excellent opportunity of defending and proclaiming the gospel. We can only pray, and ask the Church at home to pray, that such opportunities of preaching Christ may be blessed to their good. They are such as we seldom have among this vain and dark-minded people."

ARRIVAL OF MISSIONARIES.—The Rev. J. M. Connelly and his wife, of the Kroo Mission, West Africa, arrived at Baltimore, in the early part of last month. Their return is caused by impaired health; but they hope, if the Lord will, to be able to go back after some time to their field of labour.

CHINA: NINGPO MISSION.

JOURNAL OF THE REV. J. W. QUARTERMAN.

Indifference of the Heathen to the Gospel—Ground of the Missionary's encouragement.

March 14th, 1849.—I went as usual to the city, and had as an audience some of those who happened to be going by, with a few of the neighbours, besides children running in and out, and changing their seats, only because they are allowed to do so, or rather because we cannot prevent it. We sigh often to think how little our message is regarded; most of our hearers seeming to be conscious only of the emotion of surprise to hear a foreigner talk *all Ningpo* words. We have no means of knowing what is taking place in each man's conscience, that voice which God causes to be heard in every one who has not through determined opposition silenced its warnings. How many men in Christian families are exercised with various and distressing feelings, which are studiously concealed from their most intimate companions, and which they would not have themselves suspected of entertaining! This encourages us now. No visible effect is produced by our most pressing appeals. And our only hope for success in persuading any, is in the hidden power which lies in the truth, and which the Spirit can render efficacious.

Discouraging Reception of the Missionary at a Village—Reflections.

March 23d.—Went to Chong Sz, about six miles, in a chair. After speaking to some women, I went to a temple at some distance and talked to some few men, who were anxious to get some books to play with. They will take them simply because they are given away, and there is some little sport in striving to secure one. I have often seen a man give his book to a child and come for another. Boys are everywhere more anxious to obtain them, and as we seldom give books to them, the men will try to get the books for them. I know not if any one got a clear notion of any thing I said, they were all so noisy, asking questions about my dress and my designs; and every one having stronger lungs than mine, much was not heard. The curiosity is not yet over with those whom we visit weekly, and we have to satisfy ourselves with but little hope that the gospel has taken any hold of their hearts. In another place I stopped to talk, but the men became so rude, I was unable to proceed. No respectable men will come to listen when the lewd fellows of the baser sort are permitted to make sport of us. The question is a serious one, whether we should ever establish regular preaching, when they are permitted thus to bring us into contempt. I went home with a heavy heart. And now I think, if our friends at home knew how God's

blessing is withheld from the seed sown by us, there would arise some searchings of heart, respecting the cause. Are all the tithes brought into the storehouse? And do their prayers come up for a memorial every day? We feel that our faith is not much more than like a grain of mustard-seed, and we sigh to think of a life-time spent among this infidel people. They have no public gatherings for improvement or instruction that I know of; and many, who appear to be well-informed or respectable men, are very rude in our meetings, only because they are not accustomed to any thing more orderly. Their stage-plays and puppet-shows are out-of-doors or in their court-yards, and all who listen, stand or walk about at pleasure.

Visitors from a distant Village—Mr. Yuen.

April 16th.—To-day we had three visitors, one from a village at some distance, who had heard from Dr. McCartee, when on a visit to that place, of our system of doctrines, and came to inquire further "of that way." They had been to see the printing-press, and had heard of our little collection of philosophical apparatus. They were permitted to see the globes and charts; but one of them became somewhat impatient to see the thunder of which he had heard. As the day was unfavourable, we had to kindle a fire to dry the atmosphere a little, and amused all of them with the few experiments we can perform. The shocks were quite amusing to us. The old man was an object of interest, because exhibiting a little inquiry. Some general explanations and some of our books, were all that he could get at one visit of such a kind.

On our way to the city to talk in the afternoon, we met a man named Yuen, who asked if we were going to "talk our books." We inquired if he knew our "books," and where he heard of them. It seems he had been at the chapel the evening before, and heard respecting the Saviour. I took him back, and had some little conversation with him. He seemed to know that our "Sacred Classic" was all and every thing to us, as he supposed every book he saw to be one. I first let him see our school and our arrangements for teaching, with the books on geography and astronomy. Asking some questions of his knowledge of Christianity, I took him along to the chapel. He desired me to go to his house. I found him living in a rice-shop, and all the family seemed desirous of pleasing me, asking of my "honourable country," and bringing me tea, which in condescension to me was poured into the cover of the cup, as I could not swallow it so hot as they do. I left them, musing on the probable motives of this man in seeking our acquaintance. When the Lord shall be pleased to open the hearts of men, they will receive the word.

Another Visit from Mr. Yuen—He applies for Baptism—Disorderly Conduct of the Chinese in time of Worship.

19th.—Received a visit from Mr. Yuen. He asked my teacher if we were in the habit of receiving disciples, and in a short time proposed to me to enter on a course of instruction, or in other words to attach himself to our party, and thus secure himself a livelihood, as we seem to have money to expend on chapels and schools. He is perfectly satisfied that he knows enough now, and assented to all I had to say of the self-denial and sacrifices required of those who follow the Saviour, who when on earth had not where to lay his head. There was a greater interest, manifestly, in the objects around the room, which he would examine while I was talking. The truths of the Bible he thinks are very plain, and speaks of repentance and a new heart, but with too much indifference. At our dinner-hour he left, but came in again, and asked me when he should be baptized. I told him, I could not baptize him; that others must be consulted, and he must go through a course of instruction first, until we thought him informed sufficiently, and could judge if he were a changed man. To explain further, I sent our young friend, Daniel McKinley, to tell him that we did not desire men to join us unless they were renewed and made new creatures in Christ. Daniel told our inquirer that these doctrines are very difficult, and required much time to learn them, and that if he would be instructed, he must come over on Sabbath, and attend a class for catechumens weekly, at the house of the pastor. Daniel, in reporting to me, said, "I don't know what he wants. I think he is without business. He thinks Christ's doctrine very easy, but I tell him very hard."

On the next Sabbath, 22d inst., when we were in the school teaching the catechism, he came in, and afterwards I sent him up stairs, to talk with our Christian boys, till it was time to go to the chapel. We all set out together, and crossing the river, started for our place, but he seeing Mr. Loomis' chapel open, stopped to listen there, and we saw no more of him. The audiences are no more quiet, and when one is leading the singing, the preacher must come down from the pulpit and keep the door, exercising a supervision of all the hearers, compelling them to sit, while they wish to run about or rush to one place to see what we are trying to sing. We have to break them into our customs, and then instruct them, as they are willing to listen. The civilization of the Chinese does not make them listen politely, as the most respectable men think it right to talk or walk about anywhere.

Visit to a Temple at the Mouth of the River—Idol Worship.

26th.—Went yesterday to the mouth of

the river, in company with brother McCartee. Arriving before sunset, we climbed the hill, to see if a vessel were outside, as one was reported, probably bringing a reinforcement for our mission. It was a great day in the place, as this was the season for the procession in honour of all the gods. We found a number of worshippers in the temple. The smoke of burning incense was almost suffocating, and women were kneeling before the idols. Seeing some persons who looked like scholars, we distributed some books, and went to our boat to pass the night. Early next morning we set out to revisit the hill, taking the remainder of our books. We went to the temple at the top, and found some to whom we spoke of the true way to obtain forgiveness, and the vanity of burning incense to wood and mud. One man was very pleasant and tried to laugh about it, but went round with his incense sticks, lighting them to place before the idols. The women went round with a bunch, and bowing to the idols as they passed, put one stick in the pot set before each. They would walk about, and ask each other, Have you worshipped yet?

Religious Instruction attempted—Two devout Women.

When they found we had books, they gathered round to ask for them. Stopping one or two, I tried to tell them of the need of inward purifying, but the one thing with them was to get a book. "Will you give me one?" "Yes, if you will listen to my words." "Is he willing or not?" says another. "He is not willing," says a third. "You have within an evil conscience, and it must be changed: now what means have you of changing it?" "Give me a book." "Well, I tell you of the blood of Christ, which can cleanse the conscience and make it good. This book will tell you about him. Do not take it to put ribbons in." "No, how could I do that? It would be wicked."

We found some men willing to listen, and tried to explain the vanity of idols, and the efficacy of the blood of atonement. We met at the entrance of the enclosure many worshippers. The top of the hill is oblong, and there are buildings extending some distance, with nice shady walks, well paved, extended between. When we see "shady groves and fountains," our spirits sink to hear, echoing from them, vain repetitions to false gods.

Two of the women were more devout than others, measuring their way up the hill deliberately, taking three steps, stopping to put their hands together, bowing, then putting a folded towel or handkerchief on the ground and striking the head upon it, then rising with the same ceremonies, and taking three steps more, repeating all these toilsome and unmeaning rites, in the vain expectation of gaining merit. We longed to stop them, to tell of the blood of sprink-

ling, but they only answered by their conduct, "hinder me not."

Interesting Narrative of an Orphan Beggar Boy.

May 1st.—About ten days ago, as I was walking after breakfast, I was accosted by a beggar boy, who in very modest terms begged for "pice," as they call the copper cash. I had only two, but gave them to him, asking his situation. I found he was an orphan: his father died of opium smoking, and his uncle, a teacher in a house near by, having cast him away to beg his bread. In justice to him, however, I must say, he was not own uncle to the boy, but related to his family some generations back. I passed the youth, looking into his basket, and seeing only a bowl with four or five strings of cabbage-leaves in the bottom and two chop-sticks. Once I turned and asked him some questions. Yesterday he was sick, and could not get out to beg, and was then trembling from weakness; had slept without covering in the open entry of the house all winter, and eaten what his neighbours gave him daily. I passed on, but soon turned back, uncertain what to do, and told him to come to my house and I would give him some cash. He proposed to wait on me for only his food. I asked if he could read, and found he had been to school in better days, and was then fourteen years old. Some women, as I passed, corroborated, of their own accord, his statement of being fatherless and motherless, and thought I would "do a good act" by helping him. I led him to the school-room, gave him a bowl of rice first, and then set the teacher to asking him about his place and family. He had some pieces of pantaloons and an upper garment, but these were no protection from the weather. The teacher advised to call his uncle and inquire before we gave him clothes, so he was sent to ask him to come, but he returned alone, as his uncle was afraid of foreigners. So I concluded to clothe him, and set him to his books again. To-night having the electrical machine in operation, I called him to see it, and after amusing him a little, I asked his religious belief. He told his story of the fabulous account they gave him of the beginning of the world. I told of the Bible, with its evidences of coming from God, and its provisions for sinners, as all men were sinners. He thought his father was not a sinner. He never had a covetous desire, never envied another, was never angry. "Yes, but he worshipped idols." "O yes, that was very well." "No, of such it is declared, they shall not enter into heaven." Here the little fellow, who came in with him, put in a word of explanation, as he had been instructed for some time in our school. Now, my dear friends, let me ask, are you not interested in this child? How many beggar boys have I passed, giving them a few cash, (fifteen of which make one cent,) and not seen them again. But this boy, I think, brought

among us by Providence, and must be supported. Who will give to our Board the small sum of twenty-two dollars per year? They could then call the name of this boy either — or — or —.* May God use him for His glory!

LETTER OF THE REV. A. W. LOOMIS: DATED AT SEA, SEPTEMBER 24, 1849.

Reasons for his returning to the United States.

The return of a valuable and esteemed missionary from such a field of labour as China, is a sad event. But it may be a measure at once necessary and expedient. This letter of Mr. Loomis, stating his views of duty, and an account of his loss of health, will secure for him the sympathy of our readers. It is not always that a particular statement, as in this instance, of the reasons for a missionary's return from his field, can be published, though the measure may be one of urgent necessity.

My Dear Sir—This may be the first intimation you will receive that Mrs. Loomis and myself have left Ningpo and embarked for Canton, with a design to proceed to the United States, unless Providence points out some other course to be pursued.

I know full well how much to be regretted such a step will appear to you, and to all who have been giving to, praying for, and looking for favourable results from this missionary field. I know something of the feeling that prevails in the churches in reference to the return of missionaries from the scene of their labours. I assure you that it was my sincere desire, and has ever been my prayer that, if the will of the Lord be so, I might continue till death labouring according to my poor ability in a foreign field. I have not, however, at any time thought it a wrong or improper thing for a missionary to leave a field in which from want of health he could no longer be of service. I have never thought it wrong for a missionary to be absent for a season from his field, if there was a prospect of his life being preserved by the means, or prolonged, or if he might be by this means recovered and prepared for renewing his labours.

I fully believe in an overruling Providence, which is a particular providence, and that all our steps, all events, every thing that befalls us, is of God's ordering. But it is still true, that some of these providences seem for a time to bring evil to the church; they seem disastrous, and I fear that perhaps I may be chosen as the instrument of some of these apparently disastrous providences. Not that I suppose that my

being called from the field will be such a loss, but I fear that the return of another labourer may dishearten the friends of missions. But if I know my heart in this matter, I do desire to feel submissive to the allotments of Providence. If God has sent disease upon me, which will prevent my being of service here, it would be unreasonable in me to insist upon remaining a burden and expense to the mission.

Perhaps I am to be blamed for not submitting earlier to what was very plainly intimated to me months ago that I ought to do. The doctor said last spring that almost the only thing he could have hopes from, for permanent cure, was a long sea-voyage and rest. He had some hope that the residence in Chusan would benefit me; and I have been constantly using such remedies as he prescribed; yet notwithstanding the disease has been increasing. . . .

We all have the greatest confidence in Dr. McCartee's skill and judgment in medical matters, and none of us think he would advise the return of a fellow-labourer, unless he thought it consistent with his obligations to the Church and with the duties he owes to God. I feel that much time has already been consumed in trying what may be done in this country. It is now about four months since I was laid aside, and I fear the result of experimenting longer in so critical a matter; though so great was my aversion to leaving Ningpo, that I probably should have remained some time yet, had not this opportunity been presented.

It is a trying providence to me to have to leave at this time. I have been looking forward with hope to the time when one should come to relieve me from the care of the printing-office, that I might give myself more exclusively to study and to the preaching of the word. I am disappointed in some of my fond anticipations. I love my field. I love my brethren here. I love the perishing people. I love my work. Yet I hope also that I will love my heavenly Father no less, though he cut off my fond hopes. I wish ever to be ready to hear his call, whatever it may be.

I do not fear that the work will suffer because I leave. My service is poor at best, and I am aware of my slackness in performing the duties I ought to have fulfilled. I believe, moreover, that God is able to raise up more and better labourers; and he will keep in this field just as many and just that kind of labourers he would have here.

A kind Providence has hitherto watched over the Mission at Ningpo, in sending help just at the time it was needed. Mr. Coulter is now there, and has taken charge of the printing department; and Mr. and Mrs. Rankin have been appointed to take charge of the female school, for which they seem well qualified, and it appears to be a department of labour in which they both delight. We leave our brethren all in the midst of their labour, and all suffering more or

* His name is Ying Yuh—Illustrious Brightness.

less from the effects of the uncommonly sickly season we have had this summer. Not one in Ningpo, I think I may say, has been free from sickness of one kind or another. Fever and ague, remittent fever, and diarrhoea have prevailed principally. As the cold weather comes on, we hope there will be an improvement.

You have already been apprized of the nature of my disease, bronchitis. It had been coming upon me for some time before I thought it sufficiently serious to apprise the doctor of it—a slight cough, hoarseness, sore throat after speaking, much expectoration,—these had been increasing during the winter. Mrs. Loomis, who had been noticing these symptoms, at length apprized Dr. McCartee, and he at once began a course of treatment, and advised cessation from labour, especially from speaking and conversation. After my return from Chusan, I wrote to you, informing you of the manner in which I had been spending the summer, and stating that though my health in other respects had improved, yet my throat was no better. At the regular meeting of the Mission in June, I was strongly advised to take a short sea-voyage, and the funds were voted to defray the expense. I could not then bear to think of such a step, and begged to be allowed to try Chusan for two months. I have tried that place, but with no beneficial results so far as my throat is concerned. Sore throat, pains in the chest, expectoration of blood and bloody matter, are now constant symptoms.

Much is hoped from a long sea-voyage, yet these hopes may not be realized. I may not recover, but I pray to be at all times, and under all circumstances, resigned and cheerful. I feel some degree of comfort in the consciousness that I gave myself to God to be employed by him in his service. I thank him for what he has permitted me to see of the work that has been done in the foundation of his temple at Ningpo, while I trust he will forgive my shortcomings and imperfections in the part I have undertaken. Praying for every blessing to be unto you,

I remain, dear sir, Yours sincerely.

OMAHAW AND OTOE MISSION.

EXTRACTS FROM A LETTER OF MR. D. E. READ.

Notices of a Journey with an Indian Hunting Party.

Writing from his station on the 2d of November, Mr. Read gives some accounts of his journey with the Omahaws on their summer hunt in pursuit of the buffalo. He is probably the only white man that ever went with them on such an excursion.

We started on the 7th of June, and reached

home on the 27th of August, after going a distance of three hundred and twenty-five miles in a direction nearly north-west. I went with these rude savages unarmed and unprovided with food or shelter, anxious to have them understand that I relied upon the principles of the religion of peace for that protection which they sought in the gun, the tomahawk, and the scalping-knife. . . . In my intercourse with them, I have always endeavoured to exemplify the law of kindness, to meet them with tokens of friendship, to listen with ready sympathy to their tales of want and sorrow. In return, I have always been treated kindly by them. I have received no threats and met with no abuse, but they have shown me the kindness of brethren.

At a distance of three hundred and twenty-five miles from home, we had the dreadful misfortune to come in contact with a horde of savages, who attacked us, and cut down six Omahaws, and disabled ten or twelve more, besides killing and taking forty-two of our horses. My horse was taken by the enemy, and I was left to get home with my luggage as well as I could.

Mr. Read then speaks of the kindness of the Indians on his return. They insisted on carrying his burden, though heavily laden with their own, and put themselves to no little trouble to help him in crossing the numerous streams on their way.

Concerning his end in accompanying them, Mr. Read says:

The kindness of my Omahaw friends greatly strengthened my attachment to them, and increased my desire to have them become acquainted with the "Friend of Sinners," so that they might love him, and choose him for their Prophet, Priest, and King. I was enabled to tell these degraded heathen that there is one, and but one God, and that all men were made by him of one blood, and should therefore love him and love one another. . . .

They were unusually successful in their hunt, but, alas! these poor, ungrateful creatures, instead of being thankful for the supply of their wants, and contented when they had gotten enough, kept on killing and wasting the buffalo, in utter disregard of the Great Giver. Was it not by his permission, as a punishment, that they were visited with the awful infliction already mentioned? Thus their prodigality and neglect of God were rebuked, and they were made not only willing, but anxious to return home. May the time soon come when they shall be "made willing in the day of God's power!"

EXTRACTS FROM A LETTER OF THE REV. B.
M'KINNEY.

*Health of the Mission Family—Whiskey Trade
—State of the School.*

Mr. McKinney's letter is dated on the 31st of October. He speaks of considerable sickness in the mission family. One of the boys in the school had died. The hardships of their station were producing an injurious effect on the health of some of the missionaries, yet they were cheerful in their purpose to remain at their post.

Extensive arrangements had been made by a gang of white men for carrying on the whiskey traffic with the Indians. Whiskey posts were established at particular places, and the sellers of this poison were diligent in representing themselves as the only friends of the Indians, and in filling their minds with suspicions of the agent of the government, the missionaries and others, as their secret enemies. The efforts of the government authorities to suppress this dreadful traffic had been but slightly successful.

Referring to the school, Mr. McKinney mentions that while the Omahaw scholars were still in attendance, the Otoe scholars had all run off, or been taken away, excepting five. On this subject, we have the following accounts :

There is a steady though slow advance in our scholars. Several of those that left were beginning to read. It is greatly to be lamented that we cannot keep these children for a longer period. I am unable to give any good reason for their having been taken away. They were well treated, carefully instructed, and generally appeared to be happy and contented. Pipestem, one of the Otoe chiefs, gave as a reason, that the parents of the children had become offended with the chiefs, and took their children away to spite them. [Mr. McK. then proceeds to attribute it to several causes—the selfishness of the Indians, not willing to see their own children enjoying advantages in which they did not participate themselves; their want of government over their children; their fickleness and jealousy; their having no correct impression of the value of education, nor of the length of time required; and, he adds,]—Their captivity to the devil and his agents, doubtless, has a great influence. For in these Indian villages none but the devil does reign; and his government is no “masterly inactivity,” but a powerfully active and energetic instigation,

which frenzies the mad passions of the heart, and almost literally turns men into demons.

*A Feast to the Otoes—New Terms proposed
for Scholars.*

At the time of the annuity payment, in the beginning of October, finding that we were about to lose many of our scholars, I gave a feast to the chiefs and principal men of the Otoes, together with their wives. We invited about fifty, and made liberal provision for the supply of their wants. I took this course mainly because I had not been able to visit the Otoes as much as I desired, and feared that there might be some lurking bad feeling in them towards the Mission. It was a very troublesome piece of business to us, as it was the means of bringing the greater part of the tribe to our premises, where they remained in spite of us for three or four days. They danced, and sang, and drummed, and yelled, *ad infinitum*. And to keep it up, they stole pumpkins, squashes, potatoes, and corn, and begged on every imaginable plea. During their stay we were obliged to watch every thing, and keep a guard over our stable and field all night. I tried to be patient on Christian principles, but could not help vowing never to be caught in so hospitable a mood again, and got rid of my company with an almost total wreck of both temper and grace. We learned something by that quarter's schooling, and hope it will be useful to us; but it is a matter of doubt whether it was any benefit to the Indians.

Shortly afterwards I informed the agent in writing, that I thought it best not to take any more Otoe children, unless on the following conditions. 1. That the parents and chiefs give up the children to the United States [authorities,] to be educated here, and this settled in writing with the agent. 2. That the Indians pledge themselves to leave the children in school at least five years. 3. That they bind themselves to return runaway children to the school within two days. 4. That girls educated in the mission school are not to be sold or married without their own consent. And, 5. That we bind ourselves to assist in settling down children thus educated, when they are grown up. These propositions have not yet been submitted to the Indians, but will be on the occurrence of the first favourable opportunity. It is impossible to say whether we can get any children on these terms. But it is my opinion at present, at least, that it will not be advisable to take any on any other, even if we are obliged to wait until their eyes are tardily opened to see their true interests. In the mean time we can be operating on the half-breed and what Omahaw children can be secured.

OTTAWA MISSION.

REPORT OF THE REV. P. DOUGHERTY.

General Improvement of the Indians.

From Mr. Dougherty's Report to the Indian Agency of the government, dated September 12, 1849, we take the following accounts:—

In many points of view, these people appear greatly improved, as compared with their former condition, or with the present condition of neighbouring bands. . . . In habits of industry, and in the means of comfort, a large portion of them appear on the advance. Last fall they reaped the reward of their industry in a large crop of corn and potatoes, much larger than in any former year; and they sold several thousand bushels of their corn and potatoes. A portion of them, after their crops are gathered, spend the winter in hunting. Another portion turn their attention to labour. . . . The sugar season was improved with considerable industry; and a large portion of the men employed themselves for a time in getting out hemlock bark. But some continue indolent, drinking whenever opportunity offers. The larger number, however, have sensibly improved in habits of industry.

In habits of economy, they are making some improvement. They expend less for articles of mere show, and are more provident than they were; though but few of them provide much for the future. In habits of domestic neatness, while needing considerable improvement, they are on the advance.

Intemperance—The Schools.

Mr. Dougherty then speaks of their habits as to temperance. He fears that intemperance, for some time under restraint, is now on the increase. With many, abstinence was the result of fear, and not of principle, and as their fears were not realized, they returned to their evil ways. The example of men in the employment of the government, in some cases, has been injurious to the Indians in this matter; and they have now more ready access than formerly to liquor sold by lawless and reckless traders. As the result of all, "The young men have drunk more and behaved worse than for several years past. The better class are opposed to the introduction of liquors into their village, but their influence is not sufficiently strong to prevent it."

Of the schools, Mr. Dougherty says,—

In the female school, the average attendance on ordinary days was about twelve; on sewing days much larger. The whole number on the list was twenty-eight. They were taught reading, writing, spelling, sewing, knitting, and

marking. Five read and write; seven spell in words of three or four syllables; three are in their letters; the others are spelling in first lessons. Twenty-one have attended to knitting; nine have finished a pair of stockings each, and three have finished two pairs apiece. Eleven have pierced quilts, some of which were quilted, and others would have been, but for the want of materials at the time. . . .

On the roll of the male school are the names of forty-three Indian boys, [with an average attendance of about twenty. Some of the boys most regular in attendance had died. Their studies were] reading, writing, arithmetic, and geography. The progress of those who attend regularly is equal to that of white boys of the same age and similar circumstances.

Religious Instruction—Advance in Civilization.

Meetings for religious instruction on the Sabbath have been regularly and pretty well attended. The Sabbath-school has been attended by from fifty to sixty, of all ages, but mostly adults.

Under the influence of the means above referred to, a portion of these people are yearly advancing in virtue, intelligence, and the arts of civilized life. The great majority are improved in habits of industry, and in some other respects. But the heathen party, who are still attached to their superstitions, advance very slowly. They take little interest in the education of their children, indulge in intemperance, and are disposed to retire to the woods. . . .

As the conclusion, Mr. Dougherty expresses his belief, that "it is to the power of the gospel, through Divine influence, we must look for any permanent good" among the Indians. And he considers it highly important that they should soon be settled, not in a village, but on separate farms;—their settlement to be effected under the superintendence of the government.

When we compare the statements of this Report, of which we have here given a somewhat abridged account, with the condition of the Indians when Mr. Dougherty went first among them, in 1838, we find abundant reason to give thanks unto God for the success with which he has encouraged the labours of the missionary. The log cabins, the cultivated fields, the school, the church, have taken the place of the wretched fruits of pagan life. Yet the work is far from being complete. Labour and prayer must still be devoted to this Mission. The missionary and his associates must bear the chief burden of the labour; but it is the duty of the churches to help them with many fervent prayers for God's blessing, without which all their labour will be in vain.

LATER.—Overland letters have come to hand just as our paper is going to press. The dates are, Ningpo, October 9; Canton, October 27; Bangkok, October 16; Allahabad, November 1; Furrukhabad, October 31; Lodiana, November 3. We regret to learn that Mr. Loomis' health has become so seriously injured, that his return to this country was indispensable as a means of saving his life. At Bangkok, a church was organized, of which Mr. Mattoon was chosen pastor, and Dr. House ruling elder. A China man was received as a member. Messrs. Newton and Forman were appointed by their Mission to occupy a new station at Lahor, the capital of the Panjab. This important station would be commenced under very favourable circumstances.

MISCELLANEOUS.

HOME AND FOREIGN MISSIONS.

Many excellent persons are troubled about the relative amounts given to these objects. Some think one gets too much, and some think just the same of the other. The fact is, I suppose, that neither gets half enough! The calls both at home and abroad are exceedingly urgent. And if the receipts and the missionaries of either could be increased ten-fold, there would not be the slightest embarrassment felt in finding important and interesting fields in which to employ them. Nor is the patronage given by the Church to these several objects so unequal as many suppose. The Foreign Board, in appearance, gets the larger amount; but in reality gets perhaps less than any of the rest. All the home Boards confine their operations to one specific object; and hence there are a great number of associations, all operating in different ways, to supply the destitutions at home. The Bible Society aims to supply all with the written word. The Tract Society and Board of Publication to supply all with evangelical books. The Education Society to furnish all with competent ministers. The Home Boards all with the living ministry. Hence there are happily many streams flowing out upon our own country, leading the waters of life to every door. But in regard to the operations of the Foreign Board, the case is very different. There one stream must be made to flow into all these channels. The Foreign Board is the great Bible Society for many millions. It is the great Tract, and Sunday-school, and Education, and Publication, and Church Extension, and Widows' and Orphans' Fund Society, &c. &c., for the vast heathen world! There is a difference, then—a mighty difference between this and either of the other Boards; and if its receipts appear larger, it must be remembered that its

operations are vastly more complicated and more comprehensive; and hence there is a greater demand upon it than upon either of the others. It really embraces, necessarily, nearly all that is embraced severally by all the rest. Hence, if its receipts were even five times as great as they are, it might still be true that the Church in reality was doing more for home objects than foreign; its benefactions in the one case flowing out through many channels, and in the other all being concentrated in one.

These remarks are prompted not by any feeling of jealousy or partiality for one Board or the other, but in the hope that they may relieve some pious and excellent minds, that seem to have wrong apprehensions on the subject. Let us endeavour to love and cherish all the Boards of the Church, and every kindred association, so long as they strive with us for the faith of the gospel. But let us understand distinctly what each has to do, and then measure our benefactions accordingly.—*Presbyterian Herald*.

MISSIONARY CONTRIBUTIONS OF THE POOR.

The following are recent instances of Christian liberality towards the Missionary cause in England.

DEAR SIR:—I have received for transmission to our Treasurer, Thomas Barker, Esq., of Wolverhampton, the sum of 15*l.*, [about \$75,] collected at Cannock for the London Missionary Society. The greater part of this amount is the hard-earned money of the industrious poor.

A poor but honest man came to me, just before our Anniversary, to tell me that he had saved something for Missions; adding, as he looked at the sleeves of his coat, "I am afraid I shall not be able to save much next year, for I must have new clothes."

On my suggesting to him, that perhaps he had better keep half his savings for the next year, he replied, "No, I'll give all. Next year I may be dead. I've been gleaning," he continued, "in the 6th field of Matthew, and the 12th field of Luke; and here are my gleanings." He then placed in my hands the sum of three pounds and one shilling—[about \$15.]

It would be well, sir, if all of us read our Bibles thus practically; and the insertion of such an example in the *Missionary Magazine* might lead others to go and do likewise.

Yours, &c.

DEAR SIR:—I was much gratified at the result of a systematic plan of contribution to the cause of Christ, which I witnessed at an Independent Church in —. It is a church consisting of the very poorest of the industrial classes. They raised this year the sum of *thirty-two pounds in weekly subscriptions of one penny*

and a half-penny. The only large sum given was five shillings.

Further, the Sabbath-school children (exceedingly poor as they are) collected the sum of ten pounds; and the annual collection of the congregation amounted to six pounds. *This latter sum was made up of fourpenny pieces and copper money*, with the exception of about 15s. in sixpences and shillings.

From the above case we cannot fail to observe—

1. The diffusion of a missionary spirit through the congregation. *More than one hundred members must have systematically subscribed.* Who can tell the amount of spiritual good received by those members, in the very act of devoting part of their weekly returns to the service of Christ? What a weekly reminiscence of their obligations! What a weekly expression of sympathy with the condition of the heathen world! What a *literal fulfilment* of the scriptural injunction, 1 Cor. xvi. 2! Forty-two pounds had been collected *before* the deputation of the Missionary Society came to them; and, even had no one visited them as a deputation, yet their collections were *forthcoming*.

2. We observe what large sums may be raised, without expense to the Society, by these *small weekly contributions*. If this plan were carried out generally, the sum realized by it would be *immense*; and I do trust, my dear sir, that this individual case may serve as an encouragement to poor churches, and an example to rich ones.

Yours, &c.

—London Miss. Mag., Nov. 1849.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN DECEMBER, 1849.

SYNOD OF ALBANY.

<i>Pky of Troy.</i> —Troy Second street ch, D Wight & Son, for Ningpo	41 71
<i>Pky of Albany.</i> —Ballston Spa ch	29 00

SYNOD OF BUFFALO.

<i>Pky of Steuben.</i> —Montz First ch 23, juvenile miss soc 3	95 00
<i>Pky of Wyoming.</i> —Warsaw ch mo con 10; Moscow ch three mos con colls 7	17 00
<i>Pky of Buffalo City.</i> —Buffalo Central ch	70 88

SYNOD OF NEW YORK.

<i>Pky of Hudson.</i> —Centreville ch mo con	2 08
<i>Pky of North River.</i> —Ameniaville, N Y, Rev J W McCord 1 50; Matteawan ch mo con colls 60, Dew Drop soc, to ed Margaret T. Davis among the Omahas 20, juvenile miss soc in part to ed William B Leonard in China 10	91 50
<i>Pky of Bedford.</i> —Mount Pleasant ch mo con colls	34 00
<i>Pky of Long Island.</i> —East Hampton ch Mrs Samuel Huntting, to ed Hugh Noble Wilson 20; Hempstead ch mo con colls 17	37 00

<i>Pky of New York.</i> —New York First ch ann coll addl 61, mo con 122 71; Madison Avenue ch mo con 18 57; Yorkville ch mo con 2; Wallabout ch mo con 6 40; Forty second at ch mo con 15 32; Chelsea ch mo con 13 40; Duane street ch, Edmund Penfold, 50; Sab sch in part to ed Henrietta Romeyn Bears 10 48; Brick ch Jubal Terbell 20; Brooklyn 1st ch James T Soutter 100; Sab sch in part to ed Melancthon W Jacobus and Anna Finley Sanford 15; Rutgers at ch a friend 5	439 88
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<i>2d Pky of New York.</i> —Scotch ch N Y mo con colls for October, November, and December 237; Sabbath sch for Spencer Academy 128; Canal at ch mo con 10; 'A member' 30; Peekskill ch 24	429 00
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SYNOD OF NEW JERSEY.

<i>Pky of Elizabethtown.</i> —Plainfield 1st ch Miss Jane Van Derveer, in full for scholarship at Allahabad, 6; Morristown 1st ch 'a family,' of which half for education among the American Indians 2 50	8 50
<i>Pky of New Brunswick.</i> —Princeton 1st ch mo con colls 87 74; Lawrence ch mo con colls 32 22	119 96
<i>Pky of West Jersey.</i> —Burlington ch	21 10
<i>Pky of Luzerne.</i> —Wyoming ch Pa Sabbath sch two mos colls 6; Wilkesbarre ch 30	36 00

SYNOD OF PHILADELPHIA.

<i>Pky of Philadelphia.</i> —Phila Sixth ch mo con 10 50; Trevolfin ch 18 64; Phila Ninth ch miss soc 31 79; Phila Second ch Miss C. A. 2	62 02
<i>Pky of Donegal.</i> —Chesnut Level and Little Britain chs 26, a friend 10; Marietta ch 17 50; Leacock and Bellevue chs 24	77 50
<i>Pky of Baltimore.</i> —Taneytown ch ann con, of which 40 to const the Rev JAMES WILLIAMSON l. m. 92, mo con 4 50, Sab sch 3, young ladies of Thorndale Seminary to ed Robert Belleville in China 33; Alexandria, Va. First ch 30; Frederick ch 9	171 50
<i>Pky of Carlisle.</i> —Bloomfield and Buffalo chs bal 7 25; Monaghan and Petersburg chs 2; McConnellsburch ch, of which 25 from Colonel James Agnew, 57; Hagerstown ch Md. to const Mrs TUSTIN l. m. 30	96 25
<i>Pky of Huntington.</i> —Little Valley ch 32; Sinking and Spring Creek chs of which 5 from Miss Barbara Hunter 12 96	44 26

SYNOD OF PITTSBURGH.

<i>Pky of Blairsville.</i> —Pine Run ch 10 20; Saltsburgh ch 33 50; Congroity ch 42 65	86 35
<i>Pky of Redstone.</i> —Round Hill ch 19 05; Sewickley ch in part 29 50; McKeesport ch 59 45; Duane's Creek ch in part 42 75	150 75
<i>Pky of Ohio.</i> —Pittsburgh Pa, M Allen, for Jewish mission 100; East Liberty ch 'Adonijah' 20; Miss Anna B Nigley, a child, saved in refraining from drinking coffee 1; Manchester ch Sab sch for Otos mission 8 50; Miller's Run ch 16 50; Pittsburgh Second ch mo con colls from June to Dec 27 57	173 57
<i>Pky of Beaver.</i> —Beaver Falls ch	19 50

SYNOD OF WHEELING.

<i>Pky of Washington.</i> —Cross Roads ch ann coll 19 35, mo con colls 41 50; Fairview ch 95; Wheeling First ch mo con colls 43 25; Washington ch fem miss soc to const Mrs MARY McFARLAND and Mrs MARGARET B HOLLACK l. m. 60	259 10
<i>Pky of Shenandoah.</i> —Wellsville ch Master M B Lowrie 1 06, Master James Gibson Lowrie 1 03	2 09
<i>Pky of New Lieben.</i> —Middle Sandy ch	16 18

SYNOD OF OHIO.

<i>Pky of Zanesville.</i> —Zanesville ch Sab sch	10 00
<i>Pky of Wooster.</i> —Wooster ch of which 1 from Miss Harriet Smith, and 25 cents from little Hannah Smith	77 13

SYNOD OF CINCINNATI.

Pky of Miami.—Springfield ch 'A thank-offering' from a member 15; Dayton First ch ladies in part to ed *Jane Mary Anderson* 6 21 00

Pky of Oxford.—Oxford ch mo con 7 56

SYNOD OF INDIANA.

Pky of New Albany.—New Albany 1st ch 80 00

Pky of Madison.—Hanover ch 9 53

Pky of Indianapolis.—Indianapolis ch ann coll in part 96 75, three moe con colls 20 50, Sab schs six moe colls 14 76, in all 132 01 less 10 for "Foreign Missionary" 122 01

SYNOD OF NORTHERN INDIANA.

Pky of Fort Wayne.—German ch, Fort Wayne, Ia 2 00

SYNOD OF ILLINOIS.

Pky of Schuyler.—Monmouth ch 10; Pope's River h 6 50; Macomb ch Mrs O R Hoagland 2 50 19 00

SYNOD OF MISSOURI.

'—', Mo. Miss Susan Waterman 2 50

Pky of St. Louis.—St Louis, Westminster ch, Addie and Maggie Lyon, deceased, children of Rev James A Lyon, saved by refraining from the use of butter 1 50

Pky of Palmyra.—Hannibal ch 8 00

SYNOD OF KENTUCKY.

Pky of Louisville.—Mulberry ch in part 32 80; Shelbyville ch ann coll in part 74 75, mo con 5 do 15; Bethel ch 21; Louisville First ch Mrs D Ewing 5; Pisagah ch 25; Big Spring ch 23 20 201 75

Pky of Muhlenthal.—Greenville ch mo con 5 00

Pky of Transylvania.—Richmond ch 67 55; Providence ch 11 78 55

Pky of West Lexington.—Pisagah ch mo con 2 80; Nicholasville ch bal of ann coll 16, mo con 5, Mrs E F Letcher, for Choctaw mission 3; McChord ch ann coll 155 05, mo con colls 56 43; Mrs Dewees to ed *Mary Ann Dewees* 25, Farmer Dewees, for scholarship in Mission College at Allahabad 50, A V Ammeter for do 25, D A Sayre for do 25, A T Skillman 25, M T Scott and lady 25, in all 386 80; Walnut Hill ch ann coll in part 55 25, young ladies in Mr Bullock's seminary 17 96; Hopewell ch 20; Lexington 1st ch 41 94, Mrs R J Breckenridge 10, Miss Sally Breckenridge 10, Thomas Dolan 10, T Montmolin 1, Mrs Skillman 3, Dr N Warfield 3, in all 78 94; Versailles ch Rev R L Breck 10, D C Humphreys 10; Georgetown ch 20; Frankfort ch mo con 8 35 633 10

Pky of Ebenezer.—Washington ch in part 28 70; Marysville 1st ch 75; Paris ch bal of last year 11 75, Ellen Lyle, a Sab sch child, 60 cts; Flemingsburg ch 17 90 133 95

SYNOD OF VIRGINIA.

Pky of Greenbrier.—Lewisburg ch 19 50

Pky of East Hanover.—Richmond 1st ch mo con Nov 29 90, Dec 17 18 47 06

SYNOD OF WEST TENNESSEE.

Pky of West Tennessee.—Zion ch 100; Pulaski, Tenn, J P Alexander and family 5 105 00

SYNOD OF GEORGIA.

Pky of Georgia.—St. Mary's ch 6 75; Bryan ch, of which 7 37 from juvenile miss soc, 31 87; Waynesville ch 10 48 62

Pky of Hopewell.—Sparta ch 15 50, Athens ch mo con colls 35 87, individuals 50 23, Mrs H Camak 25; Augusta ch fem miss soc 43; Clarksville ch fem miss soc 28 48; Milledgeville ch 84 93; Washington ch 50, Sab sch class 5 338 01

Pky of Flint River.—Hopewell ch 11 00

Pky of Cherokees.—Roowell ch 60, Archibald Smith 3 87 63 87

SYNOD OF MISSISSIPPI.

Pky of Mississippi.—Natchez ch mo con colls 178 95, Sab sch 20 60, coloured congregation for sup of Rev H W Ellis 10 05 200 60

Pky of Louisiana.—New Orleans soc of inquiry on missions 28 15

Pky of Brazos.—Galveston ch, Texas, Sab sch 14 55

LEGACIES.

Freehold, N J, legacy of Saml Perrie, dec 50 00

Albany, N Y, legacy of Mrs Elizabeth Scott, deceased 500 00

Alleghany co, Pa, estate of Thomas Patterson, deceased 46 60 596 60

SYNOD OF REFORMED PRESBYTERIAN CHURCH.

Received from Treasurer of Synod for sup of the Rev Messrs Campbell, Caldwell and Woodside 900 00

MISCELLANEOUS.

S L M, of which 100 for China, and 100 for American Indians 400 00

"—" for China 1000 00

"A friend," for Papal Europe 500 00

Martha and Mary, for colportage in France 10 00

"Christmas, 1849" 5 00

Phila. Pa. "A friend" 400 00

" L. 10 00

" Mrs L. 10 00 2335 00

Total receipts in December \$6692 07

CHARLES D. DRAKE, Treasurer.

DONATIONS IN CLOTHING, ETC.

Ladies of Liberty ch, N Y, one box clothing —

Ladies of Canton ch, Mi, one box clothing —

"—" one box clothing —

Ladies of Upper Buffalo, Pa, one box clothing 40 56

Ladies of Waynesburgh ch, Pa, one box clothing —

"—" N Y, one barrel of clothing 22 30

Ladies of Salem ch, Mi, one box clothing 8 11

N V, John Campbell & Co, 5 reams writing paper

NOTICES.

LETTERS relating to the Missions of the Board may be addressed to WALTER LOWRIE, Esq., Corresponding Secretary, Mission House, 23 Centre street, New York.

REMITTANCES of money for the Board may be made to CHARLES D. DRAKE, Esq., Treasurer—same address.

PAYMENTS of MONEYS for the use of this Board may also be made to Rev. J. N. CAMPBELL, D.D., Albany, N. Y.; Mr. W. D. SNYDER, 265 Chestnut street, Philadelphia; Mr. HARVEY CHILDS, Pittsburg, Pa; Mr. J. M. RUTHERFORD, Louisville, Ky; Mr. THOMAS MOODIE, Columbus, Ohio; Mr. J. D. THORPE, Cincinnati, Ohio; Mr. DAVID KEITH, St. Louis, Mo.; Col. SAMUEL WINFREE, Richmond, Va.; Mr. WM. H. CRANE, Augusta, Ga.; and to JAMES ADGER, Esq., Treasurer of the Southern Board of Foreign Missions, Charleston, S. C.

FORM OF A DEVISE TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be

payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage and the general interests of the Board to be addressed to Rev. JOHN LEYBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository to be addressed to Mr. JOSEPH P. ENGLER, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLER, D.D., Editor of the Board.

A WORD TO OUR FRIENDS.

The good work of engrafting a *circulating* system on the Board of Publication is going on even more successfully than we had anticipated; and we leave the matter furnished in our columns, as to the effects of colporteur labour, to make its own appeal. The work has been new to the churches, and this year's efforts are, to a great extent, preliminary; but they will still show a most cheering increase in the circulation and usefulness of the Board. Our fund for this department, however, is very low, and we fear the 31st March, the close of the ecclesiastical year, will find it much overdrawn. Are there no benevolent friends who desire the prosperity of this interesting and encouraging mode for building up Christ's kingdom, who will remit us a donation for this object? We trust there may be many.

AGENCY FOR THE SOUTH.

The Rev. Joseph Mahon, late pastor of the church at Lawrenceville, New Jersey, and some years since a very successful agent for the Board of Education, has been appointed an Agent for the Board of Publication for portions of the South and South-west. Mr. Mahon will at once enter on his labours, and will spend some months in Georgia. As the Synod of Georgia has twice

made arrangements for taking hold of this subject systematically and energetically, and as we have from various sources been informed that an agent was greatly needed in that field, we trust Mr. Mahon may find ready and liberal co-operation in his important labours.

INSTRUMENTAL IN REVIVALS.

The Presbyterian church at Charlotte, N. C., has been blessed with an interesting work of grace. A writer in the Watchman and Observer attributes this gracious season, in part, to the previous circulation of the works of the Board of Publication.

The Rev. James Paine, of Virginia, in a late letter to the Presbyterian, giving an account of a revival in the churches under his pastoral care, also says,—

"In this connection it is worthy of remark, that within the last four years, our congregations have been twice visited by colporteurs of the Presbyterian Board of Publication, who have widely dispersed and extensively circulated many excellent and fervently spiritual volumes of that benevolent Board. These valuable works, replete with practical and experimental religion, have been repeatedly and carefully read. God has sanctioned them by the seal of his divine approbation, and made them useful to very many."

CHEERING LETTER.

The following letter was received a few weeks since, from a pastor in one of the Western States. It breathes so excellent a spirit, and communicates tidings so encouraging, from a quarter where no special means had been used to awaken interest in behalf of the Board, that we cannot refrain from placing it on the pages of the Record, in the hope that it may kindle a similar zeal in other hearts.

—, December 13th, 1849.

Dear Brother—A friend of mine is anxious to become responsible for the support of a colporteur, to be employed in the State of —; and if thought best, he would prefer that his field be the southern part of the State. The money will be forthcoming at any time you may direct. Will you be so good as to write me immediately, and give me all the information necessary? Have you a suitable person to engage in it? When will he enter upon his work? When and where shall the money be paid? You will please address —.

The person to whom I refer, does not wish his

name made public. Suffice it to say, he is a young man, and made a public profession of religion in my church about seven years since; and is deeply interested in the system of colportage, as engaged in by the Presbyterian Church. Please write as soon as possible.

Your brother in the gospel.

THE "GREAT SUPPER" GOING THE ROUNDS.

That those in the more favoured parts of our Zion may know the scarceness of good books in some portions of the country, and the good use which is made of the few the people have, we give the following extract from a letter from one of the Western States:—

"Many members of our churches do not possess these books, and have no means of getting them; and the consequence is, they are comparatively ignorant of the distinctive doctrines of our church, or at least but poorly prepared to defend them against the assaults of those who misrepresent them. I know some neighbourhoods where a copy of the 'Great Supper' is kept going the rounds constantly, and read eagerly, and is doing a good work. In others, 'Miller on Presbyterianism and Baptism' is in great demand, and is putting to silence the ignorance of foolish men; but these works, or kindred ones, are seldom to be had, and hence the good they do is but circumscribed. We want many more, and have hence determined to ask you to commission a colporteur."

A FRIEND INDEED.

The Board of Publication are endeavouring to secure collections among the churches, as far as possible, without resorting to agencies. This course—with an object, in some of its aspects, new and imperfectly understood—is somewhat difficult. There are some pastors—and we trust there will be many such—who are willing to bring this cause before their people, and themselves make a collection in its behalf. A letter was written a short time since to a pastor in the South, requesting his kind offices in this respect, and he gives the following decided and encouraging reply:—

"I have gotten out of my sick-bed the first time this morning since I reached home from my late absence; and now my hand is too tremulous to hold my pen steadily, and my head too weak to write much.

"I certainly will attend to the important subject of your letter as soon as I am able to go to

church again. I will *talk about it, preach about it, and take up a collection for it*. I have always felt deeply interested in it; as a proof of which I have only to say, *without bragging*, that up to this time our church has contributed three times as much as any other within our bounds. I will do my best."

SYSTEMATIC CIRCULATION BY A PASTOR.

A pastor can have no more valuable co-labourers than good books. It is within his power, more than that of any other man, to scatter books and tracts, as co-labourers and permanent blessings, amongst his people. We doubt not that much is done in this way by ministers throughout the church. Some, however, more fully appreciate the importance of such a work than others, and give themselves to it more systematically. Occasional instances of this sort come under our observation. An efficient pastor in a neighbouring State, who had previously done no little in circulating the books of the Board amongst his people, sends an order for an additional supply of Newton's *Cardiphonia*, and thus speaks of his design:—

"I am trying to work into every family a copy of Newton, and I trust I shall succeed. The extensive diffusion of his letters in this busy, active age, would prove most conducive to the promotion of spirituality of mind. I hope that some one will again press the work on the attention of ministers and private Christians."

A YOUNG MAN'S IMPRESSIONS OF THE COLPORTEUR WORK.

Our readers can best understand the character of the colporteur enterprise, and the importance of prosecuting it with energy and on an extensive scale, by hearing the testimony of those who have been themselves in the work. We subjoin an extract from the report of a young student, who spent a portion of a late vacation in this service, not because it reveals any thing specially important, but to show his impressions of the nature and value of the enterprise.

"You are probably aware that my period of service was shortened by sickness;—such was the will of God. I commenced operations in —, and visited every family of all denominations; and, happy am I to state, with but few exceptions, was well received by all. I found many who had never been visited by any colporteur, and who were highly gratified. Others, who had some of the Board's books before, were

so much pleased with them as to purchase more.

"The colporteurs who were in this region before, did not visit any families but those residing on or near the public roads. On this account, I think colporteurs should not use vehicles, except in thinly settled regions, as they can much better reach all the people without this incumbrance; and in the more remote districts, the colporteur is generally most successful,—not, indeed, in making large sales, but in doing real good.

"At the time I was attacked with sickness, I was about setting out for ———, where, from all accounts, I anticipated much success.—But 'the Lord's ways are not as ours.' Blessed be his name, I have been enabled, even in this, to experience blessings in disguise.

"Dear sir, I am happy to say, the colporteur work was a most delightful work to me, and one from which I derived many useful lessons, notwithstanding the shortness of the time. God willing, I would like to be so employed again.

"Hoping that the Lord may bless the Board, and all employed by it in disseminating his truth, and in building up his kingdom,
"I am, &c."

NOTICES OF BOOKS OF THE BOARD OF PUBLICATION.

IS CHRISTIANITY FROM GOD? 18mo. pp. 330. By the Rev. John Cumming, D. D., Minister of the Scottish National Church, Crown Court, Little Russell Street, Covent Garden, London.

This volume was stereotyped simultaneously by the Board and by a publishing house in a neighbouring city. It has been already extensively commended. It is written by a very popular minister, in popular style, and is admirably adapted for general circulation. This edition is in large, clear type, and will not suffer by comparison with any other. Price, muslin gilt, or half sheep, 45 cents; half roan, 37.

THE CHRISTIAN'S DAILY WALK IN HOLY SECURITY AND PEACE, by Henry Scudder, late Minister of Collingborn Ducia, Wiltshire.

This book is adapted to be extensively useful. It is from one of the old seventeenth century pens, and was re-published under the recommendation of Owen and Baxter in their day. Dr. Owen says, it had left a strong impression on his mind after the lapse of thirty years, and that after a re-perusal, so far from abating his esteem of it, his valuation of it was greatly increased. Richard Baxter says, "I take it as some dishonour to our age, that such a book should need any man's recommendation; and I must say,

I remember not any book which is written to be the daily companion of Christians, to guide them in the practice of a holy life, which I prefer before this; I am sure none of my own." If Baxter was a good judge in the comparison he draws between this book and his own, this language will be acknowledged as a very high compliment. Surely nothing further need be said in its commendation. This edition is in duodecimo, beautifully printed, and bound in muslin gilt, or half calf, at 62½ cents.

CONVERSE WITH GOD IN DESERTION AND SOLITUDE, by the Rev. Richard Baxter, 18mo. pp. 143. Price, muslin gilt, 25 cents; half roan, 19 cents.

This is one of Baxter's own; and a good, sweet spiritual, heart-comforting little book it is. Baxter knew that this is a world where there are trials of the spirit and trials of the flesh. He also knew that for all earth's troubles heaven has a cure. There are a vast number of God's people by whom such a book would be valued more than fine gold.

THE PILGRIM BOY OF MONGHYR.

TERROR BY NIGHT.

NEW HEBRIDES.

JEJANA, OR THE CONVERTED HOTTENTOT.

THE LITTLE JEWESS.

MARY AND LUCY GUTZLAFF.

AFRICANER, OR MISSIONARY TALES.

HEATHEN SACRIFICES.

MORAVIAN MISSIONARIES.

MR. MOFFAT AND THE BECHUANAS.

BECHUANA GIRL.

The last General Assembly, and more than one of the Synods at their late meetings, called upon the Board to enlarge their supply of books suitable for children and Sabbath-schools. This supply was then probably larger than many supposed, but here we have an accession of eleven volumes, most of which contain other sketches besides those designated in the titles. They are printed on fine paper, in large clear type, and each illustrated with one or two beautiful wood-cuts. The mechanical execution altogether, is in advance of the previous issues of this description of books. We hope these excellent volumes may soon find their way to Sabbath-school Libraries and firesides throughout the country. Price in half roan, 12 cents, except the New Hebrides, which is 16 cents. We give an extract from one of them in another column.

THEY RANK WITH ANY BOOKS IN THE MARKET.

The Watchman and Observer, amongst other favourable notices of the publications of the Board, says,—

"We are glad to see the superior style in

which our Board is getting up their works. The paper and printing are of the first order; the binding is beautifully embossed cambric, with an elegant design in gilt, at once ornamental and appropriate; and in every respect, they rank with any books now in the market."



MARY GUTZLAFF READING WITH HER FINGERS.

The above cut illustrates one of eleven new Sabbath-school books just issued by the Board. Mary Gutzlaff was a little heathen girl who had been stolen away from her parents. Her eyes had been put out, and the sinews of one of her arms and legs cut, by a beggar-man, that she might excite more sympathy and get more money by begging. This poor little blind girl was found in the streets one day by a kind lady, and taken to Mrs. Gutzlaff, at whose school she learned to read English with her *fingers*, and received a Christian name. She was afterwards sent to England, and became a good, sweet child. She was at length taken with a

cough, and her health failed, never to be restored. For the information of some young friends, who we hope may read the Record, we give an extract from that part of the book, which tells about the last part of Mary's life.

"A few months before her death, she was baptized, and she showed by her manner that she felt a great deal. She seemed to like to think of the love of God in rescuing her from the cruel man, and giving her so many kind friends. Three different times she said that she would rather die and go to Jesus than get well again. When asked what she prayed for most frequently, she said, 'A new heart.' The friend who took so much care of her says, 'The dear child slept in a small bed by the side of my own. One night, when I went into my room, before I spoke, she called me to her, and said, 'Will you come up and pray with me after breakfast to-morrow morning?' And when I went to kiss her, as usual, the last thing before retiring to rest, she said, 'Remember to-morrow morning, after breakfast.'

"A short time before her death she said, 'Though I don't talk much about Jesus, yet somehow he seems to be always in my mind.' Yet there was one little moment when she missed this comfort. There is something awful in death, and perhaps the little blind girl felt it even more so than other children do. She could not see the cheerful light, or the pitying faces that hung over her. The room was all dark to her, and there was nothing to take off her thoughts from the solemn change through which she was about to pass. A little while before she died, she shuddered twice, and stretching out her little thin hands to feel for the dear friend who watched her, she said, 'I'm so frightened! I'm so frightened!' Her friend said, 'My dear little Mary, you need not be afraid, for Jesus is watching over you, and he will take care of you;' and Mary did not feel afraid any more. She smiled, and lay perfectly calm till she was released from suffering. She died on Friday, the 18th of March, 1842.

"Mary never *saw* the comfortable homes, the pretty cottages, the stately buildings of her English home; the many schools for little boys and girls, and the congregations of Christian worshippers. She never even looked on the faces of those friends who loved her so dearly, or beheld the bright light of the sun. But she has her sight now. There is no night in the land where she is gone to dwell. Happy little girl! She sees 'the King in his beauty,' and beholds 'the land which is very far off.' She has opened her eyes in heaven, and she has looked on the Saviour whom she loved. Many children are there, and they '*see* his face,' as well as sing his praise."

SKETCHES OF VIRGINIA.

Mr. Martien, of this city, has just brought out a handsome octavo, bearing the above title, from the pen of the Rev. Wm. H. Foote, D.D. It is a most valuable tribute to church history, and withal a most interesting book. In Virginia, and amongst her numerous sons and daughters, scattered especially throughout the West and South, these Sketches should of course be extensively circulated; but we can scarcely conceive of any reader, and especially Presbyterian reader, who would not find entertainment in these pages. As appropriate to our department of the Record, we introduce from the "Sketches" the Rev. Dr. Hill's account of his first acquaintance with Alleine's Alarm, as illustrative of the

INFLUENCE OF A BOOK IN PROMOTING A GREAT REVIVAL.

Dr. Hill, at the time alluded to, was a student of Hampden Sidney College, and had asked a younger fellow-student—now the Rev. Wm. Calhoun of Virginia—to bring him some religious books to read.

"Monday morning," says the narrative, "he brought me an old, rusty, black-covered book, probably little less than a hundred years old, which was brought from Ireland with the Scotch-Irish immigrants who settled in this part of Virginia. But a book more adapted to my case was never printed. It was *Joseph Alleine's Alarm to the Unconverted*. I did not wish that my fellow-students should see me using this old rusty book, but carefully locked it up in my trunk, till I had a good opportunity to read it privately. Next Saturday all my room-mates went from home, and left me alone in charge of the room." Having shut himself in his room, the young man began to read the old book with sighs and tears. His desire for food gave way to his interest; he was not seen at dinner. Repeated raps had been made at his door, and he remained in silence. At length a violent thumping at the door induced him to see who was there; and to his amazement he found an anxious soul.

"A full-grown student from North Carolina walked in, and went to my bed where I had been sitting, and picked up the old book I had left upon the bed, and opened and saw what it was; and, stunned, said, 'Why, Hill, have you been reading such a book as this?' Here was one of the most critical periods of my whole life. At first I knew not what answer to give. I thought, if I confessed the truth, it would expose me to the contempt and ridicule of the whole college. I never was more strongly tempted than to turn the whole matter into ridi-

cule. At length I replied, 'Yes, Blythe, I have been reading that good old book with deep interest; and I must confess I have neglected the subject too long, and am now determined to attend to the subject of religion more for the future.' Blythe instantly blubbered into a loud cry, saying, 'Hill, I envy you; you may get religion; but I never can. Would you believe it,—before I left North Carolina, I was a professor of religion and a member of the church; but when I came here among these wicked students, I locked up my Bible in the bottom of my trunk, abandoned my profession, forsook my God, and turned my back upon my Saviour. There can be no forgiveness for such a sinner as I am. Your state is infinitely better than mine.' Conviction seized upon his mind, and he set out, like the prodigal, to seek his Father's forgiveness, and lived consistently with these good beginnings. This young man was James Blythe, afterwards Rev. Dr. Blythe of Kentucky."

Cary Allen soon followed the good example of Hill and Blythe; and in the revival which ensued, and which overspread a considerable portion of the State, some of the most gifted men the Virginia church has ever given to the ministry were converted to God.

We believe the "rusty black old book" is still in existence in Virginia.

ACKNOWLEDGMENT OF DONATIONS.

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A. W. MITCHELL, Treasurer.

BOARD OF DOMESTIC MISSIONS

The Office of the Board of Missions is at No. 265 Chestnut street, Philadelphia.

Business Officers of the Board.

Corresponding Secretary—REV. WILLIAM A. McDOWELL, D.D.

Treasurer—WILLIAM D. SNYDER.

Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

LETTERS relating to Missionary appointments, and other operations of the Board, including CHURCH EXTENSION, should be addressed to the Corresponding Secretary.

DONATIONS and SUBSCRIPTIONS should be sent to the Treasurer; or if more convenient, to the following persons:

J. D. WILLIAMS, *Pittsburgh, Pa.*

WILLIAM GARVIN, *Louisville, Ky.*

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CHARLES D. DRAKE, *Mission House, New York City.*

CLOTHING.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to WM. D. SNYDER, *Mission Rooms, No. 265 Chestnut street, Philadelphia*, with the name of the Church or individual donor upon it.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain message, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

PRESENT STATE OF OUR DOMESTIC MISSIONARY OPERATIONS.

We rejoice to know that a very deep and general interest is felt in the work of Domestic Missions; and the churches are anxious to know how this work prospers. For the information of the friends of this cause, we give here a very brief and general view of our operations since the meeting of the last General Assembly, up to the close of the year 1849.

Our present ecclesiastical year commenced

in May last. We commenced the year with the largest number of missionaries our Church has ever had. Since May, and up to the close of December, more than *one hundred and fifty* have been added to the list, making the present number of pastors aided and missionaries sustained by the Board, largely in advance of any former year. A large proportion of the ministers receiving aid, are pastors or stated supplies of one or more churches. A number much greater than in former years, are strictly missionaries, labouring in new and important fields, and dependent on the Board for a large part or the whole of their support. Several are itinerants within prescribed limits. Several valuable men have been sent forth during the past season, the field of operation has been much enlarged, and valuable additions have been made to our ministerial strength.

The past summer and autumn, to some of our devoted missionaries, have been seasons of severe trial. They and their families have suffered much from sickness. This has been especially the case with a number of the missionaries in the far West and South-west. The cholera and other diseases have greatly interrupted their labours, and subjected them to sore trials. But in the midst of judgments, God has been merciful and kind. While sickness has prevailed, and many of our mission families have suffered much, but few deaths have occurred in their families, and, in most cases, good success has attended their labours. At the time we write, the intelligence from our missionaries, in all portions of the land, is highly encouraging. Difficulties, great and trying, they have to encounter. Their labours are arduous, and wasting their strength. But God is with them to sustain them. The work goes forward. In most places, difficulties are giving way, and an interest among the people is increasing, while a goodly number are beginning to rejoice in the tokens of God's special presence. In view of the whole field now occupied by the missionaries of our Church, we have abundant cause at this time to "thank God and take courage."

State of the Funds.

Our pastors and churches need not be informed that the work of Domestic Missions, in such a country as ours, must of necessity be a constantly increasing work. They are fully aware that, in the yearly and almost daily progress of this work, there must be a constant increase of means, to meet increasing expenditures, made necessary by constantly increasing demands. We deeply regret being compelled to state, that thus far, during the present year, there has not been that increase in the funds of the Board, which the state of their operations has so imperatively called for. While the field of operation has been enlarged, many added to our list of missionaries, and the expenditures of

the Board greatly increased, the amount of funds received the present year, up to the close of December, is even less than was received during the same period the last year; and, as a necessary consequence, we have to commence the new year with an exhausted, empty treasury.

It is, however, due the churches to state here, that where collections for this object have been made, there has not been a falling off in these collections. The deficiency has been occasioned by collections being delayed in many of our churches. From the general prevalence of cholera, and other causes, a number of churches, which have been in the habit of contributing at an earlier day, have not yet made their contributions for Domestic Missions. This encourages the hope, that the increase of means required will yet come; and, in the name of destitute millions in our land, we do most earnestly entreat our pastors and churches not to fail in making their collections for *Domestic Missions*. And in behalf of this great cause, which calls for *immediate aid*, we beg them *not to delay* in this matter. The exigency calls for *prompt and liberal action*.

SABBATH-SCHOOL OF THE CENTRAL CHURCH, CINCINNATI.

"The children of the Sabbath-school of the Central Church, Cincinnati, (the Rev. Dr. Rice, pastor,) have engaged to support one missionary, under the care of the General Assembly's Board of Domestic Missions, and have selected the missionary they will support."

We have been greatly interested in reading the above intelligence; and it has suggested to our mind some thoughts, which we venture to give to the readers of the "Record." We think we can clearly see, in this important movement, a token for good to that church and congregation. Let the Spirit which led these dear children, with their teachers, to engage in so good a work, pervade that congregation, and they must and will prosper. God will honour those who honour him; and he will make them a blessing, not only to that city, but to our whole land, and to our world. Who can estimate the value of such labours of love to the children themselves? The influence will be felt by them though the whole of their future life on earth, and will reach into eternity. Thus early embarked in *doing good*, they can hardly fail in *receiving good*. Thus trained in the way they should go, we may confidently hope, with God's blessing, should they be spared to grow up, they will be prepared for a useful life and a blessed immortality.

What a lesson may ministers and churches learn, from this action, of the resources the Church has, for the spread of the gospel through our land! The Sabbath-school in a single

church, sustains a missionary: and it can and will be done by that school with great cheerfulness. Suppose *one hundred* of our more than *twenty-five hundred* churches, should follow this good example, and the Sabbath-school in each of these *hundred churches* should resolve to sustain one missionary. How easily could this be accomplished by a little effort! We have then the support of *one hundred missionaries* secured by our Sabbath-schools. But we may go still further. Suppose the Sabbath-schools in *four hundred* more of our churches should each resolve to raise *one-fourth* part of a missionary's support, which could be done without difficulty or sacrifices. We would then have the support of *two hundred missionaries*, provided for by our Sabbath-schools. What a noble spectacle would this exhibit! And what blessed results would follow to our children, to the church, to our whole country, and to the world!

It will be admitted, we presume, that our children cannot be taught too early the "divine art of doing good," and that there is a peculiar propriety in teaching them to *feel*, and, as they are able, to *act* for the temporal and spiritual benefit of the vast multitude of children in their own country, growing up in ignorance and vice. It is not uncommon, in our Sabbath-schools, to bring before the children the state of the heathen world, and by maps, and pictures, and lectures, seek to interest them in behalf of Missions to the pagans. All this is well. God forbid that we should say a word to lessen their interest in behalf of the perishing heathen. But shall they be left in ignorance of the moral condition of their own country? Shall we say nothing to excite their sympathies and call forth their interest in behalf of the tens of thousands of children in this land, as utterly destitute of the means of moral and religious instruction as the children in India or Africa? Verily, we must believe a great mistake is made in this matter; not that too much is said or done to interest our children in behalf of missions to the heathen, but that too little is done to interest or engage them in the same good work at home. Surely they should be taught to feel an interest in the prosperity, temporal and spiritual, of their own country.

In regard to this deeply interesting matter, much might be said; but we forbear, and conclude our present remarks by commending this subject, as one of deep and eternal moment, to our pastors and elders, to Christian parents, and to the teachers in our numerous Sabbath-schools.

FEMALES MAY DO MUCH FOR THE CAUSE OF DOMESTIC MISSIONS.

Females can do much for any cause in which they embark; and it is our firm conviction that, in aiding the cause of Domestic Missions, Chris-

tian females are acting eminently in their *appropriate sphere*. The want of religious privileges, in our new and destitute settlements, is felt most deeply and most keenly by females, and especially by mothers. We could relate numerous incidents, of touching and thrilling interest, in proof of this. How peculiarly appropriate, then, to our Christian females, is the work of sending the gospel, with all its holy influences and rich consolations, to their *desolate sisters in the wilderness*. Benevolent females, give us your aid in this good work.

CHURCH EXTENSION.

We call the special attention of our pastors and churches to the following resolution of the last General Assembly, recommending to all our churches, a distinct collection for the Church Extension Fund.

“Resolved, That it be earnestly recommended to the churches to give their aid in the work of Church Extension, and that annual collections be made for this fund, distinct from that for Domestic Missions.

This new feature in the plan of Domestic Missions, proves the wisdom with which it has been conducted; and its great success strongly recommends it to the confidence of the Assembly.”

The object of the Church Extension scheme is, to aid new and feeble societies in building houses of worship, and also to assist in relieving weak churches from oppressive debts, and thus saving to them the buildings which, with great effort, they have erected. This scheme, so far as carried into effect, has been found of incalculable importance to the success of the missionary work. One of the most serious difficulties with which our missionaries have to contend, especially in our new settlements, is the want of a convenient and comfortable house, in which to assemble the people for divine worship. While this is wanting, the minister necessarily labours under great disadvantage; and all his efforts to collect the people to hear the gospel, to form congregations, and organize churches, are greatly weakened; and, in a number of cases, the minister has become discouraged, and promising fields have been abandoned for the want of a church edifice.

There is much greater difficulty in building houses of worship in our new settlements, than is generally imagined by persons who live in the older, and more densely settled portions of our country. Much the greater proportion of the people who go to a new country are limited in their means, and, for a time, all they have is required to build huts for themselves, and make a scanty provision for their families; and it is not

unfrequently the case, that the few who have some means, place so little value on the gospel, that they are not disposed to make any sacrifices to secure it. Hence it very frequently occurs, that a people few in number, and with but small means, distrustful of their strength to finish the work, should they commence, are discouraged from making the attempt. Here the importance of your Church Extension scheme is seen. When the people know they can obtain help, they are encouraged to make the effort; and by even a small amount of aid from your Church Extension Fund, their own strength is called out. In this way, by small appropriations, a large number of church edifices have been completed, and are free from all debt, many of which would not have been undertaken, but for the aid given by the Church Extension Committee.

The plan for Church Extension, as adopted by the General Assembly, and managed by a Committee of the Board of Missions, has thus far succeeded well. Its success, we believe, so far as means have been furnished, has fully realized the most sanguine anticipations of its warmest friends; and it is our firm conviction, there is no single enterprise in which the Church is embarked, in which a greater amount of permanent good has been accomplished by the same amount of means.

It is deeply to be regretted that this important work has been so generally overlooked by our churches. Our pastors and churches need not be told that it cannot go forward without means. Up to the present time, few, very few of our churches have done any thing for the Church Extension Fund. The Church Extension Committee, in obedience to the order of the General Assembly, and, as they have supposed, according to the wishes and on the pledged faith of the churches, have ventured, in behalf of feeble churches, struggling for existence, to make appropriations, far in advance of their actual means. Such has been the demand on your committee, since the meeting of the last General Assembly, that their appropriations are, at the time we write, more than *seven thousand dollars* in advance of their actual means. And this is exclusive of appropriations for houses of worship for California. That new and important Missionary field has made, and is now making heavy drafts on your Committee. We believe it will be returned to you in due time. But, for the *present*, to meet the calls from California alone, will require no small amount of funds. It will perhaps be doubted by some, whether the Committee have acted wisely in making appropriations beyond their actual means; and certain it is, this process cannot safely be continued. Unless means are furnished, this important work must stop, and thousands, whose hopes have been raised, must be disappointed. This would be sad indeed; and the more to be deplored, as there is really no sufficient reason why the work

should be delayed a single hour for want of means. Hitherto the Board have had no agent in this department; and they would gladly save the expense of agency, if the pastors can be prevailed upon to do this work among their own people. A *separate collection* for this object, as recommended by the General Assembly, in *all our churches*, asking from *each church* just what the people are able and willing to give, would furnish the necessary funds. If all our pastors will make this collection, at as early a day as will be convenient to them and their people, there will be no want of funds for this object. We do hope, dear brethren, you will not fail to attend to this matter; and we beg you to do it with as little delay as possible. The necessity for prompt action is pressing.

For the Church Extension Committee,
WILLIAM A. McDOWELL, Cor. Sec.

We publish here a resolution of the Presbytery of Philadelphia, unanimously adopted at their recent meeting, January 8th, 1850, recommending to all their churches to take up a collection for the Church Extension Fund, at as early a day as practicable. We hail this as a token for good to this cause, and trust the pastors and churches in that Presbytery will keep in remembrance the words of Paul to the Corinthian Church, 2 Cor. viii. 11: "Now, therefore, perform the *doing* of it; that as there was a readiness to *will*, so there may be a *performance* also, out of that which ye have."

"Resolved, That, in accordance with the resolution of the last General Assembly, (Minutes, p. 259), it be earnestly recommended to all our churches, at as early a day as is practicable, to take up a distinct collection for the Church Extension Fund. And as the Presbytery consider this enterprise one of vast importance to the full success of our missionary efforts; and as funds for this object are greatly needed, and it is very desirable our people should know more about it; it is further recommended that the Corresponding Secretary, or an agent from the Board of Missions, be requested to visit our churches and lay this subject fully before them, whenever it may suit the pastors and sessions to have this collection made." Attest,

WM. M. ENGLIS, Stated Clerk.

COMMUNICATIONS FROM MISSIONARIES.

CALIFORNIA.

We have had no very late intelligence from our missionaries in California. For some weeks we have been expecting a communication from

our excellent missionary at Benicia. When he last wrote us, he expected in a few days to commence a tour through the interior of that country, and to collect much interesting and valuable information. We anticipate a report of much interest, and will give it to the churches as soon as received. From our missionary at San Francisco we have received two letters, on business principally, dated November 1st and November 15th. We give two or three short extracts.

The changes which are so rapidly and quietly made by colonization in California, draw constantly upon the sources of surprise. The growth of this city [San Francisco] since the first of April last, has been astonishing. When I arrived here, it seemed only a small village in size, although the centre of a large and bustling business. It has now, it is thought, a population of some fifteen thousand persons, congregated from almost all the nations of the globe.

The connexion into which we have been brought with the Australian colonies, as well as the East generally, has seemed to me one of the most interesting features of this new position. I have here met with some (and the number is constantly increasing) very intelligent and Christian men from Sydney, Hobart Town, and other points in Australia, many of whom are of our own ecclesiastical order. I have received, through these persons, much interesting information regarding the condition of those regions. I am permitted also to enjoy the advantages of late files of their religious and other newspapers.

The churches which have been planted on these shores are all thriving, in a very gratifying degree. At the session of our local Legislature, shortly to take place, it will be the concern of the friends of education to obtain charters for some literary institutions. The disposition of the citizens towards this object is most favourable.

In his last letter, dated November 15th, our missionary at San Francisco makes the following remarks in regard to a permanent, settled population in California:—

I believe there is a growing conviction in the minds of those who have been some time in this country, that a permanent and most thriving population will soon be gathered here, in town and country. The indications on this point are plain to every attentive observer. Many persons, I know, are here only for a short time; but many others, who did not design, when they left home, to remain permanently in California, are now making arrangements for spending their lives here. The setting in of the winter rains, under the genial sun which shines upon

us, has already changed the appearance of the earth, from the arid, barren aspect it bore during the dry season, to the pleasant contrast of green, which now appears. This change has convinced some, at least, that the sources of subsistence for human life are in the soil of California, and that here are agricultural, as well as mineral riches.

WISCONSIN.

From a Missionary at Winnebago Rapids.— Specimen of Fields to be occupied in that Region.

**** Another point to which our attention has recently been directed, is W——, a village which is just springing up on the Wolf River, some fourteen miles west of here. I visited that place a few Sabbaths since. In the morning I preached in a large, half finished school-house, about three miles this side. To all appearance, it was right in the wilderness, not another house in sight; yet the people kept pouring in through the woods and “openings,” until I had a congregation of about one hundred well-dressed, and intelligent-looking Americans. I consider this region, and all about W——, as fine a farming country as I have ever seen anywhere, and all settled by Americans. In the evening I preached in the village. This has been an old French trading-post. The village was commenced last July. There are now about a dozen framed houses, two stores, &c., and every evidence of thrift and yankee enterprise.

We held our meeting in the old trading-house; and it was a scene of more than ordinary interest to behold that spot, where, only a few months since, an unprincipled Frenchman dealt out rum and gunpowder to the half-naked savage, now crowded with an intelligent Christian audience, listening to the gospel message, and uniting their voices in the songs of Zion. It was the second sermon ever preached there; and I felt that I had reason to thank God for the glorious privilege of being among the first to bear the tidings of salvation to these ends of the earth. And as I stood there, on that calm Sabbath eve, upon the banks of that beautiful river, and cast my eyes to the opposite shore, where the smoke still curled up from the Indian's wigwam, I felt that I stood on the extreme boundary of civilization. And was it a sinful pride that made me exult in the determination that, as our beloved Church has had the honour of planting the first Protestant church on the shores of California, she shall also be the first to erect the standard of the cross upon the extreme north-western corner of the Union? Is there not something approaching the morally sublime in the spectacle which our Board of Domestic Missions presents, as she thus spreads out her arms from one extreme of our vast Republic to the other—and while, with one hand,

she is planting churches at the mouth of the Sacramento, with the other she is bearing the symbols of the same faith to the hardy pioneer, upon the extreme northern boundaries of Wisconsin?

There is a nucleus for a church already at W——. I found there two gentlemen, merchants and leading men, both of them, with their wives, members of an Old-school Presbyterian church in Washington city, District of Columbia. At this place, we certainly should have stated preaching.****

IOWA.

From a Missionary in Northern Iowa.—Inter- esting Churches in the Wilderness.

You are aware that the northern portion of Iowa is much the most destitute portion of the State. This fact has led me to desire to visit it for some time; but I have been unable to do so until now. As I design removing to this field, I will make a brief statement of the condition of the churches I visited. The one is at Marion, the county-seat of Linn county, about one hundred miles north of West Point. Here I found a little church, of from thirty to forty members. They had been trying for several years to obtain the labours of a minister, and at times they seemed on the point of succeeding; still, however, they were disappointed. A few made a change in their ecclesiastical relations, because they despaired of having the regular ministration of the word and ordinances in their own church. Others, with something of the spirit of the man of Uz, declared, “Though he slay me, yet will I trust in him;” and seemed only the more importunate, as the hope of success decreased. My visit was received with much enthusiasm; and when I informed them of my readiness to settle among them, their response was so prompt and energetic, that I was fully convinced they truly desired the labours of a minister.

The other church was about ten miles from Marion, south of east. This consists of about thirty members, principally from Pennsylvania and Ohio. From my short stay among them, I was led to believe them worthy of the name of *Presbyterian*. The Lord willing, I expect in about a week to remove to this new field. One of the most discouraging things connected with this field is, that neither of the churches have a house of worship. The one meets in a courtroom, the other in a school-house. Necessity is the parent of invention; and the more preaching, the more will the importance of having a place of worship be felt. My first effort shall be to have this barrier to the prosperity of these churches removed; and I hope a result so desirable, with God's blessing, may soon be accomplished.****

From a Missionary at Iowa City—Wants of Iowa.

**** Several of our important points are being supplied,—but we have others yet; and the rapid tide of emigration flowing in upon us will soon create more. It is estimated that the immigration for the last two months has amounted to *seventy-five thousand souls*; and these, almost to a man, from some of the other States. Our beautiful State must make a rapid advance; and our men and means for extending and enlarging our beloved Zion, should be correspondingly increased. And for one, my brother, I thank God that I am on this ground, and permitted to labour on the walls of our rising Zion; and although it is now with us “the day of small things,” I envy no man his higher position or more highly cultivated field. I love to witness Gods working hand, bringing out, from small beginnings, great results, and mark the progress of the “little leaven, leavening the whole lump.” ****

ARKANSAS.

From a Missionary at El Dorado—Sickness—Death—God's Goodness in the midst of Trials.

For nearly two months past, my family has been visited with unusual sickness. I myself had an attack, and one member of my family has been removed by death. This, together with many cares and engagements, has prevented my writing at an earlier day. God has been pleased, however, in his great goodness, to set his seal to my much interrupted and desultory labours during this period. It has been my privilege to admit to the communion of his church, quite recently, *five* individuals, on the profession of their faith; and I have good reason to believe that *five* or *six* others will soon declare themselves on the Lord's side.

I trust that, with returning health to myself and family, I shall be enabled by divine grace to feel, more deeply than ever, my increased obligation to labour, in season and out of season, for the honour of my good Master, and the salvation of souls, bought with his precious blood.

From a Missionary at Van Buren—Destitution—Importance of Missionary Aid.

**** There is still great destitution of ministers in this section. Places that might have been occupied by Presbyterian ministers one year since, are now occupied by errorists. I am yet the only minister of our Church in all the northern and western part of the State. As our churches do not expect to apply to the Board for aid another year, I hope the amount given to us hitherto will be appropriated to sustain another missionary in this field. The Board of Missions have now been instrumental in establishing churches in two places where I have

laboured, now able to support a minister. In closing my connection with the Board, it is my sincere and earnest prayer that they may be blessed by the great Head of the Church, in all their efforts to establish and sustain churches in every part of our extensive country.

A MISSIONARY IN WANT OF BOOKS.

A missionary, located in a new and interesting field, thus writes us:

**** Another element, which goes to increase my labours and embarrassment, is the want of suitable books. Many of my text-books in the College and the Seminary, I was unable to purchase; and frequently I was obliged to sell those I did purchase, or exchange them at a sacrifice, for others; and hence I have but few, even of the common text-books, and almost none of those commentaries, and other valuable books, which every minister should possess. My salary is small, and hence I have no prospect of being able in any reasonable time to increase my Library. Is there no help for young ministers under such circumstances? ****

We not unfrequently receive letters from the missionaries of the Church, similar to the above. The want of suitable books, to a minister, and especially to a young minister, is a very serious want. How is it to be remedied? Most of our missionaries have barely the means of subsistence. They have nothing to spare for books, which they greatly need. If any benevolent hearts are disposed to give aid in such cases, we will gladly be the almoners of their bounty.

ACKNOWLEDGMENT OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of December, 1849.

SYNOD OF ALBANY.

<i>Pky of Troy.</i> —Second street Presbyterian ch Troy, N Y, in part	419 50
<i>Pky of Albany.</i> —Hamilton Union ch, N Y, 2 50; Ballston Spa ch, N Y, 13 21	15 71

SYNOD OF BUFFALO.

<i>Pky of Buffalo City.</i> —Second ch Rochester, N Y,	13 63
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SYNOD OF NEW YORK.

<i>Pky of North River.</i> —Matteawan ch, N Y	30 00
<i>Pky of Bedford.</i> —Croton Falls ch, N Y	5 25
<i>Pky of New York.</i> —Duane street ch New York city, N Y, Edmund Penfold, 50; Brick ch New York city 1115 53	1165 53

SYNOD OF NEW JERSEY.

<i>Pky of Elizabethtown.</i> —Second ch Elizabethtown, N J 182; Lamington cong N J 84; Woodbridge 2d ch Metuchen N J 20 50; Springfield ch N J 27	293 50
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<i>Phy of New Brunswick</i> .—Allentown ch N J 30; Princeton ch N J 32 17	62 17
<i>Phy of West Jersey</i> .—Bridgeton ch N J, collection in the con 100 44; Ladies' miss soc 44 56; Greenwich ch, Cumberland co, N J 50	195 00
<i>Phy of Newton</i> .—Mansfield ch 40; Harmony ch 96; Second ch Easton Pa 8; Greenwich ch add'l 17; German Valley ch 37; Lower Mount Bethel ch 35	163 00
<i>Phy of Raritan</i> .—Frenchtown ch N J 11; Kingwood ch N J 13; Lambertville ch N J 30 14	53 14
<i>Phy of Luzerne</i> .—Wilkesbarre ch Pa	50 00

SYNOD OF PHILADELPHIA.

<i>Phy of Philadelphia</i> .—Central ch Philad. from Matthew Newkirk, 25, F N Buck 50, J V Cowell 10, J S 30, R B Potter 20, Sophia North 2, Sarah E Smith 1, S Colwell 25, F V Krug 20, E C Krug 10, M C Krug 5—amount 188; Tenth ch Philad, in part, cash coll 230 95, add'l 34 31, Thomas H. Hope 50, J Grier 2, Mrs Maria Stille 5, Wm U Bell 15—amount 327 96; Second ch Philad, cash coll 98 89	624 06
<i>Phy of New Castle</i> .—Benev fund of New London cong Pa	35 00
<i>Phy of Denegal</i> .—Marietta ch Pa	17 50
<i>Phy of Danvers</i> .—Alexandria 1st ch, donation of John C Howell, Esq 50; Frederick ch Md 12	62 00
<i>Phy of Carlisle</i> .—Petersburg ch Pa 6; Hagerstown ch Md, in part to constitute Mrs Tustin an hon mem 30; Dickinson ch Pa 25, ditto donation of Nathan Wood, bal in full to constitute his daughter, Margaret Wood, an hon mem 40; Carlisle ch Pa 65	176 00
<i>Phy of Huntington</i> .—Sinking and Spring Creek chs Pa, of which 63 from Sinking Creek ch, and 42 from Spring Creek ch, 105; West Kishacoquillas ch Pa 33 23	138 23
<i>Phy of Northumberland</i> .—Milton ch Pa	94 00

SYNOD OF NORTHERN INDIANA.

<i>Phy of Fort Wayne</i> .—Donation of Rev. Elery Bacon	37 50
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SYNOD OF VIRGINIA.

<i>Phy of Greensboro</i> .—Amount paid to a missionary by Rev J M Brown, Treasurer of Presbytery	99 45
<i>Phy of Winchester</i> .—Received from John N Bell, Treasurer of the Presbytery from sundry chs	242 13

SYNOD OF NORTH CAROLINA.

<i>Phy of Orange</i> .—Milton ch 10; Bethel ch 7 50; Buffalo ch 6 50; Clarksville ch 14 52; New Hope ch 4; Red House ch 7 28; Griens ch 11 18; Spring Hill ch 8 50; Bethlehem ch 12 50. Mr Hugh McAdden 3; Fairfield ch 3; Speedwell ch 7 10; Spring Garden ch 30; Raleigh ch 35 85; collection from Presbytery at Natush 37 52; Pittsburgh ch 9; Fairfield ch 5 25; Eno ch 9 25; Little River ch 9 25; Bethel ch 5; Bethlehem ch 13; Shiloh ch 9 10; Greensboro' ch 92; Hillsboro' ch 17 92; Total 344 25, less premium on draft 3 46	340 86
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SYNOD OF GEORGIA.

<i>Phy of Georgia</i> .—Waynesville ch Geo	10 00
<i>Phy of Flint River</i> .—Amount paid to two missionaries by Rev E T Marks, Treasurer of Presby	200 00
<i>Phy of Cherokee</i> .—Armuchee ch 2; Bethel ch 2; collection taken up at Dalton ch during the sitting of Presbytery 14; collection at Pleasant Green ch during the sitting of Presby 51; Roswell ch 40	109 00

LEGACIES.

Legacy of Miss Elizabeth Scott dec, late of Albany, N Y, per John S Boyd, Esq, executor	500 00
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MISCELLANEOUS.

Check to a missionary, retained, 37 50; Rev Wm J McCord 1; "A friend" left at the office 10 75; "Christmas 1849" 5; Received in a letter from New York, signed N. Y. 30; "A friend," per Rev Dr Boardman, 400; Mrs Eliza Perry, Big Creek, Mo 2 57; L., 10	496 75
Total,	\$5548 90

DONATIONS IN CLOTHING.

From the Ladies of the congregation of Greenwich, Cumberland county, New Jersey, under the care of the Rev S K Kollock, a box of clothing, valued at	80 00
[Note.—This acknowledgment is made in the place of one in the last paper in which an error occurred.]	
From the Ladies of the Sixth Pres ch Philad, through Misses McMullin and O'Neill, a box of clothing, valued at	104 00
Total	\$184 00

W. D. SNYDER, Treasurer.

CHURCH EXTENSION FUND.

Receipts in the Treasury during the month of December, 1849.	
Wilkesbarre church, Pa, per Rev John Dorrance	10 00
"A friend"	1000 00
Rev Wm J McCord	50
Towanda ch, Pa, per Rev Julius Foster	18 00
Donation of R L Stuart, Esq, of New York city, per Rev Dr Boardman	250 00
"S L M," through the Miss. House New York city	50 00
Total	\$1328 50

W. D. SNYDER, Treasurer.

TREASURY AT PITTSBURGH.

Receipts in the Treasury at Pittsburgh, Pa., during the months of November and December, 1849.	
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SYNOD OF PITTSBURGH.

<i>Phy of Ohio</i> .—Hopewell ch 13; Allegheny city, 1st ch 68 74; Pittsburgh 24 ch, add'l 1 50; Racoon ch, in part, 37 53; Monongahela city ch, of which by Sab sch, in part to constitute Alexander Wilson, Esq., an hon mem 25, and 100 to constitute James McGraw, Esq., and Hon James Gordon, hon mems	945 79
<i>Phy of Allegheny</i> .—Concord ch 12 44; Muddy Creek ch 5 50; New Salem ch 8; Butler ch 53 50	79 44
<i>Phy of Beaver</i> .—Little Beaver ch fem miss soc 17 15; Bethlehem ch, bal to const Rev J W Haslett hon mem 25; West Middlesex ch 7; Beaver Falls ch fem miss soc 10	59 15
<i>Phy of Blairsville</i> .—Beulah ch 28 03; Pine Run ch 5 03; Plum Creek ch, add'l 3 25; Unity ch 43; Greensburgh ch 28	107 90
<i>Phy of Clarion</i> .—Callanburgh ch 11; Concord ch 2 25; Richland ch 19	32 25
<i>Phy of Redstone</i> .—Tont ch	25 75

SYNOD OF WHEELING.

<i>Phy of New Lisbon</i> .—Liverpool ch 5 50; Salem ch 15; Canfield ch fem miss soc 15	35 50
<i>Phy of St. Clairsville</i> .—Beach Spring ch	24 00
<i>Phy of Washington</i> .—Florence ch	31 46

MISCELLANEOUS.

Patterson estate, per Rev George Marshall	46 66
Total	\$27 90

CLOTHING.

The following boxes of clothing have also been received from	
The Ladies of Middlesex ch, 1 box, valued at	44 57
The Ladies of Ridge ch, 1 box, valued at	42 43
The Ladies of Pittsburgh 1st ch, to const Mrs Jane Dempsey an hon mem, 1 box, valued at	60 00
The Ladies of Georges Creek and Tent chs, 1 box, valued at	45 36
The Ladies of Richland and Rockland chs, 1 box, valued at	60 00
The Ladies of Meadville ch, 1 box, valued at	75 70
The Ladies of Canfield ch, 1 box, valued at	44 56
The Ladies of New Providence ch, 1 box, valued at	25 17
The Ladies of Beaver Falls ch, 1 box, valued at	23 80
The Ladies of New Castle ch, 1 box, valued at	26 33

\$463 22

J. D. WILLIAMS, Treasurer.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

The Rev. James C. Watson, D.D. has been installed pastor of the Presbyterian Church, Clinton, New Jersey, by the Presbytery of Newton.

The Rev. W. J. Keith was installed on the 29th of December, pastor of the Griffin Presbyterian Church, by the Presbytery of Flint river.

The Rev. J. B. Stephens was installed pastor of Smyrna and Bethany churches Georgia, on the 8th September by the same Presbytery.

The Rev. James C. Patterson was installed pastor of Fairview Church, Georgia, December 18th, by the same Presbytery.

The Rev. L. P. Kimball was installed by the Schuyler Presbytery, October 9th, as pastor of the Presbyterian Church in Rushville Co.

On the 16th of October Rev. James Allison was ordained by the Presbytery of Ohio, and installed pastor of the Church at Sewickley.

PASTORAL RELATIONS DISSOLVED.

The pastoral relations between the Rev. A. Lloyd and the church in Vienna, New York; the Rev. J. V. Dodge and the church in Evansville, Indiana; the Rev. J. C. Eastman and the church of Crawfordsville, Indiana; the Rev. J. M. P. Atkinson and the church of Warrenton, Virginia.

CALLS ACCEPTED.

The Rev. I. N. Candee has accepted a call from the church of Lafayette, Indiana; the Rev. James D. Mason a call from the church in Davenport, Iowa; the Rev. J. M. P. Atkinson a call from the Bridge street church, Georgetown, D. C.; the Rev. Joseph F. Fenton a call from the church in Jefferson City, Missouri.

MISCELLANEOUS.

The New-school Presbyterian church, Rochester, New York, under the pastoral charge of the Rev. Albert G. Hall, has determined to unite with the Old-school church lately under the care of the Rev. L. H. Christian, and to become connected with the Presbytery of Buffalo City. It is understood that Mr. Hall's church numbers about four hundred communicants.

The Rev. Mr. Hall, and the Rev. Mr. Jackson, both from the New School connection, have just joined the Presbytery of Buffalo City.

A new Presbyterian church has been organized in the city of Cincinnati, Ohio, consisting of one hundred and fifty members from the First church, and six ruling elders. A new church edifice is soon to be erected.

The Rev. William E. Schenck, of Princeton, New Jersey, has accepted a temporary agency of four months, from the Presbyterian Board of Foreign Missions. He retains his pastoral relation to the First church in Princeton.

The Presbytery of Clinton has been merged, by the act of the Synod of Mississippi, into the Presbyteries of Mississippi and Tombeckbee.

The Rev. George W. Musgrave, D.D. has declined the appointment of co-ordinate Secretary of the Board of Domestic Missions.

The Fifth Presbyterian church edifice, on Arch street, Philadelphia, in connection with the New-school General Assembly, has been purchased at public sale by a company of gentlemen, who are to be organized as an Old-school Presbyterian church. It is expected that the Rev. Charles Wadsworth, of Troy, New York, will become their pastor.

The Rev. James D. Mason has resigned the Professorship of Languages in Des Moines College, Iowa.

The Rev. A. Lloyd has accepted a Professorship in Genesee Academy.

The Rev. George Howe, D.D., of the Theological Seminary, Columbia, S. C., has been appointed Historiographer of the Synod of South Carolina.

The Rev. Alexander T. McGill, D.D., of the Western Seminary, has declined the Presidency of Washington College, Pennsylvania.

The Rev. S. Irenæus Prime, who for nine years edited the New York Observer, and late Secretary of the American Bible Society, has become joint proprietor and editor with Rev. Dr. Engles and W. S. Martien, Esq., of the Presbytery.

The Rev. William H. Foote, D.D., of Romney, Virginia, has been elected to the Professorship of Moral and Mental Science, in Davidson College, North Carolina.

Deaths.

The Rev. D. K. McDonald, late pastor of the Fifth Presbyterian church, Cincinnati, Ohio, departed this life on the 19th of December last.

The Rev. Samuel Miller, D.D. Emeritus Professor in the Theological Seminary, Princeton, New Jersey, departed this life on the 7th inst. at his house in Princeton, in the full assurance of faith, in the eighty-first year of his age. Dr. Miller was born near Dover, Delaware, October 31st, 1769, where his father, a native of Boston, was pastor of the united churches of Dover and Smyrna. He graduated at the University of Pennsylvania in 1789, having long been the oldest living graduate. He studied theology under his father's direction; but after his father's death, in 1791, he finished his studies with Dr. Nesbit, at Carlisle, Pa. and was ordained and installed over the united Presbyterian churches of New York in 1793. He continued in that responsible position until 1813, when he was called by the General Assembly to aid in founding the Theological Seminary at Princeton, of which he has been Professor ever since, or rather, until he was constrained to ask of the last General Assembly to be relieved, on account of declining health. The request was granted, but the prevailing sense of his worth and services was manifested by his election as an Emeritus Professor of the Institution.

The Rev. Valentine Pentzer departed this life, at Dry Point, Macoupin county, Illinois, November 9th, in the 39th year of his age.

REVIVALS.

The churches of Fairfield and Mount Carmel, Virginia, under the pastoral care of the Rev. James Paine, have been blessed with an interesting work of grace. Fifty-three persons have been added to the church on profession of their faith. The church of Urbana, Ohio, is also enjoying a special season of refreshing.

The church at Diamond Hill, Campbell county, Virginia, has lately received a similar blessing. Eighteen persons had been hopefully converted.

An interesting revival has recently taken place in the Bethel church, East Alabama Presbytery. Twenty-four persons have been received into the church on profession of their faith.

The Presbyterian and Congregational Churches in Newburyport, Massachusetts, have been most graciously visited. "Report says that several hundred persons are at the present time specially interested in religious matters, and that a hundred or more are reckoned among the recent converts, of whom a number are aged persons, and some thirty are young men."

The Rev. D. H. Cunningham, of Fayette county, Virginia, says, that thirty-one members have lately been added to his church, and a number of others are waiting for admission. When he went to that county in August last, there were but ten members of the Presbyterian church in the county.

The Liberia papers contain glowing accounts of revivals of religion at Monrovia, Millsburg, Caldwell, New Virginia, and New Georgia. Probably nearly two hundred have been added to the churches, principally to the Methodist, among whom the work seems to have begun. From thirty to forty native Africans have professed conversion.

CIRCULATION OF THE RECORD.

We are happy to state that the prospects of the Record for a large circulation are very auspicious. The example of two of the Baltimore churches was mentioned last month. Since then orders have been sent for a goodly number of copies from other churches in the same city, and amongst these, one hundred and fifty for the First Church. The Rev. Dr. Yeomans' church, Danville, Pa., also orders one hundred and fifty copies; Rev. Mr. Schenck's, Princeton, N. J., one hundred and ten; the church at Madison, Indiana, one copy for each family; and others, more copies of this than they have ever taken of any other paper. Let the work be taken in hand by the pastors everywhere, as in the cases just mentioned, and the circulation of the Record would soon equal that of any religious periodical connected with any denomination in the land. In correspondence with these remarks, we insert, from the pen of one

who has already done something for the dissemination of the truth, the following:—

For the Home and Foreign Record.
A SUGGESTION.

Every one must be struck with the promising appearance of the new paper—"The Home and Foreign Record." I like it much. It must be popular, and it will accomplish great good. The "good example" noticed on the first page of the first number is well worthy of imitation. Let every church session resolve "to order a copy of the Home and Foreign Record for every family" in their respective congregations. In order to do this, I would make this suggestion:—Let the pastor and elders show the paper to every family, and try to persuade them to subscribe for it. If any are too poor, let them be supplied by the more wealthy—at all events, let the effort be made to supply every family. And let it be done *now*. Now is the time. The paper is just beginning; and a little labour just now will secure an ample harvest. To the work, then, brethren; *put the Record into every family.* M.

We have also been requested to call special attention to the pamphlet edition, which is so handsomely gotten up, that it is thought many persons would prefer paying the additional half-dollar a year to get it. From circumstances not necessary to mention, the edition for January was considerably delayed: hereafter it may be expected more promptly. In some cases, there was also detention of the newspaper edition; but brethren will please recollect that this whole thing had just come into new hands, and that the working of all the machinery could not be precisely and harmoniously adjusted at once. If they will have a very little patience, we think they will find no good cause for complaint.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Foreign Missions, Education, and Publication, and is issued monthly in newspaper form at Fifty Cents a year and pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards, can be used with less loss by us than smaller ones.

 Payment in all cases in advance.

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

The Books of the Missionary Chronicle are not at this office, but at the Mission House, 23 Centre street, New York.

THE HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOL. I.

PHILADELPHIA, APRIL, 1850.

No. 4.

For the Home and Foreign Record.

I AM DISTRESSED.

Yes, I am distressed. I have cause for deep sorrow. One of the most amiable and worthy men in the ministry has grieved me, not by any unkindness, or gross immorality, but by making me believe that he is not a better preacher now than he was some years ago. I had great hopes of his extensive usefulness. Many others thought that he would be a light in the Church. Even now I know no one who doubts his piety. But as a preacher he does not improve. Instead of earnestly courting the best gifts, he seems satisfied with present attainments. He is losing some of the modesty and sprightliness which made him so interesting to many, about the time of his ordination. He seems quite at his ease in the pulpit, even when dealing out commonplaces. I hear that several churches, which would once have been glad to have him for a pastor, would not now call him, if they were again vacant. Yet he has not reached middle life. I am sorely afflicted. What shall I do? If I write to him, he may be offended, for I am in gifts and graces his inferior. He has never asked my advice about any thing. Yet I delight to hear men preach far better than I can. If I speak to him, I shall not be able to say any thing in a manner to please myself. I am not skilful in reproof. What shall I do? He reads your paper. He is a

good man. He has a conscience. I will send him the words of blessed Paul: "Give attendance to reading. Neglect not the gift that is in thee. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all." Surely such words will be heeded.

When I had written thus far, I opened one of the excellent journals of our Church, and saw the following words of John Wesley to a minister. They are the very thing I desired to see in print, and are as follows:—

"Your talent in preaching does not increase; it is about the same as it was seven years ago; it is lively, but not deep; there is little variety—there is no compass of thought. Reading alone can supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without it, any more than a thorough Christian. Oh, begin! Fix some part of every day for private exercises. You may acquire the taste which you have not. What is tedious at first, will afterwards be pleasant. Whether you like it or not, read and pray daily. It is for your life; there is no other way; else you will be a trifler all your days, and a petty, superficial preacher. Do justice to your own soul; give it time and means to grow; do not starve yourself any longer."

If these words of Paul and Wesley effect no cure, I shall be more sad than ever. But I have good hope of their power over my brother, for he has a conscience. S.

For the Home and Foreign Record.

THERE IS THAT GIVETH, AND YET INCREASETH.

Some years since, an agent presented the claims of the Board of Foreign Missions to a congregation in the interior of ——. In that congregation were two members, who each contributed a small sum. One of these was a merchant in very comfortable and prosperous circumstances, the other a poor school teacher, who had recently been brought from darkness to the "marvellous light." Subscription papers were circulated after the cause had been laid before the people. The teacher, though in very indigent circumstances at the time, subscribed three dollars:—the money to be paid within a week. The merchant put down fifty cents immediately under the teacher's name, remarking, at the time, "I pay what I subscribe," with a significant look at the poor man. The teacher heard the expression. He felt the keenness of the sarcasm; and when he retired from the church, wept that he was so poor. But he not only wept, he prayed; and the Lord answered, for he was conscientious in bringing his offering.

Providence very unexpectedly enabled him that very day to pay his subscription to that same merchant, who it appeared to him had been providentially appointed to receive the money, as a reproof for his want of charity. That merchant had been a member of the church for many years, and in all probability had not given, during all his life, five dollars to the cause of Missions. Be that as it may, from that time adverse circumstances attended him, and in a few years he became as poor as the teacher then was; whilst, on the other hand, the teacher has made it a matter of conscience to pay often a much larger sum than five dollars a year for the benevolent operations of the Church, and has increased in this world's goods, until he would not desire to exchange his pecuniary prospects for those of the merchant in 1837. These are facts; and I doubt not they would correspond with the experience of thousands, if the leadings of Providence were rightly observed. My own experience has convinced me that it is

more blessed to give than to receive; and I have, like the boatman, found that "stock in heaven" does not depreciate in value.

THE TEACHER.

Selected for the Home and Foreign Record.

STEPHEN AND ZACCHEUS.

Had I been in the streets of Jericho, I think I should have jostled with Zaccheus for the sycamore to see Jesus, and should have blessed my eyes for so happy a prospect. Yet when I consider that many a one saw his face on earth, who shall never see his glory in heaven; and when I hear the apostle say, Though we have known Christ after the flesh, yet now henceforth know we him no more—Oh for the eyes of a Stephen, that saw the heavens open, and the glory of God! That prospect as much transcended this of Zaccheus, as heaven is above earth, or celestial glory above human infirmity. And why should not the eyes of my faith behold the same object which was seen by Stephen's bodily eyes? I see thee, O Saviour, I see thee; as certainly, though not so clearly. Quicken and strengthen these weak eyes of mine, that in thy light I may see light.—*Hall.*

Selected for the Home and Foreign Record.

CHOICE THOUGHTS.

RIDICULE opens no man's heart; it is the utmost that the best temper can do, just to bear it; no one can like it, or, at the moment, can feel complacent towards the person who uses it. It is not a Christian weapon, and should be put out of our armory.

RESIGNATION.—I think the true Christian word is, *acquiescence* in the will of God, not *resignation*: it is a much higher order of feeling, and I think a different one. We resign ourselves when we *cannot* prevent what is done; we acquiesce when we *would* not prevent it.

BACKBITING.—Before we find fault with any one behind their back, we should ask ourselves three questions—1. Is it kind? 2. Is it true? 3. Is it necessary?

He that hath slight thoughts of sin, never had great thoughts of God.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENOLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENOLES, D.D., Editor of the Board.

FORM OF REQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain message, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

NECESSITY FOR COLPORTEUR LABOUR.

In every part of the Church and country, there is great need of just such labourers as this Board is now employing. We have the testimony of pastors in some of the oldest and most favoured of our churches, that the visits of the colporteur, and his labours, under the supervision of their sessions, had been a source of no little good. In some instances, brethren have been quite enthusiastic; and from such visitations have been rendered far more practical and cordial friends of the Board than they had ever been before.

But, if the labours of the colporteur are so valuable in the oldest and most favoured congregations, what must be the value of this agency, where there are no churches and no

ministers; where all is either utter destitution, or what is almost its sad equivalent? As far as we are concerned as a denomination, there are vast portions of this great country which are entirely unreached by ministerial labour. Our Board of Missions is doing a noble work; but that Board cannot send missionaries when the men are not to be had. The destitutions are largely in advance of the supply of ministers. At the late meeting of the Synod of Georgia it was stated, that "in thirty counties of that State, lying in one body, only one Presbyterian minister is to be found, and that there are eight of the populous counties of the Cherokee country, without a single Presbyterian minister."

A pastor in Missouri, who had taken pains to investigate the state of the case, not long since issued an appeal, in which he says there are fifty-five counties in Missouri, in which "there is no liberally educated minister of any denomination. More than half the number of counties in the State," he continues, "are thus morally destitute. More than two-thirds of the territory, perhaps three-fourths, is thus left desolate—a territory four or five times as large as the whole State of Massachusetts, and now containing a population as large as the State of Connecticut. Many of the townships, six miles square, now number from five hundred to one thousand inhabitants. And the increase in all parts of the State must and will be rapid."

What is true of Georgia and Missouri, is unquestionably true of many other States. If an adequate supply of missionaries cannot be had, shall we not resort to the best substitute for supplying these waste places? What better substitute can we find than to send to this neglected population, by means of the press, just such truth as the most gifted and useful ministers the Church has ever seen would have preached to them, had they laboured in person among them? And what better means could be adopted for searching out the destitute and furnishing them with such truth, than to send a body of humble, self-denying, pious men in quest of them? If ever there was a country for which colportage is eminently adapted, or where indeed it is indispensable, it is our own.

What is said of the country, too, is true of our own Church. There are many waste places within our ecclesiastical borders, and many scattered sheep, who hear no preached gospel. Shall we not avail ourselves of this interesting and effective means of reaching them? Shall we not

devise liberal things, and push forward this enterprise with the energy which its importance demands? With the great encouragement from what has been accomplished, and the cheering prospects before us, not to do so would be worse than negligence, for "To him that knoweth to do good and doeth it not, to him it is sin."

LICENTIOUS LITERATURE AND AN INTERNATIONAL COPY-RIGHT LAW.

We have been much gratified to learn, through the *Literary World*, that the subject of an International Copy-right Law has not been allowed to sink into perpetual repose. There are those who feel the importance of having such a law, and who, it is hoped, will not let this matter rest until they see their desires accomplished. Every author is, beyond all doubt, the owner of what his own brain and pen produce, and entitled to whatever income such labours may yield in any part of the world. But the moral influence, which would result from the passage of such a law, on the issues of the press in this country, is its most important aspect, and one which entitles it to the hearty and earnest favour of all good people.

The grand fountains from which the press in this country is supplied with its licentious issues, are in the other hemisphere—in France, Germany, and England. Works which, in those countries, too, have but a very limited circulation, are scattered broadcast, when they reach these shores. At home the publisher must pay for the copy-right; publishing is expensive; readers are less numerous; and the circulation is comparatively small. But when those same works have crossed the Atlantic, they can be issued without the payment of copy-right, and at a small expense, and in a nation of numerous readers; and, consequently, often find an immense circulation. In the existing state of things, foreign licentious writers are actually doing much more mischief to morals in our country than in their own. We are by fearful odds the heaviest sufferers.

Well are we aware that, as long as human nature is what it is, there will be appetites to demand, at almost any price, this vitiated aliment; but if we were blessed with an international copy-right law, so that these foreign wares could not be had without being paid for, by our publishing houses, this would at least take

away the feature of *cheapness* from this class of publications, and probably entirely prohibit the re-issue of many of them; and go at least thus far towards mitigating this great and increasing evil. Some publishers—perhaps some of the *pious* ones—might indeed mourn that their gains would be thereby endangered; but, to say the least, they would not be as much to be pitied as are those who now must mourn the ruin of the morals, the reputations, the souls of those they love, through the agency of those who scatter abroad cheap licentious foreign literature.

GOOD BOOKS IN THE WILDERNESS.

A few years since, a minister residing in one of the newer South-western States, applied to this Board for a grant of books to aid him in building up his church "in the wilderness." Means furnished by a few friends for such objects, enabled the Board to make the desired donation, and the following extract from a letter received from our brother, will show something of the manner in which these books are appreciated in such circumstances.

We have ever esteemed it a very great privilege, since, through your kind agency, we received them, to peruse those excellent books—the productions of our Board of Publication. We have enjoyed this privilege now for several years—I believe about five—and yet we have not exhausted this great treasure.

What amount of actual *good* they have accomplished, time cannot compute. For my own part, situated here in the wilderness, without access to the daily increasing literature of the more highly favoured parts of our happy country, I do not know how I could do without them. I have never enjoyed the privilege before of reading the works of that great and good man, Calvin; and, in fact, of but comparatively few of those works you sent us. They are new to us all.

Had we the means, we would procure the later publications of the Board; but at present we must do without them. One of the books we all prized most highly has been lost—Alexander's "Religious Experience." It was sought after by all, and a lady moving to Texas carried it away, forgetting to send it in, as I suppose. This is the only one that is missing.

I have reasons for being modest in my requests of the Board, having received a set of the books for our own congregation, and through our request, a quantity have been sent to our excellent brother —, of —. But past favours lead us to make renewed application.

Brother — is a poor, though laborious minister of our Presbytery, who collected a little

congregation in the woods two years ago, in ——— county in this State, and has been blessed with a considerable "revival." He is teaching as well as preaching, and has fifty or sixty youth under a course of religious training. They have but few books of a religious character. I supplied them, as agent of the A. B. S., with a copy of the Bible, quarto size, for which they were very thankful. They asked me if I could aid them in procuring a set, or part of a set of the Board's publications. I promised to do what I could in their behalf. Brother ——— had not even a copy of any Commentary on the Bible until I supplied him with Henry's. This left me without one, until recently I was able to procure Scott's.

If a few or all of the books of our Board could by any means be sent to ——— congregation, they would be thankfully received, and doubtless be greatly beneficial to that infant, though flourishing congregation. They are mostly new settlers and poor, but have considerable religious intelligence. Amongst them are to be found the descendants of the Scottish fathers of North Carolina—the old Puritan stock of Connecticut—and the real orthodox men of Delaware and Maryland.

THE SELF-SUSTAINING PRINCIPLE.

As far as we are informed, the Church very generally and cordially approves of the benevolent position which the Board of Publication has assumed, in its enlarged plans. As there may still be some who will advocate the "self-sustaining principle" of making the prices of the books such as to cover all expenses of circulation, grants, &c., as well as of their publication, we annex the testimony of the American Tract Society as to what would be the effect on that institution, should the donations of the churches be withheld, and the society compelled to become a mere trading establishment.

The principle of benevolence, which has hitherto guided the energies of the Society, might be abandoned for a principle of gain. But such a perversion would be little else than treason to the King of kings, and would be utterly abhorrent to the Christian feeling and just judgment of the nation and of Christendom. It would close ten thousand channels of access to the erring and perishing. It would withdraw every colporteur. It would forbid every grant of funds or publications, at home and abroad. The scene of our weekly toils and prayers—to many of us, the place of spiritual communion and precious privilege for nearly a quarter of a century—would cease to attract us to its counsels. "The glory is

departed," would be inscribed over the portals of the Tract House.

Such is undoubtedly the language of truth. Why then should any desire this Board to be driven to "a principle of gain," and to all the deleterious results attending upon it, which the Tract Society so impressively depict?

WORTHY OF IMITATION.

At the late meeting of the Presbytery of South Alabama, it appeared from the report of the Committee on Colportage, that about seven hundred dollars' worth of the books of our Board of Publication have been disposed of within the last few months—making about fifteen hundred dollars' worth that have been sold within the bounds of this Presbytery since the colporteur enterprise was commenced.

THE FULNESS OF JESUS.

"He was wounded for our transgressions; He was bruised for our iniquities."—Isaiah liii. 5.

I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load.

I bring my guilt to Jesus,
To wash my crimson stains
White in his blood most precious,
Till not a spot remains.

I lay my wants on Jesus;
All fulness dwells in Him;
He heals all my diseases,
He doth my soul redeem.

I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrows shares.

I rest my soul on Jesus,
This weary soul of mine;
His right hand me embraces,
I on his breast recline.

I love the name of Jesus,
Immanuel, Christ, the Lord;
Like fragrance on the breezes,
His name abroad is poured.

I long to be like Jesus,
Meek, loving, lowly, mild;
I long to be like Jesus,
The Father's holy child.

I long to be with Jesus,
Amid the heavenly throng,
To sing, with saints, His praises,
To learn the angels' song.

TESTIMONY FROM THE WEST.

The *Presbyterian of the West*, edited by the Rev. Dr. Rice, of Cincinnati, in noticing some of the late publications of this Board, says:—

The work of colportage by our Board, in the portions of the West where it has been commenced, has met with cheering success. In some portions, the books have been widely circulated, and are doing valuable service. What is said of the "Great Supper," in the "Home and Foreign Record," is equally applicable, in our region, to many other of their valuable publications, that find willing purchasers among all denominations of Christians.

The reduced prices, improved bindings, and handsome embellishments of most of their publications, give them a rank among the very cheapest and most attractive books of the day.

NOTICES OF BOOKS OF THE BOARD OF PUBLICATION.

CHRISTIAN THEOLOGY; translated from the Latin of Benedict Pictet, Pastor and Professor of Divinity in the Church and University of Geneva. By Frederick Reyroux, B. A. 434 pages, duodecimo. Price, muslin gilt, or half calf, 75 cents.

Benedict Pictet was nephew to the immortal Turretine, and the successor of Calvin, Beza, Diodati and others in the Genevan Church. He was the last of that illustrious company of faithful men with which that Church was blessed, as immediately after his death the great apostasy began. This system of theology is didactic, and was designed to supply a demand from his students, who desired a work of this character, after having studied the great polemical treatise of Pictet's illustrious kinsman. We confess a great partiality for this work of Pictet. For perspicuity and conciseness, it is probably unsurpassed by any similar production; and at the low price at which it is furnished by the Board, should find a place in the libraries of all our ministers and elders, and those of most of our people.

NARRATIVE OF A MISSION OF INQUIRY TO THE JEWS from the Church of Scotland, in 1839. 555 pages, duodecimo. Price, muslin gilt or half calf, \$1.10.

In the estimation of many, this is incomparably the most interesting and instructive book of travels in the Holy Land, which has ever been published. The travellers were the Rev. Dr. Keith, author of the treatise on the Fulfilment of the Prophecies, and other works; the Rev. Dr. Black, Professor of Divinity at Aberdeen; the youthful and now sainted

Rev. Robert Murray McCheyne, and his interesting biographer, the Rev. A. Bonar,—a galaxy indeed. From men such as these, passing over the lands once trodden by the footsteps of Christ and his apostles, and once the home of patriarchs and prophets, what might we not expect? As an evidence that public expectation was not disappointed, it may be proper to state that upwards of sixty thousand copies of this narrative were sold in Scotland within a very short time after its publication. In this country it has not had such a circulation as its merits demand; and for this reason we make another effort to direct attention to it.

For the Home and Foreign Record.

"THE WANTS OF OUR CHURCH."

The article with this caption in the Record for February is deserving of serious attention. The suggestion in regard to the erection of "a thousand parsonages in our churches" should at once be carried into effect in every part of our Zion. "This measure itself would, in many places, secure permanent preaching, and would double the usefulness of many ministers." Let the churches think of it, and let the strong help the weak. It can be done.

Without diverting attention from the other "wants of our church," as specified by "W. S. P.," allow me to name a few more wants:—

1. The Home and Foreign Record should be introduced into every family in our Church. So should the Foreign Missionary. And in addition to these, there are thousands of families in our connection which should take some good family religious newspaper—a Presbyterian paper—a paper that will truly and fully represent the interests of our Church, and give due prominence to all our Boards. Let pastors and elders attend to this thing immediately. It can be done. It should be done.

2. The Presbyterian Almanac should be placed in every family. It is large and readable; contains valuable statistical matter, and is worth four times its cost. No Presbyterian family should be without it.

3. Every one of our Sabbath-schools should have the Sabbath-school Library published by our Board of Publication; our congregations should have the Congregational Library which is published by our Board; and every church should furnish its pastor with the Minister's Library.

4. The Psalms and Hymns approved by the General Assembly should be introduced into all our churches.

5. All our families should have some of the books issued by the Board of Publication; the Confession of Faith; the Great Supper; Boston's Fourfold State; Thoughts on Family Worship;

the Christian's Daily Walk; Miller on Presbyterianism and Baptism; Memoir of McCheyne; Bible Truth, and many others.

6. We need system in benevolence. Our churches should give more—give regularly; and all our Boards should be brought before them for their regular, annual, systematic contributions.

7. We need more of the spirit of Christ; greater love to Christ and to the souls of men; more zeal; more liberality; more prayer; more grace; more faith; more of every thing to make us bright and shining lights, and our Church the light of the world and the salt of the earth. The Lord supply all our needs! W. J. M.

ACKNOWLEDGMENT OF DONATIONS

RECEIVED IN FEBRUARY AND A PART OF JANUARY.

Presbytery of Columbia.

2d ch Windham, per Rev A Gardiner 6 00

Presbytery of Bedford.

Bedford ch, per Rev Wm J McCord 13 78
North Salem ch 2 22

Presbytery of New York.

Chelsea ch 75; Brick ch, a member 100, (for grants to needy pastors in the West.) M Allen 20; Friends 5; Widows mite 7 cts; First ch, Wm Douglass (Buildg Fd.) 100; University Place ch, Wm Chauncey, (Building Fd) 50 350 07

2d Presbytery of New York.

Scotch ch, Wm Post, (Buildg Fd) 25 00

Presbytery of Philadelphia.

Fourth ch, per Rev Mr Cheeseman 20; Sixth ch (in part) 134; Tenth ch (in part) 142, of which 30 to con Samuel Hildebrand Hon mem; A member, (Buildg Fd) 5; Central ch, (in part,) cash collect 73 97; Stephen Colwell 50; Mrs Mary Potter to con self hon mem 30; J Sibley 10; Mrs Thos Smith 5; Second ch, a member 50; Wm Duly 10; Wm Nassau Sr, for self and family 50; Seventh ch, Penn Square, Mrs H A Hanson, (Buildg Fd) 50 639 97

Presbytery of Washington.

Washington ch, per Joe Henderson 31 75

Presbytery of Baltimore.

Franklin St ch (in part) per Rev Dr Plumer 112 08

Presbytery of Wisconsin.

Cambridge ch, per Rev Wm Cargen 2 00

Presbytery of Orange.

Bathesda ch 7; Cross Roads 8 00; Spring Garden and Madison 23 78; Lexington 23 75; Enoc 6 25; Hawfields 16 75; Clarksville 13; Shiloh 14 50; Nutbush 34; Oxford 34; Spring Hill 5; Rev A Sanford 1; Presbyt Com on colportage, per Rev Joe A Gretter 65; Harmony ch, Mrs Lucy A Baird 1 243 93

Presbytery of Western District and Nashville.

Sundry collections from churches and individuals, per Rev R B Evans 222 00

Presbytery of South Alabama.

Blacks Bend ch 5 00

MISCELLANEOUS.

C M thro' Ed of Missions 5; Westfield, N J 62 5 62

Total 1710 02

A. W. MITCHELL, Treasurer.

BOARD OF DOMESTIC MISSIONS

The Office of the Board of Missions is at No. 265 Chestnut street, Philadelphia.

Business Officers of the Board.

Corresponding Secretary—REV. WILLIAM A. McDOWELL, D.D.

Treasurer—WILLIAM D. SNYDER.

Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

LETTERS relating to Missionary appointments, and other operations of the Board, including CHURCH EXTENSION, should be addressed to the Corresponding Secretary.

DONATIONS and SUBSCRIPTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, Pittsburgh, Pa.

WILLIAM GARVIN, Louisville, Ky.

THOMAS MOODIE, Columbus, Ohio.

CHARLES D. DRAKE, Mission House, New York City.

CLOTHING.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to WM. D. SNYDER, Mission Rooms, No. 265 Chestnut street, Philadelphia, with the name of the church or individual donor upon it.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of _____, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

INCREASE IN THE WORK OF DOMESTIC MISSIONS.

The importance of the Home Missionary enterprise to our own country and to the world, is now better understood and more duly appreciated than in years past; and the obligation resting on Christians in this land, to have our own

country evangelized, and to lose no time in this work, is, we suppose, very generally admitted. The work of Home Missions, we rejoice to know, excites a very general and tender interest; and the motives to ceaseless effort for the intellectual and moral elevation of this land, are of overwhelming interest. The work of supplying this country with the gospel has become an exceedingly *great work*, requiring large resources, and a union of all the friends of the cause. At the present time it is a very different work from what it was, only a few years since; and it is of the first importance that this should be well understood. There has been a *great increase* in this work, an increase which, we apprehend, is not understood as it should be by our pastors generally, nor by the mass of our people. There is doubtless a general impression that, in the extension of our territory, and the increase of our population, there must of necessity be an increase in the work of supplying the people with the gospel. But, if we do not greatly mistake, this impression, in many cases, is very vague and indefinite, and, like all vague impressions, very inoperative. Hence we find that comparatively few of our churches feel their obligation to increase their contributions for this object, but are quite satisfied if their present collections are only equal to those of former years. It is of no small importance that this matter should be better understood by the friends of this cause. We ask attention, then, to a very brief, but plain and simple statement of the *actual increase* in the work of Domestic Missions; and,

I. In the *field the Church is called to occupy*. What an increase within the last few years! Some of us can remember when the Ohio river was our western boundary, beyond which we thought not of sending a Domestic Missionary. But a few years have elapsed since all beyond the Mississippi was in a measure unknown to us. What is now the fact? The Mississippi, so lately the frontier, is now the centre of our field. Our boundaries now extend from the Atlantic to the Pacific Oceans, and from the Northern Lakes to the Gulf of Mexico. Five years ago, we had an amount of territory to supply that was appalling; since then, more than a million of square miles have been added. We have now, as our Domestic field, a continent, nearly as large as the whole of Europe. And what a rush of population to almost all portions of this field! The present year will add nearly or quite a million of souls to the number already calling for gospel privileges. On all sides the

population is spreading, and new settlements are forming. What a work has the Church to do in this land!

II. Look at the increase in the *number of our missionaries*. The number has more than doubled within the last ten years; and the ground occupied by our missionaries is now much more than double what it was ten years since; while, with all the efforts made by all denominations of evangelical Christians, the destitutions have fearfully increased.

III. *The demand for missionaries* has greatly increased. Perhaps in no one respect has the increase been more striking, and at the same time more affecting, than in the demand for good, intelligent, devoted ministers of the gospel. This immense field is not only fully open for Christian effort, but from all portions of it the cry is heard—and it is a cry of deep and heart-rending anxiety—Come to our help! send us a man of God, to teach us the way of life! On this subject we could state facts of fearful import, but our limits will not admit of it. In the Presbyterian Church we have ministers, and good ministers, who, for want of support, have been driven to other employment. Should this be so, when such multitudes in our land are actually starving for the bread of life, and when, too, our churches have so abundantly the means of sustaining in the field every good minister we have? The crisis demands the full services of all who have been commissioned to preach the gospel. Ministers are ready to go, if they can be secured a moderate support; the Board are ready to send them, if they could command the means, and the people are begging for them. Will the churches furnish the means? We leave the question to be pondered and answered by the friends of this cause.

IV. Once more, there has been a large increase in the *average expense of the missionaries of the Board*. Not only has the number of missionaries more than doubled, but the average expense of each has been largely increased. This will be easily understood, when it is remembered how many have recently been appointed to new and far-distant fields, where the whole expense of sending and sustaining them devolves on the Board. Some of the missions now sustained by the Domestic Board, are as expensive as any Foreign Missions; and a large number of our missionaries now receive their entire support from the Board, and for a season the Board must sustain them, or the field occupied must be abandoned. This of necessity greatly increases the *average expense*.

From this brief sketch of the *actual increase* in this work, one thing must be evident: that if this work is to be prosecuted with the energy and efficiency which the state of things in our country demands, the friends of this cause must greatly increase their efforts. A large increase in the resources of the Board will be imperatively required to meet the present, and con-

stantly increasing demands of the cause. The work must go forward. This whole country must be evangelized; and if Christians in this land will do their duty, with God's blessing, it will be done; and our land, "beautiful for situation, will become the joy of the whole earth."

CHURCH EXTENSION.

The following just and striking thoughts on the importance of the Church Extension enterprise, we extract from a letter written us by a valued pastor. The writer is now settled in one of our middle States; but for several years he resided in the West, and had the opportunity of seeing and judging for himself, in the matter of which he speaks. We commend his remarks to the serious consideration of the friends of Missions.

"At this time especially, I believe the Church Extension scheme to be a most important part of our missionary enterprise. Too many of the friends of Domestic Missions seem to think, that if we only furnish the missionary, the people will find it easy enough to furnish the house. This is a most grievous mistake. Many neighbourhoods, especially if they had a comfortable house for worship, would find it easy to raise three, or even four hundred dollars for the support of a preacher, who could not be persuaded that they were able to build a church edifice that would cost eight hundred dollars, and who, without a house of worship, will not raise two hundred dollars, or even one hundred and fifty dollars for the support of a minister. Many a man can pay five, or even ten dollars a year, who would shrink from promising twenty or thirty dollars. Hence the support of the minister is easier than to build the church edifice; and many will subscribe to the support of a minister, if they have a decent house of worship, who will give nothing if they have not. Years since, I expressed my conviction that, if our Board of Home Missions had expended one-third, or, for a time, even one-half of the sum annually expended in supporting missionaries, in erecting church edifices in the missionary field, especially in the West, that the cause of religion, and especially of Presbyterianism, would have been the gainer by it. But I know it would be difficult to convince our eastern brethren of this. Yet let them take a case in any one of our large cities, and try to build up a church. What would be the prospect of success, if they had no immediate prospect of having a house of worship? How many would attend on the preaching of their missionary? How many connect themselves with such an enterprise? Take away the hope of having a house of worship, and you destroy the enterprise. This is also true of the West." * * *

COMMUNICATIONS FROM MISSIONARIES.

TEXAS.

From a Missionary at Victoria—Arrival at his Field of Labour—His Reception.

After a journey of about twenty-six hundred miles, occupying more than a month, I reached Victoria, Texas, the rallying point of my labours, on the 14th of December, 1849. I feel constrained to return thanks to God for his preserving care and kind providence over me and mine, during a journey so long, and at some points so perilous; as also for our safe arrival here, and cordial reception in a land of strangers. When I speak of this as a land of strangers, it is meet I should say, it is only such to my present family, it being their first visit here. For myself, I commenced a personal acquaintance with this country some ten or twelve years ago; and although very many afflictive associations are connected with the few years I remained a citizen of the then republic, yet my interests, and I may add, my predilections, became so far blended therewith, that I have almost ever since regarded it as the home of my adoption. Since the first hour it pleased the Head of the Church to turn my thoughts to the sacred ministry, it has been vividly impressed upon my mind, that he had a work for me to perform in this portion of our beloved country; and when, a few months since, under the sanction of your Board, my feet first pressed the firm earth, at one of the remote points of the State, I could not refrain from a hearty outpouring of thanks to that directive and preserving power that had been over me, in all my wanderings, and permitted me at length to reach a spot, so signally marked out by the hand of Providence as the scene of my incipient labours in his cause.

Confirmatory of my previous convictions of duty, I have still to record the goodness of my heavenly Father, in preparing for me everywhere warm friends, and more especially in prospering my mission in this region, far beyond my most sanguine expectations. Truly I have found, so far as I have been able to survey the fields about me, that "they are white already to the harvest." In every place and every family I have yet visited, there is a readiness, and occasionally an eagerness to receive the truth as it is in Jesus, which, under the circumstances, are certainly encouraging, and confirm my belief that I am in the way of duty. In this place, too, there is a growing interest in sacred things, evidenced by the increasing number of those who attend on the ministrations of the word, and other means of grace. It will be remembered there are no church edifices for Protestants to worship in, in all this region. On this account it is impracticable, during the prevalence of the severe "northers," peculiar to this section of country in the winter months, for

the people to assemble for religious services. This evil will, doubtless, to a great extent, be remedied, so soon as comfortable buildings can be provided for this purpose. In this place, (Victoria,) the Presbyterians have a building (of wood) in progress, which, if ever completed, will be a commodious place of worship. At present, its progress is retarded from want of funds. A strong, and, it is hoped, successful effort is about to be made to set the work again in motion.

Importance of Victoria as a Missionary Station.

This point (Victoria) I regard as one of great importance, not only on account of its location, at the present head of steam navigation on Guadalupe river, as also its size and rapid growth, but also from the character and condition of the inhabitants. The town, with its environs, reaching out three or four miles, numbers some ten or eleven hundred residents. These are made up of emigrants from nearly every one of the other States in our Union, as well as from almost every other quarter of the habitable earth. Diverse as a society would necessarily be, made up of such compounds, it is rendered still more so by the denominational differences among those holding to any system of religious faith. Almost every sect known in the religious world has here its representative. It gives me pleasure to add, that among all Protestant professors of Christ, there is a disposition to fraternize, which is cheering to every Christian heart. In the midst of all this medley, and surrounded, too, by the moral darkness, which hangs heavily over this otherwise fair portion of our land, Presbyterianism holds a luminous position, far from diminutive, and farther still from inoperative—gleaming forth like a stream of light from the uprising sun after a night of gloom, betokening the glories of a full day. It is truly and in a peculiar sense “the leaven that leaveneth the whole lump;” for its influence is felt for good, not only through the other denominational circles, but throughout the community.

The church here, at this time, numbers about twenty members, with the prospect of an addition of twelve or more. The commanding position which, in the providence of God, is given to this portion of our Zion, is one of the considerations which go to make up my estimate of the importance of this point, as a field for ministerial exertion. We have a flourishing Sabbath-school in this place, the interest and usefulness of which have greatly enlarged, by coming into possession of a small but well-selected library, partly by purchase, and partly by donation from the American Sunday-school Union. There is also a Bible-class, which is under my own supervision, when not away from the place on the duties of my mission. The class is steadily increasing in numbers,

and growing in interest. And it is my privilege to state, that the Sabbath-school, Bible-class, and weekly prayer-meetings are patronized by the Protestant portion of the community, without distinction of sect. ***

WISCONSIN.

From a Missionary in Columbia County.—Importance of Home Missions.—The Work constantly increasing.

I have many things concerning my new field, which deeply interest me, and which I would like to communicate to the Board; but which of these will most interest you, I cannot tell. I wish the Board could have a knowledge of the wants and growth of this field by actual observation and experience. I wish eastern churches and eastern Christians could see and feel the wants of the western field, as your Missionaries, who have been on the ground for a time, see and feel them. Before I came West, I felt some interest in our Home Missionary work; but when I had travelled somewhat through the State, and had seen so many growing and large villages, and so many thickly settled communities without the means of grace, the Sabbath openly and generally disregarded, profanity and intemperance abounding, and the young growing up in ignorance and wickedness, I was much more deeply impressed with the importance of the Home Mission enterprise. And now, when I have been here a few months, and have seen how rapidly the country is filling up with all kinds of people, from all parts of the world; how villages are springing up on all sides, as by magic; how few, very few there are, who pay any regard to the commands of God, and how much there is in western life calculated to promote the growth of sinful principles and practices, and to turn the hearts of professors of religion away from Christ and holiness, I still more deeply feel the need of present, and vigorous efforts to supply this country with the means of grace, with sound, praying, working ministers. The call for such is loud and pressing, and the demand is constantly increasing.

Stable, active Christians, greatly needed in our new Settlements.

Why should it be thought to be the duty of ministers only to come West, and labour for Christ? Can ministers alone be useful here? Are ministers alone under obligation to go where there is the most need of the gospel? Were ministers redeemed by a greater price than other Christians, and are they therefore under obligation to make more sacrifices for Jesus Christ? How many private Christians are there, in our eastern churches, who are doing comparatively nothing for the cause of

Christ, (because this cause there has but little need of them, there being others to take the lead,) who, here in the West, might do incalculable good as superintendents or teachers in our Sabbath-schools, as officers in our small and feeble churches, as leaders in prayer-meetings, and in various other more retired duties. A real Christian here, one who in all things lives and acts as a Christian, is a blessing to the community. Ministers need such men to advise with and call upon for aid. Why then should not private Christians come West, when they can do quite as well, and probably much better towards supporting their families, and, at the same time, be of vastly more service to the cause of our blessed Saviour? My own usefulness would be doubled in my field here, had I two or three discreet, sincere, and firm Christians to aid me; just such Christians as may be found in nearly every large church in the East, and who could be spared without any serious injury to the cause of Christ there. But we want only such as come determined to serve the Lord, whatever others may do. We have too many here now, who have disgraced the name of Christ.

The Field occupied.—Its Prospects.

I wish to say a few words about my particular field, and my prospects here. This county, and indeed all this part of the State, three years ago, was almost without a settler. Now, many parts of the county are thickly settled; villages are springing up on all hands, and the whole county is rapidly filling up with people. Many come here, expecting to find plenty of government land, but they find nearly every acre taken up, and are compelled to buy second-hand, or compelled to go further West, or North into the Indian country, (lately purchased by the government from the Indians,) and make a claim there, of land not yet surveyed. Emigrants, with their loaded ox-teams, pass here daily on their way to the North. Multitudes are rushing into this part of the State, on account of the prospect of a good market, as soon as the improvement of the navigation of the Wisconsin and Fox rivers, which is now going on, is completed. The Indian country, north of the Fox river, will soon be well filled, although the land has not yet been surveyed. The Wisconsin and Fox rivers are to be united by a canal, at Fort Winnebago. This canal will be only one mile and three-quarters in length, and will soon be completed; and if the two rivers are rendered navigable, which is expected, there will then be a water communication opened through the centre of the State, and a market will be opened to New York, by the Fox river and the lakes to Buffalo, &c., and also a market to New Orleans, by the Wisconsin and Mississippi rivers. I have several places of preaching, at considerable distances from each other, and all prospectively of great importance. The atten-

tion is encouraging, and I hope for much good. I could say much about this whole field. There is a great work to be done here. There is much land to be possessed, and good active ministers are greatly needed. My field is a difficult one, and I often feel, who is sufficient for this work? Our sufficiency is of God, and with his blessing on wise and faithful labours, great will be the result.

O H I O.

From a Missionary in Allen County.—An interesting State of Things.

There is at present an interesting state of things amongst us. Our communion season, the first Sabbath in this month, was a time of much more than ordinary interest. As there seemed to be some encouraging indications of God's Spirit in our midst, we commenced our services preparatory to the communion on Tuesday evening. Friday we observed as a day of fasting and prayer, with manifestly happy results. On the Sabbath, the Lord appeared to be with us in truth; and our little church in this place was greatly encouraged by receiving an addition of *seventeen* to their number, *twelve* on examination and *five* by certificate. As there was so much interest manifested, we concluded to continue our meetings during the week, having preaching every night. The services were well attended and solemn. About *forty* have been found inquiring after the way of life. Several have expressed a hope that they have passed from death unto life. For these mercies we feel constrained to thank God and take courage.

In my other congregations in the country, there is encouraging interest. I am not unfrequently agreeably surprised at the large and attentive audiences, even when the weather is unfavourable, the nights dark, and the roads bad. At one school-house, in a sparsely settled neighbourhood, unless the weather is very unpleasant, the building is quite too small for the congregation. The last time I preached there, although the travelling was very bad, and in mid-winter, quite a large part of the audience, not finding room within the house, remained outside of the building, and did not leave until the services were closed. Under such circumstances, I feel it to be a great and precious privilege to preach the glorious gospel. I feel humble, grateful, and encouraged to hope and believe that my labours are not in vain in the Lord. * * * *

PENNSYLVANIA.

The extensive coal region in Schuylkill county, in this State, presents at the present time an exceedingly interesting missionary

field. The Board have several active, efficient missionaries in that field, who are doing a good work, and the Lord is blessing their labours. The following report from our missionary at New Philadelphia, Schuylkill county, will be read with interest.

"We have had a protracted meeting, which has resulted in the turning of several families from carelessness and indifference, to the love and service of the true God. Two have already become members of the church, and from eight to twelve more will probably connect themselves with the church at the next opportunity. Two entire families will be of the number. The number of those who attend our worship is regularly and steadily increasing. One case seems peculiarly interesting. A German wife and mother met me at a neighbour's house, and told me she could not read. I gave directions for learning to read, which she adopted, came to the Sabbath-school, brought three children, and finally prevailed on her husband to bring them regularly to church. She has now obtained from me a Bible, and is rejoicing in hope.

"Our Sabbath-school is rapidly improving and increasing both in interest and usefulness. The teachers are prompt and faithful, and we hope great things are still in reserve for us.

"Our Bible-class is also rapidly increasing in numbers and interest. We have now about forty learners, and some sixty listeners to this exercise. It is a goodly spectacle to see twenty boys and as many girls seated in a Bible-class, with a question-book and Bible, their eyes sparkling with interest and intelligence, and glistening with the delightful pleasure of studying and having the word of God expounded and familiarly explained. Who can tell but some of them will, at a future day, stand up in the darkness of heathenism to proclaim the unsearchable riches of Christ to those now perishing for lack of knowledge?

"I am now assisting brother G—— in a protracted meeting. There is a very general religious interest in this valley now, from Pottsville to Tamaqua. The brethren are delightfully refreshed by the Spirit's presence." ****

From a Missionary in Lackawanna, Luzerne County.—Interesting State of Things.

At the present time, there is more interest felt on the subject of religion in my field of labour, than has been before, since I came here. As many as *twelve* have within a few weeks obtained a hope in Christ, and a number of others are inquiring what they must do to be saved. The work, I have every reason to believe, is genuine. Our only agency in the work has been the exhibition of the simple gospel of Jesus Christ. Our meetings have all

been characterized by deep solemnity. I have preached almost every evening for three weeks, and would continue our meeting, did my strength permit. I trust this is but the beginning of good things, only the drops before the heavy rain.

Churches in this region are multiplying rapidly, and at present are all supplied with ministers. On the field I occupied when I came here, there are now three ministers, and as many new houses of worship. ****

VIRGINIA.

From a Missionary in South-eastern Virginia.—Hopeful Appearances.

**** I have some reason to hope that the Lord, in answer to prayer, and of his sovereign grace, is about to bless the little remnant of a church, which we have in Southampton county. I have preached in that county during the year, whenever I had an opportunity. A physician of the highest standing in the community, with his wife, after long doubting and inquiry, have been brought, I trust, to see and rest upon the full salvation purchased by the Redeemer. They have expressed to me their desire to apply for admission to the ranks of our beloved church. A spirit of inquiry is abroad in that long barren, and, to all human observation, hopeless field. I have made an appointment for a sacramental meeting on the third Sabbath in March. Oh that the Lord would open the windows of heaven and water this little vine! ****

MISSION ROOMS, Philadelphia.

After the principal part of our matter for this number of the Record had been put in type, we received several letters from our missionaries in California. We have time and space for only two or three items of intelligence. These letters announce the safe arrival at San Francisco of the Rev. James Woods, a missionary of this Board. This we know will be good news to the numerous friends of that brother in Alabama and elsewhere. Mr. Woods left New York early in the summer, with his wife and two children. They took passage in a ship round Cape Horn. Their passage was long, most of it exceedingly boisterous, and attended with imminent danger. But a kind Providence has preserved him and carried him safely to the field of his future labours. In a brief letter to us he says: "God in his kind providence has watched

over and preserved us in safety and health, through all perils and exposures." He wrote from San Francisco, but expected in a few days to remove to Stockton, and make that the field of his labours.

The same letters announce a meeting for the organization of a Presbytery, according to the direction of the last General Assembly.

From our missionary at Benicia, the Rev. Mr. Woodbridge, we have letters calculated to strengthen the faith and encourage the hopes of the friends of Christ and his cause. Mr. W. says: "Our congregations steadily increase, and the germs of order are springing out of the confusion incident to our condition. While there is much to discourage, the truth is every day becoming more apparent, 'They that be with us are more than they that be against us.'"

He adds—"A meeting of Presbytery has been called at this place (Benicia) on the third Wednesday in February. This congregation have made out a call for me to become their pastor, which I shall probably accept; and in that case, the installation will take place during the meeting." This will indeed be a new thing in California, the instalment of a Presbyterian minister. May it be the beginning of good days to that new and important country.

ACKNOWLEDGMENT OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of February, 1850.

SYNOD OF ALBANY.

<i>Phy of Albany.</i> —Northampton ch 10; Esperance ch 5; Oneida Valley ch 5 56; Fem Mis Soc of the 3d ch Albany 100; Charlton ch Fem Home Missionary Soc in part, to constitute Rev RICHARD STEELE an hon mem 30	150 56
<i>Phy of Saratoga.</i> —Tribes Hill ch 23 61; West Milton ch 3 30	26 91

SYNOD OF BUFFALO.

<i>Phy of Seneca.</i> —Windor ch	10 51
<i>Phy of Buffalo City.</i> —Shawnee ch 10 50; Rev A G Hall, Rochester N Y 3 50	14 00

SYNOD OF NEW YORK.

<i>Phy of Hudson.</i> —Monticello ch	81 00
<i>Phy of Bedford.</i> —Rye ch	4 00
<i>Phy of New York.</i> —First ch New York City 1651 37; Wallabout ch 3 78; University Place ch, N Y City, annual coll 643; ditto donation of W M Heintz, of which 50 to constitute Rev EDWIN H REINHART of Elizabethport N J an hon mem 100	2398 15
<i>2d Phy of New York.</i> —Delhi ch	8 00

SYNOD OF NEW JERSEY.

<i>Phy of Elizabethtown.</i> —Mount Olive ch	6 00
<i>Phy of New Brunswick.</i> —Nottingham ch 19; Dutch Neck ch 10; Squam Village ch 6 84; Princeton Fem Mis Soc, thro' Miss Mary Miller, Treas, to be expended in New Jersey 14	42 88
<i>Phy of West Jersey.</i> —Williamstown ch	8 60
<i>Phy of Newton.</i> —Middle Smithfield ch 12 20; Mrs D Thompson, Newton N J for California 5	17 20
<i>Phy of Susquehanna.</i> —Wyooc ch 3 25; Warren ch 5 04; Friendsville ch 2 25; Welsh ch 2 50	13 04
<i>Phy of Luzerne.</i> —Donaldson ch	7 00

SYNOD OF PHILADELPHIA.

<i>Phy of Philadelphia.</i> —Tenth ch Phila, a friend thro' Rev Dr Boardman 25; Second ch Phila, "U" 15; A member of the Second ch Phila of which 50 is for California missions 100	140 00
<i>Phy of Donagel.</i> —Wrightsville ch, a member 2; Waynesburgh ch 86 20	88 26
<i>Phy of Baltimore.</i> —Havre De Grace ch	10 00
<i>Phy of Carlisle.</i> —Middle Spring cong to constitute their pastor, Rev JOHN MOODY an Honorary Member	55 00
<i>Phy of Huntingdon.</i> —Shaver's Creek, cong	49 10
<i>Phy of Cumberland.</i> —Milton ch ann coll 39, also mon con coll's 6; Jersey Shore ch 20; Chatham Run ch 8; Nippessee ch 3	76 00

SYNOD OF PITTSBURGH.

<i>Phy of Erie.</i> —Washington ch Erie co	3 25
<i>Phy of Clarion.</i> —Licking ch	10 34

SYNOD OF ILLINOIS.

<i>Phy of Wisconsin.</i> —Cambridge ch 8; Bloomfield ch 5	13 00
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SYNOD OF VIRGINIA.

<i>Phy of Lexington.</i> —From Rev B M Smith, Treas of Phy from sundry churches	75 00
<i>Phy of East Hanover.</i> —Draft on the Treas of Phy	50 00
<i>Phy of Montgomery.</i> —Salem ch	30 00

SYNOD OF SOUTH CAROLINA.

<i>Phy of Bethel.</i> —Bethesda ch, Miss Jane M Hope	4 50
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MISCELLANEOUS.

Mrs Lucy A Baird, Harmony N C 1; "A Friend" 500 for Sustentation Fund, and 500 for California; "A Friend" for missions 300; Rosa A Lewis, Oxford N C for California 5; A friend per C W Lane, Milledgeville Geo 10; First Presbyterian Church San Francisco, California 55 99; Cash 3; A mem of the Presb ch Harrisburgh, Pa, thro' Dr Engles 5; Roanoke ch Va 5 75; J M Briggs, Caledonia Ohio 3; Third ch Newark, N J 16; C M 4 25; Lt Col G Loomis, Fort Snelling 25	1433 99
Total,	\$4926 29

W. D. SNYDER, Treasurer.

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of February, 1850.

Rutgers Street ch, New York city in part	143 87
Ditto, James Knapp	15 00
A Lady	5 00
"A Friend"	1000 00
"A Friend"	200 00
Franklin Street ch Baltimore	25 00
Brunswick ch Mo being the amount of appropriation made to said church in 1845 and now refunded, with interest paid by Mr J Brincker thro' J N Dickson, Esq	120 50

Cambridge ch Wisconsin	2 00
Salem ch N J	16 00
First ch New York city	265 00
Total	\$1792 37

W D. SNYDER, Treasurer.

TREASURY AT PITTSBURGH.

Receipts in the Treasury at Pittsburgh, Pa., during February 1850.

SYNOD OF PITTSBURGH.

<i>Ohio Presbytery</i> .—East Liberty ch 50, Chartiers ch in part to con Rev Joseph Wilson an Hon Mem 45 38, Canonsburg ch in part to con Mrs Elizabeth Brown an Hon Mem 46	141 38
<i>Allegheny Pky</i> .—Mt Nebo ch 7 62, Union ch in part to con Rev John Riddick an Hon Mem 25	32 62
<i>Beaver Pky</i> .—New Castle ch 19 50	19 50

SYNOD OF WHEELING.

<i>Washington Pky</i> .—Mt Prospect ch 15 50 Clayeville ch 32, West Alexandria in part 65 70, Elizabeth and Wolfs Run ch 10, Amity ch in part 36 40; Upper 10 mile ch 17 61; Washington ch balance to con James Orr and Samuel Pance, Esqrs Hon Mem 13 90; Ladies Domestic Missionary Sewing Society of do, in part to con Miss Margaret Koonst Hon Mem 30; Cross Creek ch 23 20; West Union ch 13, Upper Buffalo ch add 1 50 26	357 57
<i>Steubenville Pky</i> .—Bloomfield ch 5 37, Harlem ch 7, Amsterdam ch 3 25, Kilgore ch 2 75, Island Creek ch 12 50, Steubenville 1st ch Mr & Mrs Hans Wilson 200	230 87
Total	\$781 94

CLOTHING.

From the Ladies Sew Soc of Providence ch, 1 Box valued at	25 27
J. D. WILLIAMS, Treasurer.	

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

✂ Letters for the Board of Education to be addressed to Rev. C. VAN RENSSLAER, D.D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

* * * Remittances of money to be made to JOSEPH B. MITCHELL, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the Harvest, that He would send forth labourers into His harvest."

LIFE AND IMMORTALITY.

It is recorded of a late emperor, that while on a hunting excursion, he found a man who had just been taken out of the water, and was apparently dead. He at once threw aside his

trappings, and applied himself with zeal and energy to the task of recovery. For a long time all efforts were vain. At length, however, the man gave signs of life; and when at last he was heard to give a deep sigh, the emperor, while the perspiration ran down his forehead, fell backward, and in a state of great excitement exclaimed, "Good God, the man lives!"

This anecdote exhibits an example of sympathy with human suffering, worthy of imitation. Our blessed Lord himself was zealous in alleviating the woes and sorrows of our race; and it well becomes the ambassadors of such a Lord, to be like-minded with Him in doing good.

But the chief part of the moral of the anecdote is in its spiritual suggestions. If the life of a fellow-creature is worth so much anxiety and effort, how much more the salvation of the soul! How much earnest prayer should be offered up—prayer accompanied by appropriate evangelical activity in the use of means. What a high vocation is that which directs sinners in the way of heaven! "The redemption of the soul is precious, and it ceaseth for ever." The great object of the Redeemer, when He was upon the earth, was "to seek and to save that which was lost." Lost souls are to be sought out, that they may be saved; and for this purpose Christ commissions His ambassadors.

May He breathe into every minister, and every candidate for the ministry, the inspirations of His grace, and impart to all the true idea and devotion of their holy calling! May it be their joy and glory to see it recorded of many, "This and that man was born in Zion!"

For the Home and Foreign Record.

"WHAT CAN BE DONE TO ELEVATE MINISTERIAL CHARACTER?"

This question has been so seriously presented to me, by one whom I greatly respect, that I cannot decline a short reply. Yet a long discourse on such a theme would be pardonable.

1. We must, on all proper occasions, show that such elevation is desirable and necessary. If we are doing well enough, the idea of improvement is fanciful. On such a subject it is easy to be rash, influence angry feelings, and awaken unprofitable controversies. But is it not true that the ministry needs elevation in fervent piety, burning zeal, a wise address, and solid learning? Have we already attained, or are we already perfect? I firmly believe that we might do much better than we are doing.

With the zeal of Gilbert Tennent, John Blair Smith, or James Robinson; with the piety of Eastburn, Brainerd, or Douglass; with the address of Nevins, John Breckinridge, or Cornelius; with the intellectual resources of William Graham, James Blair, and John Witherspoon, and with the eloquence of Davies, Mason, and Larned, what a ministry we should have! These were wonderful men, and knew it not. But they were what they were, chiefly by having but one object before them—the glory of God in the salvation of men. Whatever they did, they did it with their might, and in the best way they could.

2. All extensive improvement must be begun early in life. Quintilian would not have his orator learn a bad accent, even in the nursery. Train up a child in the way he should not go, and when he is old he will not depart from it, is even more true than the words of Solomon in the converse. The reason is, we are depraved. Dr. Watts says, "It is much more difficult to unlearn than to learn." All experience shows this to be true. Nursery and family training need vast improvements. I have not time to dwell on particulars.

3. In many of our schools and colleges, the course of study includes, as many think, too great a variety. I confess there seems to be solidity in the plea. The old course of mathematical and classical study was better for bar-risters and preachers, because it made them more perfect masters of what they knew, and more thoroughly disciplined the thinking powers. It is a good sign, that in some places Simpson's is supplanting the shorter methods of studying Euclid. This is a specimen of what I mean.

4. We must return to the standard English classics, and in some way get the literature of Dickens *et id omne genus* out of the way of our young men. When I read some of Mr. Webster's best speeches, it seems to me that he has been reading Milton far more than any thing else.

5. Any great and extensive improvement must be the result of long and patient industry. Fitful efforts will result in no profit. There must be a plan, and it must be followed up. William Tennent is reported to have said, that if a man knew that he had but three years to live, and must preach, he should study two of them. I suppose he distinguished between study, and moping over a book or a manuscript.

6. We must have better libraries at our Seminaries. I believe I owe as much to the professors who taught me, as any pupil they ever had. I acknowledge this with deep gratitude. But I think the libraries I consulted, often under the directions of professors, were of more value to me than their lectures. Many others entertain the same opinion. Not a seminary in our Church has as good a library as there was at Princeton twenty-five years ago. [The "Mason" library was then at Princeton.]

7. It would be a great matter if three annual premiums, one of \$60, one of \$40, and one of \$20, could be awarded in each of our Seminaries for the best three popular lectures or sermons that should be presented. The effect of such an arrangement has been prodigious in some European institutions. It would induce habits of care in writing. The press is already prodigiously powerful. It will be far more so in the next fifty years.

8. Presbyteries should pay more attention to candidates and licentiates. They should take more notice of them, and give them encouragement, caution, and direction, as they may need it. If this cannot be done by the body itself, let it be done by committees. Here is a field wide open to the older members of every Presbytery. The latter part of the lives of such men as Waddell of Georgia, Matthews of Indiana, Patillo and Robinson of North Carolina, McCurdy of western Pennsylvania, and Speece of Virginia, was rendered beautiful and useful by their good advice to the sons of the prophets. There are men now living who will never forget their paternal kindness and counsel.

8. Wherever it can be done, young ministers should spend some time in missionary labour. It is one of the best schools on earth. It is a very pleasant kind of labour, too. I never saw a man, who had spent a part of his early life in this service, who did not love to speak of it in his old age.

9. There is great need of a manual for young ministers. Dr. Adam Clarke's Letters to a young Methodist Preacher, contain much that does not suit our country, or any denomination except his own; but, in the absence of a better work, may be read with profit. The author, though a fanciful commentator, is said to have had great wisdom in his intercourse with men. Who will write the manual?

10. But the great want is the want of more religion. Should the blessed Spirit be poured out copiously on ministers and churches for a series of years, as was the case in many parts of this country about a century ago, how men would pray and preach, and exhort and live! Oh that we were all baptized with fire from heaven!

But for an essay, this is too short, and I have not time to extend it; and for a letter, it is already too long, and so I will close it.

WM. S. PLUMER.

PASTORAL HINTS TO CANDIDATES.

[From the Autobiography of Thomas Boston.]

WORLDLY TROUBLES.—"I cannot but observe that matters of the world go best with me, when I am least anxious about them."

HOW HE MADE SERMONS.—"On the morrow, being Saturday, at prayer, my soul (even

Christ, the soul of my soul) made me as the chariots of Amminadab. He touched my soul with a live coal, and set it in a flame of love and desires towards him: so I wrestled for himself. Christ, with any thing, would have satisfied me: nothing, without Christ, would do it. This kept me above the world, led me to a text, Job xxiii. 3, and helped me to understand my lecture, John xx. 11, &c.: for I had no commentary."

HOW HE STUDIED.—1730, November 9. "I spread the Hebrew Bible before God, and cried to the Father, that, for the sake of his Son, he would by the Spirit shine on it, unto me, give light into, and discover his mind, in the word; that he would give me life, health, strength, time, and inclination to the study, and a blessing thereon; that he would teach me how to manage that work, and would pity me as to sleep, having been somewhat bereaved of sleep since I was determined to that work."

REPEATED TRIALS.—"Jacob and Job are two very plain instances of saints meeting with a train of crosses, one upon the neck of another, as if Providence had designed to run them aground, and break them in pieces. Yet we see also the end of the Lord in these cases, that it was quite otherwise. I have had use for consulting these instances often; and the first hath been in particular very staying to me."

HIS REVIEW OF LIFE.—"Upon the whole, I bless my God in Jesus Christ, that ever he made me a Christian, and took an early dealing with my soul; that ever he made me a minister of the gospel, and gave me some insight into the doctrine of his grace; and that ever he gave me the blessed Bible, and brought me acquainted with the originals, and especially with the Hebrew text. The world hath all along been a stepdame to me; and wheresoever I have attempted to nestle in it, there was a thorn of uneasiness laid for me. Man is born crying, lives complaining, and dies disappointed from that quarter. All is vanity and vexation of spirit. 'I have waited for thy salvation, O Lord!'" These words close his autobiography.

The Church may put forth all other efforts; but without preaching they will be in vain. It is an immutable law of heaven, by the foolishness of preaching to save them that believe. As it is written, How beautiful upon the mountains are the feet of them that publish salvation! But how shall they preach except they be sent? And how shall they be sent unless they are qualified?

II. CHRISTIAN EDUCATION IN SCHOOLS, ACADEMIES, AND COLLEGES.

—
"Train up a child in the way he should go, and when he is old, he will not depart from it."
—

FUNCTIONS OF THE TEACHER.

What relation does a teacher sustain to the Church? Some say, "There is nothing peculiar in his relation; his office is a secular one." Others say, "He is an ecclesiastical person, and discharges ecclesiastical functions." We believe the truth to be between these two extremes. Whilst the teacher is not an ecclesiastical officer, his functions have so close a connexion with Christian training, that the Church is justified in exercising a superintendence over his work.

The teacher assists in the great employment of training and instructing the human soul. He comes in between the parent and the minister; and the very nature of his office makes him share many of the responsibilities pertaining to the two. The hopes of home and of the Church cluster around the precincts of the school. The separation of Christian truth from all other knowledge is a blunder in philosophy as well as a perversion in religion. The child sustains relations to God and man; and under the light of the gospel these should be properly unfolded in a course of education. The great instrumentality of the school may be efficiently used to impress the mind and conscience with the duties of life and immortality. A secular education, in confining itself to mental and shutting out spiritual development, takes a degrading and unchristian view of the human faculties. The true business of the teacher is to train the child under the mental and moral constitution which God has formed. This course of training involves responsibilities so solemn and influences so extensive and powerful, that the Church may well assume some superintendence of the educational process.

We doubt not that our readers will generally approve the following sentiments of the Rev. Mr. Gray of Perth, one of the ablest champions of education in the Free Church of Scotland.

It is said that the schoolmaster's is a purely secular office. If that means that it is only competent for him to give secular instruction, I deny that his office is secular. If it means that he must give religious instruction in a secular spirit, I deny again that his office is exclusively secular. Is the Sabbath-school teacher's office

a secular one? Assuredly not. Will it be maintained, then, that the religious instruction which is given by the ordinary schoolmaster, and which his opportunities enable him to give with so much effect, is to be given in a different spirit, with less earnestness or love, or in a way less calculated and designed for winning the children to Christ? Every function that is competent to a Sabbath-school teacher, I hold to be competent to an ordinary master. When it is said that the teacher's duty, in regard to religion, is almost mechanical, that it is not expository, and so on, I reject it all. I am not afraid of an invasion of the pastoral province. I believe that every Christian, to whom God, in his providence, gives opportunity to expound the way of salvation with a likelihood of good effect, ought to do it. "Let him that heareth say, Come." The schoolmaster has golden opportunities; and I think it is his duty to use them. The schoolmaster is said to be the delegate of the parent. He is, no doubt. But I maintain that he is also, or he ought to be, the delegate of the State, and the delegate of the Church. He is the delegate of the State, to qualify the young for the function and duties of citizenship; and he is the delegate of the Church, to qualify them for the duties and privileges of the body of Christ.

EDUCATION IN SCOTLAND.

Christians in America watch with no ordinary interest the agitation of the education question which is now going forward in Scotland. The parochial schools of that country have been in many respects a model for the world. They have failed, however, to grow with the growth of the country, chiefly owing to the *moderationism*, induced by patronage and by a church-and-state connexion, and to the anglicised feelings of the nobility and gentry, who are taxed for the schools. In the meantime, too, the Voluntaries, who now form a third part of the population, and possess a still larger share of the true piety of the land, have broken off from the slumbering establishment; and more recently the Free Church, numbering another and a more powerful third, have also become alienated from the State Church. Thus two-thirds of the people have ceased to take an ecclesiastical interest in the parochial schools. The Free Church has set up schools under its own care; and the Voluntaries patronise private, or such other schools as are most convenient.

Under these circumstances, it is not wonderful that the two great dissenting bodies, the

Free Church and the Voluntaries, should assume a different attitude towards the parochial schools from that which once prevailed throughout Scotland. The established Church now possesses an entire monopoly both in the government of the parochial schools and in the public funds raised for their support. No teacher can be inducted into office, unless he belongs to the Establishment. This monopoly the dissenters aim at breaking up. It is very doubtful whether they will succeed. The Established Church appears to be unanimously opposed to the innovation; and the Free Church is not satisfied that the national scheme, proposed as a substitute, affords adequate security for religious instruction, and therefore is disposed to hold on to her own schools until she receives more substantial guarantees.

All parties unite in maintaining *religion* to be a *necessary feature* in any plan of education intended for Scotland. The Bible and the Catechism are text-books universally recognised as constituting the true basis of instruction. The agitation, therefore, is an incidental one. It originates with the altered position of the Church. Any plan that would unite efficiently the three great Presbyterian bodies of Scotland seems certainly desirable. We trust, however, that the great principle of *Church superintendence* will be retained in some form or other; and that, in case the parochial schools are ultimately opened to the other Presbyterian denominations, or a national system engrafted upon them, the descendants of our Scotch forefathers will take warning from America, and not deliver their system of education to any supervision that has no active sympathies with the body of Christ. We have no fear that the Scotch will ever cast out the religious element, as has been done in this country.

PAROCHIAL SCHOOL IN CHICAGO, ILLINOIS.

Wherever there is a good opening for a Christian school, it ought to be established. Such openings are numerous enough throughout the length and breadth of the land. There is abundance of work to be done in the training of the rising generation; and he is wise, who puts forth his energies in taking care of the youth of the Church during the week as well as on the Sabbath.

The plan adopted by the pastor and elders of

the Presbyterian church of Chicago, must exert with the divine blessing, a most happy influence upon the course of education.

PLAN OF THE SCHOOL.

A parochial school was organized in Chicago, Illinois, on the 14th January last, under the patronage and control of the North Presbyterian Church of that city. The services of a competent and faithful teacher have been secured, and the prospects of success and extensive influence are encouraging.

The plan of the school is simple but comprehensive. Its government is vested entirely in the session of the church. Its conduct is intrusted to a teacher or teachers appointed by the session, and to them responsible. The pay of said teacher or teachers is by a fixed salary. The privileges of the school belong to the children of all the members of the church, irrespective of the ability or inability of the parent to pay for said privilege. All, however, who are able to pay are expected to do so; and thus the means of education for the whole is furnished by a part, but without any further expense to any than would be involved in the attendance of their children upon other schools. Children not connected with the families of church members may also be received, upon application to the session, but always as pay-pupils, unless by special permission exempt. The course of instruction, in addition to the ordinary branches of an elementary education, includes the daily study of the Scriptures and the standards of the Church. The school is visited weekly by the pastor, and monthly by the session of the church for the purpose of examining the pupils, and of inquiring generally into the affairs of the school. As the increasing growth of the school may require, additional teachers are to be furnished, and the school properly subdivided. By this means it is hoped that in process of time a series of schools may be established, adapted to the age, sex, and educational advancement of all who may apply for admission. R.

GOOD INFLUENCE OF OUR SCHOOLS.

No inconsiderable part of the good influences of the Presbyterian Church is exerted in *stirring up others to work*. We have always hoped that our plan of Christian education would show its power in this way. A good example is not lost, under the light of the gospel. The following letter shows how our school system is likely to operate, in stirring up State Directors to the remembrance of Christianity.

The Directors of the State Schools are elected by popular vote every year, and of course frequent changes are liable to occur in directors, teachers, books, and mode of instruction; so fre-

quently as to be very injurious to the young. The friends of religion have been pained to see directors and teachers at times indifferent, if not utterly opposed, to the use of the Bible in the public schools. We cannot conceive of a more effectual method of exerting a salutary influence on the schools around us—stimulating them not only to a diligent use of the word of God as a text-book, but also to greater diligence and care in their intellectual training—than by establishing a well-conducted school on *genuine Christian principles*, and giving it that unceasing attention and support which its importance demands. Already we are gratified to see that some good has been accomplished in this respect. For no sooner had our enterprise of establishing a school on Christian principles—to be opened every morning with prayer, and the Bible used as a text-book—become public, than the gentleman at the head of the public schools (who is reputed to be an infidel) was notified by the directors that his resignation would be accepted; and a gentleman was selected as his successor, of such character, that ever since prayer is offered every morning, and the Bible used every day; the like of which it is said was unknown before in the history of those schools in this community.

During the past summer, one of our elders erected a school-house, on grounds eligibly situated, and adjoining our church edifice, capable of accommodating about one hundred and twenty pupils. One of our members, formerly a student of ——— College, was prevailed upon to commence what was intended as the nucleus of a parochial school, which has increased until it now numbers between forty and fifty pupils. The services of another teacher being required, we have engaged a pious and excellent lady, who, like the male teacher, is required to open school with prayer every morning, and also to teach the Bible, catechism, and sacred music, in addition to the ordinary English branches. A committee is appointed, of one of the elders, with the pastor, to visit and inspect the school every month.

DES MOINES COLLEGE.

In 1846, the Presbytery of Iowa, deeply sensible of the necessity of moral and spiritual, as well as mental education; also being fully persuaded that the order and doctrines of the Presbyterian Church are admirably adapted to carry out the most advisable plan of education, resolved to establish a seminary of the highest order, on the plan of church supervision and church education. After several months of consideration and efforts to raise funds, Presbytery fixed upon West Point as the permanent location of the college, partly on account of its healthiness,

pleasantness, and the convenience of the place to the great thoroughfare, the Mississippi, and partly on account of the amount of funds raised in this place to aid the institution, without which it could not have commenced in a county so new as this.

The college has been in successful operation since May, 1847. In April, 1849, it was taken under the care of the Board of Education.

The trustees have determined to make this College equal, if possible, to any in the land. The faculty consists of but two members at present. The Rev. J. D. Mason, A. M., Professor of Languages, and the Rev. J. H. Dinsmore, A. M., Professor of Mathematics. This number will be increased so soon as means and suitable men can be obtained.

The college building is a two-story edifice; the lower story being divided into six large and pleasant rooms, designed at present as lodging-rooms for students, who may occupy them rent-free. The upper story consists of a large hall, affording ample room for an audience of two or three hundred. Out-door improvements are also about to be made, and the college square improved and ornamented. A ten-acre plot of ground, immediately adjoining the village, beautiful for situation, has been purchased recently, as a site for new college buildings.

This is to be emphatically a Christian College, in which the Bible and Catechism are to be text-books, and ere long it will take its rank among the first institutions of the Western country.

Besides the reading of the Scriptures and prayer every morning, there is a regular Bible lesson every Saturday morning for all the students; and upon Monday morning, instructions are given upon the "Confession of Faith," using Dr. Weed's system of questions as a guide. Thus far all in the institution have cheerfully attended upon this latter recitation, although it is permitted that those having conscientious scruples in relation to the peculiar tenets of Presbyterianism, or their parents or guardians in their behalf, should absent themselves. Public confidence appears now to have been secured.

The number of students is increasing, and Providence seems to be in a peculiar manner prospering this infant institution.

MOYAMENSING MISSIONARY SCHOOL.

This school is under the direction of the session of the Tenth Presbyterian Church of this city. It cannot be called a parochial school, for most of the children who attend it belong to no church, and have no religious advantages. When this school was first begun, the prospect was gloomy; but few children could be induced to attend, and these few were constantly changing; but by perseverance the school has not only been kept open, but has filled up with scholars, as many as one teacher can attend to.

The school now numbers more than fifty children, many of whom are picked up from the streets, and are now receiving Christian instruction. We cannot estimate the good that will probably result from this school. It will be like a little leaven in the lump. The school is visited weekly by a committee of the session of the Tenth Church, who examine the children in the Catechism and in the Bible, encouraging them to make the best use of their precious privilege.

It has often been objected that parochial schools would not flourish in cities, but we believe that these Christian, missionary schools will be the great means of preserving the rising generation from that awful depravity into which they are hastening, following hard after their parents. There must something be done for the saving of these poor children in the suburbs of our cities; and what can we do better than start these missionary schools, at almost every corner?

The school in Moyamensing is an example of what may be done and what has been done to stay the evil. It is surprising to go to this school and hear the lessons that these children can repeat, who, but a few months ago, hardly knew there was a God. There is seed sown here which shall bring forth fruit.

EDUCATIONAL TRUTHS.

TRUE AIM OF EDUCATION. — "Education ought to agree with our two-fold destination: it ought to prepare a child for two successive states of existence: he is at the same time a weak creature, sent into the world to suffer and die, and an immortal spirit, that is to pass away into eternity. We are so constituted that our nature harmonizes with both these vocations. The soul is endowed with some faculties which relate only to its sojourn on earth, and with others

which carry its hopes and views beyond this world. Both ought to be cultivated by education. Since God has not thought fit to call us directly to himself, but has obliged us to seek him by the path of human life, it becomes the strict duty of an instructor to furnish his pupil with every thing necessary for his journey."—*Mad. Necker De Saussure.*

QUESTION AND ANSWER.—"Socrates, the great moral instructor of ancient times, adopted, as the most efficacious mode of communicating knowledge, the form of question and answer; and in this way, without respect to their age or condition, persevered in his endeavours to enlighten the minds of his countrymen. Such a mode of instruction is found to be highly advantageous in the inferior branches of philosophy; and ought not surely to be rejected by the professional student, merely because it is employed with success in the education of his juniors."—*Jardine.*

KNOWLEDGE OF GOD.—"The knowledge of the attributes of God, as they are displayed in the creation, in providence, in the heart of man, and in the Bible, forms an inexhaustible subject of education, and indeed of all science."

EXERCISE OF THE FACULTIES.—"It has been unfortunately forgotten that communication of truth is only one-half of the business of education, and is not even the most important half. The most important part is the habit of employing to some good purpose the acquisitions of memory, by the exercise of the understanding about them; and till this be acquired, the understanding will not be of much use."—*Dr. Barrow.*

"Ac, sicut aves ad volatum, equi ad cursum, ad sævitiam feræ gignuntur; ita nobis propria est mentis agitatio atque solertia, unde origo animi cælestis creditur."—*Quintilian.*

THE BIBLE IN EDUCATION.—"If my opinion will be of any use, I give it most cheerfully, in favour of making the Bible a text-book in the school, the academy, the college, and the university. To say nothing of its literature, which in my judgment is unrivalled, it contains not only the purest system of morals, but the soundest maxims of political economy and the most exact delineations of human nature, to be found on earth. There is more in it to make a man great as well as good, than there is in any other volume. Man cannot be well educated without the Bible. It ought therefore to hold the chief place in every institution of learning throughout Christendom; and I do not know of a higher service that could be rendered to this republic, than the bringing about this desirable result."—*Dr. Nott.*

FORM OF A DEVISE OR BEQUEST.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five dollars* forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred dollars* in the theological course.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, FEBRUARY, 1850.

<i>Presbytery of Troy.</i>	
Lansingburgh ch 34 10; Troy 2d St ch 300	\$234 10
<i>Presbytery of Albany.</i>	
Charlton ch 8; Albany 2d ch Education Society 75	83 00
<i>Presbytery of New York.</i>	
Brick ch	322 56
<i>Presbytery of Long Island.</i>	
Smithtown ch	10 00
<i>Presbytery of New Brunswick.</i>	
Pennington ch, add'l 3; Nottingham ch 10; Dutch Neck 8	21 00
<i>Presbytery of Burlington.</i>	
Columbus ch	1 12
<i>Presbytery of Susquehanna.</i>	
Friendsville ch 2 25; Welsh ch 1	3 25
<i>Presbytery of Luzerne.</i>	
Wilkesbarre ch	30 00
<i>Presbytery of Philadelphia.</i>	
2d ch, a Member 75; 9th ch, Missionary Society 25; Penn Square ch, a Member 3; 10th ch, W. Copplinger 1	104 00
<i>Presbytery of Newcastle.</i>	
Wilmington 1st ch	98 00
<i>Presbytery of Carlisle.</i>	
Fayetteville ch, add'l	2 00
<i>Presbytery of Huntingdon.</i>	
Waynesburg ch 35; Pine Grove Mills ch 41; Spring Creek ch 32 56; Little Valley ch 22	130 56
<i>Presbytery of Clarion.</i>	
Callensburg ch 8 50; Bethesda ch 2 50; Licking ch 10 33	21 33
<i>Presbytery of Sidney.</i>	
1st ch Bellefontaine	13 00

Presbytery of U. Missouri.

Liberty ch, E M Samuel	18 75
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Presbytery of Lexington.

Lexington ch	66 00
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Presbytery of Concord.

Concord ch	3 50
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Presbytery of Louisiana.

Madisonville ch	8 20
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MISCELLANEOUS.

A Friend, quarterly instalment on three Scholarships 150; a Member of Dr. De Witt's ch, Harrisburg, Pa 10; Harmony, N.C. Mrs L A Baird 1; Rev S A Stansfield 1; Rev A G Hall Rochester, N Y 3 50; Anonymous 3; Mrs L A Dunne, Onancock, Va 2; "C M" 4 25; Lt Col G Loomis, Fort Snelling 20.

194 75

Total \$1295 42

J. B. MITCHELL, Treasurer.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 CENTRE STREET, NEW YORK.

ANNUAL MEETING OF THE BOARD.

The Annual meeting of the Board will be held at the Mission House on Monday afternoon, May 6, 1850, at four o'clock. The Sessions of the Board will be continued during the meeting of the General Assembly at Cincinnati.

The Rev. Willis Lord, D.D., is appointed to preach the annual sermon before the Assembly. The Rev. William L. Breckinridge, D.D., is the alternate preacher.

RECENT INTELLIGENCE.

Compiled from Letters received at the Mission House to March 15, 1850.

SIAM MISSION.—Letters have been received of dates to the 21st of November. We are glad to learn that our brethren, after a great deal of difficulty and many disappointments, have obtained by purchase an eligible piece of land in the city of Bangkok for the use of the mission. Heretofore they have lived in rented houses, but these were no longer available. They were proceeding with the erection of suitable buildings; a measure of necessity, and involving much trouble, but recommended by considerations of economy and comfort.

CHINA: CANTON MISSION.—Letters have come to hand dated on the 27th of November. The Rev. W. Speer had it in contemplation,

with the assent of his brethren, to make a temporary visit to this country, having had the kind offer of a free passage to New York. He viewed this visit partly as a question of health, having suffered from attacks which threatened to remove him finally from his chosen work, but which, he has been led to think, will be arrested by the proposed voyage. Keeping up his Chinese studies as far as possible, he hopes, "at an early day, to hasten back to the work to which he has been called." An urgent request is made in the annual Report of the Mission that at least two additional labourers should be sent without delay to this field.

INDIA: ALLAHABAD MISSION.—The Rev. J. Owen, writing on the 3d of December, mentions that some changes had been made in the arrangements of the Mission College, which were working satisfactorily. "We have now upwards of one hundred and fifty in actual attendance in the English department alone; more than we ever had before, and about twice the number that attended when it was a government seminary. . . In the vernacular department are one hundred and forty; total in the institution, two hundred and ninety. These are twice every day assembled in the large hall for religious instruction and devotional exercises, at ten in the morning and three in the afternoon, at both which times I have a cheering audience to preach to. The room is a long one, and those that sit back are on raised seats. The sight is an interesting one. We need now the Holy Spirit! Oh, if he should come down into this hall, what an influence would go forth, not only for Allahabad, but also for all North India!" Need we ask the prayers of our readers for this great blessing upon the missionaries and their pupils?

INDIA: FURRUKHABAD MISSION.—Letters have been received dated to the 22d of December. On the 14th of November, Mr. Julius Ullman, licentiate preacher, was ordained as a minister of the gospel by the Presbytery of Furrukhabad. Mr. Ullman has since started for Germany, his native country, to be absent from his station a year or two. Owing to special circumstances in his connection with the mission, this measure, which does not involve expense to the Board, has received the approval of his brethren, and also of the Executive Committee. We regret to learn the death of Daniel Wells, the native

assistant at Agra. The Rev. J. Wilson has sent a memoir of this much-esteemed young convert, which will be found in another column. The health of the Rev. A. H. Seely continuing to be feeble, he has been advised to reside for a season in the hills. He is suffering from a bronchial affection.

INDIA: LODIANA MISSION.—Our advices from this mission are dated to the 5th of December. The Rev. Messrs. Newton and Forman had reached their new station at Lahor, and met with a cordial reception from European friends at that city. They were much impressed with the importance of Lahor, as a field for widely extended missionary influence.

CREEK MISSION.—We learn with much regret the removal by death of Mrs. Loughridge, wife of the Rev. R. M. Loughridge. She departed this life at Tallahassee, Creek Nation, on the 7th of January. Her last end was peace.

INDIA: FURRUKHABAD MISSION.

A MEMORIAL TO THE CHARACTER OF DANIEL WELLS, LATE NATIVE CATECHIST AT AGRA.

The Rev. J. Wilson, writing on the 1st of December, pays the following affectionate tribute to the memory of one who had been redeemed from heathenism by the benevolence of the Church, through her missions, and who now doubtless shines as a star in glory.

His early Life.

It becomes my sad and painful duty to inform you of the death of Daniel Wells, the young native Christian whom I have had for three years as assistant in the Bible Depository. He died last night, the 30th of November. I feel it due to his memory, and to the native Christian community, of which he was a very worthy member, that more than a mere passing record of his departure should be made.

Daniel was brought up in the Allahabad Orphan Asylum. His native name was Hira. He was of the Camberd caste by birth. He was born at a village about midway between Futteh-gurh and Cawnpore. He was left destitute by the death of both his father and mother in the famine which occurred in 1833. He was brought, with a number of others equally destitute, to Allahabad, forming with them the nucleus of the Orphan Asylum which has been maintained there ever since.

His Judgment and Conscientiousness.

He was never distinguished for brightness, or quickness, or superior strength of intellect. In

mere scholarship, a number of other boys in the school excelled him. But for clearness and correctness of judgment, and for sterling, conscientious, moral worth, I have not known his equal in this country. These are things which I wish to lay emphasis upon; as they are points in which the native mind in this country is sadly deficient, and in which the characters of our native Christians are generally exceedingly defective. For their sakes, and also for the encouragement of those who are interested in them, and so often have their faith and their feelings tried by being disappointed in them, I wish to give some publicity to this case. I have known Daniel for eleven years, and for more than four years I have been in daily intercourse with him, superintending his plans and his labours. During all this time, I do not recollect one instance in which I found his judgment or his estimate of a subject to have been wrong, where he had a tolerable opportunity of understanding his subject. I do not recollect one case in which his integrity and conscientious habit of mind came into suspicion. I do not recollect one case in which I had occasion to blame him, when I understood what he had done, and the principles upon which he acted. I have felt impatient with him, and spoken impatiently to him sometimes; but in nearly every such case, I have found that I had more to blame in myself than in him, when I came to understand the subject in its true bearings.

His Humility—His Attainments as a Scholar.

A calm, quiet, intelligent humble-mindedness, is that by which he has been characterized from his boyhood, and especially for the last few years of his life. His sphere of life was humble, and the range of his pursuits and aspirations narrow. His scholarship was respectable, though not brilliant. He read Hindi and Urdu, both in the native and Roman characters. He also read English enough to have a tolerable acquaintance with grammar, geography, and history, and was able to consult an English commentary with satisfaction on any point of Bible truth or teaching. He also read Hebrew so as to enable him to read the Hebrew Bible with some degree of pleasure. His attainments in this were not very accurate nor thorough, being made chiefly by himself, and without much instruction. They were such, however, as to draw his mind considerably to the Hebrew Bible, and enable him to find much pleasure in perusing it.

His Love of the Bible, and his Duties in the Bible Depository.

He loved his Bible much, and read it much, and understood it well; and often wrote interesting essays on passages of it which he designed for Bazar exercises; i. e., to help him to expound it and enforce its truths, when he went to the Bazar to aid the native catechists in their daily labours. His own immediate sphere of

duty was the care of the Bible Depository. He had to keep the books clean and in order, to receive and give out Bibles as they were demanded, and to pack them in boxes for despatch to other stations; in short, to have the entire labour that was performed in the Depository, &c.

His general health has been feeble for about five years past. He has been troubled with an asthmatic affection, which reduced his strength and his general health very much, and caused him many seasons of very severe suffering, all of which he bore with a surprising measure of uncomplaining submissiveness.

Admitted as a Member of the Church—His Christian Character.

He was received to membership in the Presbyterian church here about three years and a half ago, giving very pleasing evidence at the time of fitness for that place, by the sober and intelligent views which he had of the subject. His life for years before had exhibited so much of unblemished consistency, that not much more could be said or expected of him afterwards. The tenor of his life, since that time, has been as even, as consistent, as irreprehensible as perhaps that of any individual within the circle of the writer's acquaintance. With a diligent, humble, equable temper of mind, he "kept the noiseless tenor of his way." His standard of duty and of right and wrong, on every subject, was that set in the Bible; and he followed it with singular simplicity of heart and singleness of mind. And yet no man living was farther from any dependence on his deservings or his morality. In undissembled humility, he uniformly looked away, past all these, to Christ, as the rock on which his hopes were founded.

His Patience, Gratitude, and Integrity.

Of hardship, and trial, and straitened circumstances, he had a more than ordinary share to endure; yet a word of complaint, as to want of more salary, or improved worldly circumstances, is not known to have escaped him. He uniformly viewed his circumstances as shaped, and adapted by Divine wisdom to his real necessities and his real well-being; and he uniformly cherished a kind and grateful feeling towards those who took him up in his boyhood in the famine, and delivered him from outward suffering, and led him to the knowledge of the Bible, the Sabbath, the Saviour, the salvation and immortality of blessedness set before him there.

In his pecuniary dealings, I am not aware of there ever having been any crookedness, even to the extent of a single pice. It would be assuming too much to assert that there was no such thing in his case, as in others. But in the operation of a vigilance and scrutiny which were often very wakeful—perhaps suspiciously so—no case occurred in which a suspicion of the kind was suffered to remain. This is a feature of character in which native Christians are usually sadly deficient; and it is one in which

this boy seemed to rise very high above the standard which is usually accorded to them, or usually exhibited by them in their pecuniary transactions. As to entire symmetry of mind and of Christian character in humble life, and in very trying circumstances, I know not where to turn for a brighter or more encouraging example.

Encouragement afforded by such a bright Example.

There is a peculiar pleasure in bringing forward from the retired shade of private life—now that the subject has passed away to where praise or blame affects him not—and setting before the Christian public a character which shines so brightly. We are much and often discouraged in this country by the sordid, selfish, untrustworthy character so often developed by native Christians, and by those even of whose Christian character, on the whole, we are constrained to think favourably. But here is one standing up in the midst of them, having enjoyed outward advantages not equal to many of them, in whose case, and in whose ordinary feelings, self and selfish interests had perhaps as little to do, as in the case of any other disciple of Christ who could be pointed out in this or any other land. I lay some stress on this point, for the sake of those who are labouring in the midst of discouragements and disappointments, for the elevation and improvement of the integrity of character among native Christians, and who are often greatly discouraged by the defeats and disappointments which they have to bear. Such persons will, in all probability, find, when the curtain is lifted, and the light of eternity poured upon this subject, that there was, after all, a much greater amount of integrity and worthiness of character displayed among the converts to Christianity in India, when their circumstances and trials are duly considered, than they, in their disappointments and discouragements, were inclined to admit. They will find that there is far more contained in that beautiful thought of Gray, in his "Elegy in a Country Churchyard," than they have been accustomed to see in it:

"Full many a gem of purest ray serene,

The dark, unfathomed caves of ocean bear;

Full many a flower is born to blush unseen,

And waste its sweetness on the desert air."

Full many an humble, honest, faithful, unobtrusive native Christian is born to wear out his years in the unnoticed shades of private life—having pains, and toils, and trials to endure which few on earth have known of or entered into; which few, comparatively, are prepared fairly to appreciate. Those who live nearest to the borders, and have most to do with the retired shades of native private life, have the best opportunities of seeing some of the "flowers," and catching a little of the fragrance which is exhaled at times amid that which is thought by

most to be mere "desert air." Such, it is thought, are the leading characteristics of the case now briefly and very imperfectly set forth. There is a fragrant of piety, an unpretending simplicity and integrity of character, in such a case as this, in contrast with the ordinary duplicity of native character, which vastly overweighs the time and effort and resources expended in the training of the individual. And, doubtless, the retired "shades" of other circles of native Christians are rearing "flowers" of fragrance rich as this, to those who come within range of perceiving the fragrance; and many of them will start up into notice as gems of the brightest lustre, on that day when He, who watched over them in all their unnoticed and unheeded loveliness in this world, shall "make up his jewels."

This much I have written, with the unburied remains of Daniel, my young native brother, lying before me. I can scarcely realize that he is gone. And yet something deeply tells me within that a brother is gone. I shall perhaps say a few words more about him in the evening, when we return from the funeral.

"The Memory of the Just is blessed."

Dec. 4th. Three days have now passed, and Daniel's remains are laid in their quiet resting-place, until the resurrection morning shall arouse them. I have little more to say of him than what I said above. Since his departure, a deeply sober, sympathizing feeling seems to pervade the minds of the native community, so far as he was known. This is quite as generally felt by those who do not profess to be Christians as by those who do. They all feel that in him they have lost personally a kind, judicious, trustworthy friend and counsellor. And they all bear a very decided testimony to the genuineness of his religious profession, and the consistency of his life with that profession. There is a quiet force in this, which I trust may yet produce good fruits. "The memory of the just is blessed," and "the righteous shall be in everlasting remembrance."

INDIA: LODIANA MISSION.

A LETTER OF THE REV. C. W. FORMAN.

LAHOR, November 28th, 1849.

My Dear Sir—You have already been made acquainted with the fact that the Lodiana Mission had determined to occupy Lahor, agreeably to permission granted by the Board, and that Mr. Newton and myself were chosen for this purpose. We are now in the capital of the Panjáb; and as many of the readers of the Record may be supposed not to have very accurate knowledge of this new station, and the route which connects it with Lodiana, I have thought it my duty to give you some account of both.

Notice of a Hindu Fakir.

We left Lodiana on the 12th of November,

and came as far as Pagwára the first day, making two ordinary marches. Here we encamped under some small banyan trees, near a tank, on the opposite side of which stands a house occupied by a fakir, who professes to have stood upon one foot for six years, in fulfilment of a vow. The Hindus in the neighbourhood are foolish enough to believe him, although no one is permitted to see him during a large part of each day; but it is true that his leg and foot have become more like those of an elephant than of a human being. Of course he has great reputation as a saint; and he is withal very vain of his sanctity.

On the morning of the 13th we came on to Jalandar, where we spent the day with the Rev. Golok Náth. We were occupied during the day in making arrangements for continuing our journey, and attending to other business; but in the afternoon we went to the city, and soon collected large crowds to hear the gospel.

Missionary Labours at Kapurthala and other Places.

The next day we came out to Kapurthala, which was formerly the capital of a little independent State. The royal family still reside in the place, and the head of it bears the title of Maharája, or great king. Here we preached and distributed a good many books. In the morning Mr. Newton preached under the arch over the gateway of the palace court-yard. In the afternoon a boy rode up to our tent and asked for books; but when I told him to come and get them, he rode away, and sent a servant for them, who informed me that he was "the little Maharája."

On the 15th we halted at a small town, containing four or five hundred mud houses. On the morning of the 16th we crossed the Bías, and entered the territory lately annexed to the British Indian possessions. We halted on the banks of the river, or rather on the bank of one division of the river; for it is divided into two parts at this point, one of which the natives call the father, and the other the son. The town at which we stopped was a small one, but near it was another of about equal size, inhabited by Brahmans. We went to the latter in the morning, and to the former in the afternoon. We found but few readers here. We found a boy who had a few leaves of a Panjábí Testament, stitched together without any regard to order. Mr. Newton took them, and read and preached from them; after which he returned them, no doubt greatly enhanced in value in the estimation of the little boy.

Amritsar, the Holy City of the Sikhs.

The next day's march brought us to Amritsar, which is one of the finest cities in the north-west provinces. On approaching the city, the first objects which arrest the attention are the white spiral temples, which lift their heads high above the surrounding houses and city walls,

and at a distance resemble the church spires in Christian lands. The principal streets are well paved with brick, and the houses are built of the same material. In the midst of the city there is a very large and beautiful tank, which is esteemed very holy. It is supplied with water from the river Rávi, which is brought, by means of a canal, a distance of sixty miles. The length and breadth of the tank are about six hundred feet, and the depth twenty-five. On each side, at a distance of twenty or thirty feet from the tank, is a row of houses for the accommodation of travellers, and the space between is paved with marble. In the middle of the tank is a temple, connected with this pavement by another marble walk, which has a railing on each side, and rows of lamp-posts, the tops of which are overlaid with gold. The entrance is by a beautiful gateway of white marble, inlaid with various coloured stones. Its height is about thirty feet, and breadth twenty-five. The temple itself is one of the prettiest specimens of Hindu architecture. It is about thirty feet broad, forty long, and forty high. The lower part, up to the level with the pavement, is made of marble, and the upper part overlaid with gold. It is said that a Mohammedan conqueror once desecrated the place by killing a cow in it. Mr. Newton asked some Sikhs, whom we met here, how it had been purified. At first they did not seem at all disposed to admit the fact; but, finding that it was in vain to deny it, one acknowledged that it had been defiled, but said that the Mohammedan died as soon as he returned to his tent.

Visit of four Brahmans.

In the afternoon of Saturday, four of the Brahmans who live at the holy tank, came to our tent to call upon us. Their appearance was truly respectable. Two of them were far advanced in life, and their long white beards gave them an unusually venerable appearance. According to the custom of the country, they brought a trifling present, (a few ounces of sugar-candy;) but when they desired permission to go away, they requested us to make them a present in return, expecting something of considerable value; but we declined giving them any thing, besides religious books, which they were not satisfied with. We told them we too were pádris, and that of silver and gold we had little; but, above all, it was not our custom to give money, except to those who were in need, and that we did not approve of the custom. They were not satisfied with the most positive refusals which could be made. The ten commandments were read to them, and particular emphasis laid upon the last, "Thou shalt not covet;" but all in vain. We told them that we had heard in our own country that the Brahmans were a covetous race; they said, Yes, they were; covetousness was born with them. Our dinner was ready; we asked them to eat with us. No, they could not eat with us, but

insisted upon our eating. We asked them how we could eat in their presence, if they would not also eat. Just before sunset we succeeded in getting rid of them. The reason they assigned for asking a gift from us was, that since the English rule was set up, they could get no disciples, and consequently a large part of their regular income was cut off. But their dress showed that their condition could not be so deplorable as they pretended; and it is absurd to suppose that the Hindus allowed them to want.

Notices of Amritsar and its Inhabitants.—Schools.

In the city there are several palaces of marble, very large, which seem to have been built rather to resist the attack of an enemy than to please the eye. But that which interested us most at this place was the people. They seemed much superior to those whom I had seen in most Hindustani cities. They were well clothed, and seemed to be industrious and intelligent.

During a morning's ride through the streets, we saw several schools, some of them very large. In one, in which arithmetic and account-keeping alone were taught, there were two hundred pupils. The schools taught by the Hindustani teachers are held in houses, the side of which towards the street is open; and every boy repeats his lesson aloud, each one seeming to try to make more noise than his neighbours. When I came near this school, my horse became alarmed at the confusion of tongues, and for some time it appeared doubtful whether I would get to the school or not. But at last I brought him up, when the whole two hundred boys rose with one accord to shout a "salam." The teacher upon this arose and waved something round his head, as if upon the point of doing violence to some of the urchins, and they all slowly settled down; and so we were enabled to approach and ask such questions as we wished. We remained at Amritsar from Saturday morning until Monday morning, engaged during the time in examining the city and fort, and in preaching and distributing books.

Arrival at Lahor—Appearance of the Country.

On Monday we marched out to a camping-ground near three villages; in all of which we preached and left our books. Our resting-place for the next day was at Teg Singh ká Chábil, or "the watering-place for travellers of Teg Singh," one of the late kings of the Panjáb, who have succeeded one another in such rapid succession. On Wednesday, the 21st, we arrived at Lahor. The country through which we passed between the Biás and the Ravi is inferior to that between the Sutlej and the Biás, that is, the Jalandar Doáb. It is flat, and in appearance like the valley of the Ganges, though not so productive; but the principal cause of this, no doubt, is, that it has not been so well cultivated; for the sugar-cane and corn-fields;

which are scattered sparsely over the country, indicate a good degree of fertility; and its being badly cultivated probably arises, in a great measure, from the fact that the Panjab has been for so long a time the scene of bloody wars between the petty independent chiefs, who possessed the country until Ranjit Singh, who died ten years ago, brought them all into subjection to himself, and established his rule over the whole Panjab. A gloomy chapter in the past history of the country may be read in the existence of forts in connection with every town of any importance throughout the country, built to protect their inhabitants from being plundered and murdered by the lords of neighbouring districts.

[To be concluded.]

JOURNAL OF THE REV. J. H. MORRISON.

Return from the Annual Meeting—Conversation with Mohammedans.

The missionaries in India are accustomed, on their way to and from the meetings of Synod and other bodies, to spend a part of each day in making known the way of life to the heathen, by preaching, conversation, and the distribution of the Holy Scriptures. The Lodian Mission has now six stations, the two most distant being nearly three hundred miles apart, and the missionaries hold an annual meeting for the transaction of business. This meeting was held last year at Lodiana, and Mr. Morrison's journal was drawn up on his way from that city to his station, which was then at Sabathu, about one hundred and ten miles to the north-east. His route led him through a thickly settled country, each stage being at some town or village.

Nov. 2d.—After four days' effort and disappointment, I at last succeeded in getting a cart for my return journey. I proceeded early this morning to Kurn. After dinner I went to the bazar, and spent a long time instructing the people in the way of salvation. I endeavoured to avoid all controversy, but some Musalmans would force it on. When they found themselves unable to defend their system, they said their Maulavi could answer me, and then left me. From the bazar I went to the mosque, where I found the Maulavi and several others. He was very consequential, and would neither argue nor allow me to do so; for as soon as I began to speak, he would interrupt me, and neither allow me to answer his errors nor advance proofs of the truth of the gospel. He made such assertions as the following: "The New Testament was written in Hebrew, and now we had not the original. Paul was converted during the forty days Christ was on earth after his resurrection, and one hundred years after Christ collected the

books of the New Testament into one!" When I attempted to show him his errors, he said—"Oh, you are not acquainted with the subject; you had better examine it more thoroughly!" This was the best course he could have pursued for his cause, for it shut out argument and proof, and made his people think him very wise. The discussion was terminated by the Musalmans' calling to prayers. Several persons came to the tent for books; among them a learned Musalman, with whom I had a long conversation, and gave him some books.

Bazar Labours—Need of the Holy Spirit's Influences.

3d. Machchawara.—I went to the bazar, and continued preaching and discussing until I was quite worn down, and unable longer to proceed. Late in the afternoon, two little companies collected about the tent, to whom I preached Christ and gave books. But the people will not long listen to the holy doctrines of the cross. The novelty has worn off, and now they will oppose, and force on discussion. Although we fear nothing from discussion, except that their hearts will grow hard under it, yet it is more pleasant and more profitable, we think, to ourselves and hearers, to dwell on the work of Christ. I have been made very deeply to feel the absolute necessity of an outpouring of the Spirit of God. The work seems to have gone as far as man can carry it; and until the Spirit of God open the hearts of the people, all our labours will only leave them harder than before. Never before have I felt so deeply our utter helplessness in this matter, or so much like leaving man and laying hold on God, clinging to the horns of the altar, until the Spirit be poured out to prepare the hearts of the people to receive the word.

A Sabbath-day's Missionary Occupations.

4th. Sabbath.—Early this morning I went to the bazar, where I preached on repentance to a very good congregation. I had but little interruption until I concluded my discourse. Then some Musalmans brought on a discussion, which was continued for a long time. While thus engaged, a young man, whom I had formerly met at Bahlalpur, came up for the Testament I there promised him. He returned with me to the tent, but led me about some distance to see a learned Musalman, with whom I had some conversation.

After breakfast I took some rest, and then opened the door for visitors. The first were some Sikhs, with whom I conversed until I was quite fatigued. I gave them some books, and again shut the door, hoping to enjoy a little retirement; but, before long, several Musalmans came. With them I conversed until dinner was ready. When I told them I wanted to eat dinner, they asked if there was any objection to their being present. To gratify their curiosity,

I consented to let them stay; and they were very inquisitive about every thing I had to eat, and why I did not eat with my fingers, &c. Their idea is, that every thing of this kind is connected with religion. During the last two days, I have been several times attacked about eating pork, to which I have found the best reply to be, to ask who cooked it for us? This question, with the known fact that almost all cooks are Musalmans, generally shuts their mouths, or sets them to blundering, in order to get out some sort of lame apology, worse than none at all.

After dinner, others kept coming, until the tent was full, and there was a large crowd about the door, all quietly listening; and those within, when they asked questions or made objections, did it in such a manner as gave me a good opportunity of setting forth Christ crucified for cleansing from the guilt and pollution of sin. At different times during the day, different persons spoke in extravagant terms of my patience and kindness in our discussions. I replied that whatever of that there was in me, was due entirely to the grace of God in Christ; and presented a striking contrast with Mohammed and his followers, who regarded the sword as the key of heaven. This contrast appeared to make a deep impression on them. I continued thus instructing them until some time after it was too dark to read. O that the Spirit of God would come, and cause the seed sown to bring forth fruit to eternal life! I gave away all but two or three of my Urdú books, and it was only by absolute refusal to break my promise, that I reserved one portion of the New Testament for a person whom I expect to see to-morrow. All these were given to the most respectable and intelligent class of Musalmans.

Labours at Bahlalpur and Bela.—The Missionary's Hope.

5th. Bahlalpur.—I got but few hearers in the bazar this morning, but spent as long a time in instructing them as I felt my strength would justify. After breakfast, I went to a temple near the tent, and spent a long time talking with the Pandit and some others, during which I proved to them that, according to their own showing, there was no salvation in the Hindú religion, and that all their incarnations were polluted by sin, and therefore could not be of God, but of the devil. They went with me to the tent, where I had further conversation with them, and gave the Pandit some books. In the evening, the chief of the police, with some of his friends, visited me and received books.

6th. Bela.—I had a very good congregation in the bazar this morning, who listened with more than usual attention and apparent interest. They were mostly Hindús, and no one attempted to oppose or contradict. After a brief explanation of the gospel plan of salvation, I dis-

tributed the few books I carried with me, and might have given many more, if my stock had not been exhausted. I however invited those who wanted to come to the tent, which they promised to do, but did not. Here is a specimen of our discouragements. Often, when we are most encouraged, our hopes are most thoroughly disappointed. But still there is a hope, a sweet, a precious assurance, which the world cannot touch, that God's word shall not return void. He can prosper the feeblest efforts of his most unworthy servants, to sow the seed even in the most unpromising soil; and he has given the sweet assurance that our labours shall not be in vain in the Lord.

The Gospel preached at Rúpar.—Discussion about the Sin of killing a Cow.—A Pantheist refuted. Fatigue of Bazar Preaching.

7th. Rúpar.—I had the largest congregation this morning that I have seen since I left Sabáthú, and enjoyed a good opportunity of preaching Christ to them. After a pretty full exhibition of the plan of salvation, which no one could gainsay or impeach, or pretend to have any thing equal to in their own systems, two or three began to object to us, on account of our taking life. I replied, they were very careful of the life of beasts, but thought nothing of taking the life of human beings; for example, in *Suttee* [burning of widows] and in war. This they could not answer, but insisted that it was an awful sin to kill cows. I replied, that one of the Puráns [Hindu sacred books] told us that the seven sons of one man obtained their salvation by eating a cow's flesh; now, if it was so great an act of merit in them as to secure their salvation, how was it so great a sin in me? A young upstart of a Jain said, he rejected the Puráns, and therefore it was no answer to him. I said, You make every thing God; which is absurd. This he denied, saying they held to but one God. But, said I, you hold that God pervades every thing in such a way that the spirit of man is a part of the essence of God, and man as much God as any other being. This he admitted, and I showed it was absurd, from the fact that God was omniscient, and the searcher of all hearts; while, according to his doctrine, each man should know as much of the hearts of others as God himself, which he knew was not the fact. Finding himself worsted there, he flew back to killing cows; to which I replied, that I did not kill cows; that I only bought the meat from the butcher; and he bought the skin for shoes, so that he was as bad as I. He tried to get out of this by saying, that he only bought shoes of animals which died of themselves. I asked him what part of the cow was so holy that it was wrong to kill her? He replied that he did not say any part was holy. Then, said I, is she unholy? He said he did not know. He had before boasted of his learning, and

others had helped him to do so. I therefore took the opportunity of exposing the absurdity of so learned a man making such an ado about a cow, when, with all his learning, he was so ignorant of even his own system that he did not know whether she was holy or unholy! At this he slipped out of the crowd, and I saw no more of him. I spoke until I became hoarse, and very much fatigued from standing so long. The street for some distance was blocked up from wall to wall with listeners, and I stood up on a stool that was given me to sit on. Many remained to hear the whole; and when I had done, I distributed most of the books and tracts I had with me.

THE FRENCH BOY AND HIS JOACHIM.

From one of the admirable series of Tracts, with which the young people of Helensburgh are favoured monthly, through the kindness of their esteemed minister, Mr. Anderson, we extract the following:

"And how will it be known that you have received Christ as your KING? You will love his person. You will submit to his authority. You will not only value the privileges of his covenant, but, like your martyred forefathers, the good old Scottish worthies, you will stand up, and be willing to suffer for the rights of his crown. You will respect his ambassadors, and listen to their message. You will be often found presenting your petitions at his throne. You will honour his day. You will keep his commandments, and you will do all in your power, by your prayers and your contributions, to promote his cause and extend his kingdom. Like Samuel, who kept the lamp burning in the tabernacle, you will do what in you lies to keep the lamp of the gospel burning in your own place and your own land; and not only so, but to send and to keep it burning abroad, till it lighten with its light of life the whole world. And now, to show you what you may do in this way, and to encourage you to do it, listen to the story of a French boy and his silver Joachim. Some time ago there was a missionary meeting held by some Protestant ministers in France. One of them said that the silver and the gold were the Lord's substance, and that they were only rightfully employed when employed in the Lord's service; that every coin, when so employed, might be regarded as one of the Lord's servants. Now, there was a little boy there, who had at home a Neapolitan coin called a Joachim, which he had for a long time kept carefully hid in his coffers. Leaving the meeting, he ran home, and, opening his coffer, said, 'Ah, Joachim! you might have been employed

as the Lord's servant, and I have kept you here all this time as my prisoner. Come out! you are at liberty.' So back he ran to the meeting, and when it was dismissed, going up to the minister, he said, 'Sir, I cannot engage in this good work, but here is a Joachim, it will go for me. Good-bye, Joachim, I shall never see you again, but though no longer in my possession, you will henceforth be better employed in your Master's service.' Now, my dear children, go you and do likewise; and when you would either hoard up money uselessly, or squander it foolishly, or spend it selfishly, remember the story of the French boy and his silver Joachim."
—*Ibid.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN FEBRUARY, 1850.

SYNOD OF ALBANY.

<i>Phy of Londonderry</i> .—Newburyport, Mass., 2d ch mo con colls	30 00
<i>Phy of Albany</i> .—Albany Third ch Sab sch miss soc to ed <i>Meadon Hand</i> 25; Mayfield Central ch 30; Albany First ch ann con for support of Rev Joseph Warren, Allahabad, Nor Ind, 700; a little boy for China 37 cents; Oneida Valley ch 5; Hamilton Union ch W F Day 1; Tribes Hill ch 10; North- ampton ch 5	776 37
<i>Phy of Columbia</i> .—Windham Second ch	12 00

SYNOD OF BUFFALO.

<i>Phy of Steuben</i> .—Bath First ch ladies miss soc	10 00
<i>Phy of Wyoming</i> .—Wyoming ch	25 00

SYNOD OF NEW YORK.

<i>Phy of Hudson</i> .—Schoharie ch ann coll 193 90; mo con colls 11 40; Monticello ch 45 25; Goshen ch Sab sch to ed <i>Catharine Jacobs McCarter</i> at Fatten- garth, and <i>Nathaniel Webb</i> at Canton 50	230 25
<i>Phy of North River</i> .—Matteawan ch juv miss soc in part to ed <i>William B Leonard</i> in China 10; Marl- boro' ch 3	13 00
<i>Phy of Bedford</i> .—Mount Pleasant ch ladies for mis soc 18; Bedford ch ladies 32	50 00
<i>Phy of Long Island</i> .—Southold L I, Rev Wm Hunt- ing 1; West Hampton ch 5	6 00
<i>Phy of New York</i> .—Rutgers street ch ann coll of which 30 from a friend, to con Rev ISAAC W PLATT of West Farms, N Y 1 m 186 71, Mrs Maria Smith 5; Forty second street ch mo con 14 60; Mrs Hep- burn's class in Sab sch in part to ed <i>Amy Louie</i> in China 2 90; Madison Avenue ch mo con 27 50; Chelsea ch mo con 16 08; New York First ch mo con 114 74, And'w Reed 25; Duane at ch mo con 9 70; Brooklyn 1st ch mo con 10 54; Wallabout ch mo con 3 77; Brooklyn Second ch ann coll 164 17; University Place ch W M Halsted to con Rev EDWIN H REINHART of Elizabethport, N J 1 d 100	680 10
<i>2d Phy of New York</i> .—Peekskill ch ladies benev as- soc'n 48 50; Sab sch miss soc 13 50; a lady 2 50; Canal street ch mo con 7 63; Delhi ch 10	82 12
<i>Phy of California</i> .—San Francisco First ch proceeds of gold dust	55 99

SYNOD OF NEW JERSEY.

<i>Pky of Elizabethtown.</i> —Railway First ch young ladies for miss soc 45; Liberty corner ch 45, less 5. for "Foreign Missionary;" Springfield ch 50; Plainfield First ch 18 75; New Providence ch 30	183 75
<i>Pky of New Brunswick.</i> —Freehold village ch mo con colls 21; New Brunswick First ch 23 35; Trenton First ch 130 11, Ewingville Sab sch 4, Birmingham Sab sch 1 53, a lady 4 25; Middletown Point ch 17 27, Sab sch 2 16; Nottingham ch 13; Dutch Neck ch 10; Manasquan ch 4; Pennington ch 54 03; Kingston ch 24 44; Princeton First ch young ladies saw'g soc for girls' school at Ningpo 7 50, Dr J Scudder 1; New Brunswick Second ch 7 66	334 29
<i>Pky of West Jersey.</i> —Bridgeton ch mo con colls 971 50, Miss Elmer's school 15 50, savings of three children 3; Woodbury ch 73 92; Columbus ch 3	366 92
<i>Pky of Newton.</i> —Greenwich ch ann coll in part 100; German Valley ch 47; Easton First ch Sab sch to ed Catherine Innis and Joseph Burke at Fittsburgh, Nor Ind 50 78; Newton ch 43	240 78
<i>Pky of Raritan.</i> —Solebury ch 10 35; Amwell 1st ch 32 50	42 85
<i>Pky of Susquehanna.</i> —Wysox ch 3; Warren ch 5 04; Wyalusing ch 15; Welsh ch 3; Troy ch 12; Towanda ch 5 45	42 49
<i>Pky of Luzerne.</i> —Donaldson ch	6 00

SYNOD OF PHILADELPHIA.

<i>Pky of Philadelphia.</i> —Phila Sixth ch mo con 41 75; Phila Second ch 120, a member 50; Phila Scots ch ann coll 249, mo con calls 67, juv miss soc 30; Phila Tenth ch mo con 37 50	595 55
<i>Pky of Donegal.</i> —York Co Pa, James Black	1 00
<i>Pky of Baltimore.</i> —Balt Franklin street ch 50; Moskoin ch 20; Havre de Grace ch mo con colls 15; Balt Second ch children of Mrs J Harman Brown to ed Isabella Wilson at Fittsburgh, Nor Ind 25	110 00
<i>Pky of Carlisle.</i> —Middle Spring ch members of session to con their pastor the Rev JOHN MOODY 1 m 30, Samuel Wherry 10; Lower Marsh Creek ch 70; Carlisle ch of which 30 from Andrew Blair to con his pastor the Rev MARVIN E JOHNSTON 1 m 127 18, mo con colls 18 17	255 38
<i>Pky of Northumberland.</i> —Warrior Run ch add'l	5 00

SYNOD OF PITTSBURGH.

<i>Pky of Blairsville.</i> —Indiana ch 7 44; Unity ch 42; Parnassus ch 3 25; Boiling Spring ch 6 75	69 44
<i>Pky of Redstone.</i> —Long Run ch	94 77
<i>Pky of Ohio.</i> —Pittsburg Second ch of which 60 in full to con their pastor Rev W D HOWARD 1 d and Mrs W D HOWARD 1 m 20, bal to con Mrs MARY V THOMPSON 1 m, W W Wilson 10, in part to con his daughter Miss SARAH LOWRIE 1 m and 25 bal to con Mrs HENRIETTA L LOGAN 1 m 136 75, Sab sch 7 54; Alleghany City First ch of which 4 for American Indian missions and 24 48 from Sab sch 247 55, less 24 46 for "Foreign Missionary;" Pittsburg First ch bal 117 66, M Allen 200 of which 100 for Jewish Mission, Mrs Geo Ogden 5; Racoon ch 58 90	748 94
<i>Pky of Alleghany.</i> —Middlesex ch bal to con their pastor the Rev EPHRAIM OGDEN 1 m 44 70; Butler ch 18 75	63 45
<i>Pky of Beaver.</i> —Westfield ch	14 00
<i>Pky of Fria.</i> —Salem ch 8 73; Cool Spring ch 8 48; Washington ch 4	21 20

SYNOD OF WHEELING.

<i>Pky of Washington.</i> —Washington ch Sab sch to ed Robert Rentoul Reed at Canton, China 30, Sistersville ch 6; Cross Roads ch Burgettstown cong'n 35; Wheeling First ch 213 80 ladies 100, Sab sch 19 30; Elizabethtown and Wolf Run ch's 12; Wheeling Second ch 52 20; Pigeon Creek ch 17	483 30
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<i>Pky of Steubenville.</i> —Steubenville Second ch youths miss soc 19; Bloomfield ch 6 87; Wellsville ch add'l 8 50; Two Ridges ch in part 45 74	73 11
<i>Pky of New Lisbon.</i> —Deerfield ch ann coll 27; Newton ch 6; Clarkson ch in part 10 95; Foreign miss soc 5 60, Mr Finney's boys 28 cents; Madison ch 10; Long Run ch 30 75; New Lisbon ch of which 20 from family of Rev Dr Patterson and 6 25 from Sab sch 60 66; Hanover ch 4 94; Salem ch to non HUGH STRAWART 1 m 30; ladies miss soc to ed Clement Vallondigham 26; Canfield ch of which 10 from Mr Holcomb in part to con his son E P HOLCOMBS 1 m, ladies miss soc 23 90, Master E Clark 12 cents; Poland ch in part 16 50, Master B Kerr 25 cents, Brainard Kerr 10 cents, Miss Clarissa H Kerr 10 cents; Hubbard ch in part 2 50; Yellow Creek ch 54 58; Coitsville ch 2 50	355 03

SYNOD OF OHIO.

<i>Pky of Zanesville.</i> —Licking ch	10 33
<i>Pky of Richland.</i> —Pleasant Hill ch 31; Lexington ch 10, Waterford ch 5 03	46 03
<i>Pky of Coshocton.</i> —Wakatomika ch 5; Valley ch 4; Jefferson ch 1	10 00

SYNOD OF CINCINNATI.

<i>Pky of Chillicothe.</i> —Rocky Spring ch	7 00
<i>Pky of Miami.</i> —Dayton First ch Sab sch to ed W O Anderson 43; Franklin ch 19; Springfield ch bal 15	77 00
<i>Pky of Cincinnati.</i> —Cincinnati First ch 84 70; Mt Carmel ch Wm Cumbeck 4; Pleasant Ridge ch mo con 9 08; Cincinnati Seventh ch 44; Cinna Fifth ch 9	150 78
<i>Pky of Oxford.</i> —Seven Mile ch 16 40; College Corner ch 14 50	30 90
<i>Pky of Sidney.</i> —Urbana ch Master Charles B Magill 22 cents; Buck Creek ch in part 28 50; West Liberty ch in part 10 63	39 35

SYNOD OF INDIANA.

<i>Pky of Vincennes.</i> —Vincennes Ind dying donation of Mrs Harriet H Hay 4, a lady friend 11	15 00
<i>Pky of Crawfordville.</i> —Ohio ch	1 43
<i>Pky of Indianapolis.</i> —Hopewell ch 16 25, children of a few families 80 cents, D V S proceeds of missionary pig 1 00, D V S and wife 2 65; Shiloh ch 4 20; Vandalia ch 2 23; Putnamville ch 6 25	34 07
<i>Pky of White Water.</i> —Richmond ch Sab sch 3, dying gift of Rachael L Gordon 2	5 00

SYNOD OF NORTHERN INDIANA.

<i>Pky of Lake.</i> —Valparaiso ch 30 44; South Bend ch tem miss soc in part to con Rev AMBROSE Y MOORE 1 m 24	54 44
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SYNOD OF ILLINOIS.

<i>Pky of Schuyler.</i> —Fall Creek ch family of B Hopkins	1 25
<i>Presbytery of Wisconsin.</i> —Cambridge ch	4 00

SYNOD OF KENTUCKY.

<i>Pky of Louisville.</i> —Owensboro' ch Mrs James B Anderson to con her son THOMAS SIDNEY ANDERSON 1 m	30 00
<i>Pky of Transylvania.</i> —Danville ch bal	101 00

SYNOD OF VIRGINIA.

<i>Pky of Winchester.</i> —Patterson Creek ch 1 33; Springfield ch 6 67; Moorefield ch 16; Romney ch Rev Henry Foote, D D to coa DAVID GISSON 1 m 50	74 00
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Pky of West Hanover.—Roanoke ch 5 75; Providence in Halifax ch Mrs C S Carrington 5; Finney Wood ch 12; Blue Stone ch 5; Providence ch 38 81 75

Pky of East Hanover.—Petersburgh ch Sab sch to ed Robert Ritzkie at Ningpo 25; Richmond First ch ann coll add'l 36 61 00

SYNOD OF NORTH CAROLINA.

Pky of Orange.—Harmony, N C, Mrs Lucy A Baird 1 00

Pky of Fayetteville.—Fayetteville ch fem miss soc for female Christian education in Iddis 51 35; Wilmington ch 24 27, juv miss soc of which 9 05 in full to con Miss ELIZABETH HARTMAN 1 m, and 7 50 in part to con Mrs MARIA LAW 1 m 16 55, coloured members 8 70 and coloured children 95 cents for African mission 101 82

SYNOD OF WEST TENNESSEE.

Pky of Nashville.—Gallatin, Tenn J W 1; Nashville 2d ch 39 48 40 48

Pky of Knoxville.—Knoxville First ch three mos con cells 94 25

SYNOD OF GEORGIA.

Pky of Georgia.—Savannah, Ga Mrs E Hopkins 1 00

Pky of Hopedale.—Macon ch 214 30; Milledgeville, Ga. "A Friend" 10 294 30

Pky of Flint River.—Greenville ch 5; Muscogee ch 8 02; Newnam and White Oak chs 14, Rev Joseph Alexander's family offering 8; Alcovia ch 3 45; Americus ch 39 05; Mount Tabor ch 10; Fairview ch 15; Friendship ch 2 05; Columbus ch 30 135 17

SYNOD OF ALABAMA.

Pky of Tuscaloosa.—Mesopotamia ch ann coll 105, juv miss soc to ed a child at Fulteburgh 3 80, coloured members for African mission 2 50 111 30

SYNOD OF MISSISSIPPI.

Pky of Mississippi.—Port Gibson ch Sab sch in part to ed A J McGill at Spencer Academy 5 00

Pky of Louisiana.—N Orleans Third ch 18 45; N Orleans Soc of Inquiry 18 70; Franklin, La, D C Murphy 5; Madisonville ch 4 65 46 80

Total from churches, 7585 19

MISCELLANEOUS.

"A Friend" for Papal Europe, 1500 00

Newark, N J Third ch 62 00

Amity ch Orange co, N Y for support of Rev James Wilson, Agra, Nor Ind 17 00

C M 4 25

St Clair, Pa. Welsh Congl ch 10 00

New York, A Lady to purchase school apparatus for Tallahassee, Creek Mission 30 00

Memoirs of Rev W M Lowrie in part for Ningpo Mission 162 00

Cash 4 00

— 1,809 25

Total receipts in February, \$9,304 44

CHARLES D. DRAKE, Treasurer.

DONATIONS IN CLOTHING, ETC.

New York, a Lady, one box clothing, cont 73 garments, —

N York, a Lady, 26 pair of shoes —

Fem sew soc of Uniontown ch Pa one box clothing 54 44

N York, Ladies clothing for destitute Jews, per Rev J Neander —

N York, Jane Femster, two quilts —

Savannah, Ga, Mrs E Hopkins, an Orrery 10 00

NOTICES.

LETTERS relating to the Missions of the Board may be addressed to WALTER LOWRIE, Esq., Corresponding Secretary, Mission House, 23 Centre street, New York.

REMITTANCES of money for the Board may be made to CHARLES D. DRAKE, Esq., Treasurer—same address.

PAYMENTS of MONEYS for the Board may also be made to the

Rev. J. N. CAMPBELL, D.D., Albany, N. Y.

Mr. WILLIAM D. SNYDER, 265 Chestnut street, Philadelphia.

Mr. HARVEY CHILDS, Pittsburg, Pa.

Mr. J. M. RUTHERFORD, Louisville, Ky.

Mr. THOMAS MOODIE, Columbus, Ohio.

Mr. J. D. THORPE, Cincinnati, Ohio.

Mr. DAVID KEITH, St. Louis, Mo.

Col. SAMUEL WINFREE, Richmond, Va.

Mr. WM. H. CRANE, Augusta, Ga. and to JAMES ADGER, Esq., Treasurer of the Southern Board of Foreign Missions, Charleston, S. C.

BOXES of CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

LETTERS to the MISSIONARIES in China, Siam, and India, should be sent to the Mission House—postage paid. When intended for the Overland Mail, they should be written on thin paper, with the word "Overland" on the address. The Overland postage is 45 cents per half-ounce; but as all the letters to each station are sent in the same envelope from the Mission House, 25 cents will commonly cover the postage of a single letter. It is recommended that the Overland postage be paid at the Mission House by the correspondents of missionaries.—Letters for the Overland Mail should be sent to the Mission House by the 30th of each month, from April 1st to December 1st; and by the 20th of the month, from December 1st to April 1st.

FORM OF A REQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

THE FOREIGN MISSIONARY is a Newspaper published monthly by the Board of Foreign Missions, at the following prices, payable always in advance: For a single copy, twenty-five cents.

" 8 copies, in a package to one address, \$1.00

" 20 " " " 2.00

" 35 " " " 3.00

" 60 " " " 5.00

Each number will contain an attractive Engraving. Letters relating to this paper should be addressed, "FOREIGN MISSIONARY, Mission House, 23 Centre Street, New York."

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 13th February, the Rev. James Remington was installed by the Buffalo City Presbytery, pastor of the Presbyterian church at Alden, New York.

On the 20th February, the Rev. J. M. Rogers was installed by the Presbytery of New Brunswick, pastor of the Presbyterian church, Middletown Point, New Jersey.

On the 20th of March, the Rev. Charles Wadsworth was installed by the Presbytery of Philadelphia, pastor of the Arch street Presbyterian church, Philadelphia.

Mr. R. E. Sherrill has been ordained as an evangelist, by the Presbytery of Chickasaw; and by the same Presbytery, Mr. Franklin Patton was ordained with a view to his installation as pastor of Hopewell church.

INAUGURATION.

The Rev. James W. Alexander, D.D., was inaugurated Professor of Ecclesiastical History in Princeton Theological Seminary, on the 20th of November, 1849. The Rev. W. S. Plumer, D.D. of Baltimore preached the sermon; Rev. W. W. Phillips, D.D., of New York, delivered the charge to the Professor; after which the inaugural address was delivered by the newly inducted Professor.

CALLS.

The Rev. John V. Dodge has accepted a call to the 2d Presbyterian church, Terre Haute, Ind.

The Rev. John H. Miller has accepted a call to the Presbyterian church of Willington, Miss.

The Rev. Timothy Root has accepted a call from the Presbyterian church, Tuskegee, Ala.

The Rev. J. Harkness has received a call to the First Presbyterian church of Fishkill Landing, N. Y.

The Rev. J. N. Saunders has accepted a call to the church in Evansville, Ind.

The Rev. John Dale has accepted a call to the Kokomo church, Ind.

The Rev. Charles Stewart has accepted a call to the Presbyterian church in Savannah, Mo.

The Rev. L. S. Gibson has received a call to the Presbyterian church, Houston, Texas.

The Rev. Charles Fitch has accepted a call to the church at Mount Vernon, Ill.

The Rev. Wm. L. McCalla has received a call to the Union Presbyterian church, Philadelphia.

The Rev. W. H. Moore has accepted a call to the church at Lawrenceburg, Ind.

The Rev. Wm. B. Browne has accepted a call to the church in Hillsboro', N. C.

CHANGE OF RELATIONS.

The New School Presbyterian church of Webster, Monroe county, New York, at a late meeting resolved to unite with the Old School General Assembly.

The Rev. W. E. Chittenden, of the New School, was received by the Presbytery of Chickasaw, Old School.

The 11th Presbyterian church of Philadelphia, New School, have put themselves under the care of the Presbytery of Philadelphia, Old School.

The Rev. T. Bellamy, of the Presbytery of Rochester, has united with the Old School Presbytery of Buffalo City.

RESIGNATIONS.

The Rev. J. W. Miller, on account of ill health, has resigned the charge of the Presbyterian church, Houston, Texas.

The Rev. Dr. Yantes has resigned the charge of the church at Salt Pond, Mo.

The Rev. R. H. Chapman has resigned the charge of the church at Greensboro', in the Presbytery of Tuscaloosa, and has himself removed within the bounds of the Presbytery of East Alabama.

MISCELLANEOUS.

Rev. James R. Baird requests his correspondents to address him at Yorkville, S. C.

Rev. A. W. Young's post office has been changed to Eutaw, De Soto county, Mississippi.

Rev. T. F. Leake, of Zeligonople, Pennsylvania, has agreed to take charge of the Presbyterian Academy at Waveland, Indiana.

Rev. James A. McKee, late of New Washington, Indiana, has become an itinerant in the Presbytery of Arkansas, and has located at Lisbon, Union county, Ark.

The Chesnut Street Church, Louisville, Ky., under the pastoral care of the Rev. Mr. Halsey, have dedicated their commodious and elegant church edifice.

The Rochester Presbytery, in answer to the letter of the New School General Assembly, requesting them to send commissioners to that Assembly, directed its Stated Clerk to request the Stated Clerk of the Assembly to withdraw their name for the future from their minutes.

The Rev. John Peebles, of Huntingdon, Pennsylvania, is about to become principal of a female seminary at Lawrenceville, New Jersey.

The Rev. Dr. Murray, of Elizabethtown, N. J., has not, as reported, signified his acceptance of the call from the New Presbyterian church in Cincinnati, Ohio.

THE RECORD.

Although we issued a much larger edition of the first three numbers than the subscription list then called for, the influx of subscribers subsequently, has exhausted the supply. We regret to state, therefore, that henceforth we shall not be able to supply orders for the newspaper edition further back than the present month. We can supply fifty copies of the pamphlet edition from the beginning.

As the Record is in some sense the property of

the Church, we feel that the Church has a right to be informed as to its progress and prospects. We are happy to say that from every part of our Zion we have constant and decided expressions of approbation. Our space will not permit us to insert extracts from these letters, but the following from a pastor at the South, in reference to the influence of this paper on the interests of the Boards, will serve as a specimen.

"I feel assured that the amount of funds raised in my congregation for the different Boards will be more than doubled in the course of the year by means of the Record. I am induced to believe this from the decided revolution which has taken place in the views of some by reading the February number. Your paper supplies our people with information relative to the general operations of the Church, and they see the importance of sustaining the different Boards, so that hereafter you may justly reckon on a more liberal support."

THE TIME TO FAVOUR ZION.

For some months past there have been indications that the time to favour Zion had come. Long have the gracious showers, with which the Church was wont to be refreshed, been withheld. The windows of heaven seem again to be opening. A majority of the churches in the Synod of Virginia have been visited with special outpourings of the Spirit, and we understand the work is still progressing. From the Presbyterian Herald, we learn that similar blessings have been experienced by the churches in Thorntown, and Brown county, Indiana; Henderson, Elizabethtown, and the 4th Church, Louisville, Kentucky; and Greensburgh, Indiana, and Dayton, Ohio. The Presbyterian of this city also announces that revivals of religion are in progress in the churches of Moriches, Long Island, and Millstone, New Jersey. A most interesting work, which embraces both the town and college, is now in progress at Princeton, New Jersey. We have similar tidings from various other quarters.

MISSIONARY EFFORT IN NEW ORLEANS.

A Committee of Missions has been organized in New Orleans, the object of which is to carry on city missions extensively and energetically in that city and Lafayette and their suburbs. The missionaries employed are to ascertain suitable points where prayer-meetings and Sabbath-schools may be held,—where congregations may be gathered,—whether churches can be organized, and to what degree self-sustained, and, as far as practicable, prosecute these objects wherever circumstances are favourable. May much success attend these well-timed efforts in that important field! There are thirty-six places of public worship in New Orleans, nine of which are Presbyterian.

MINISTERS' FUND.

Acknowledgment of moneys received for the fund for the support of the Widows and Families of Deceased Ministers, and for the Relief of Superannuated and Disabled Living Ministers:

Received of the church of German Valley, N. J. per J. H. M. Knorr, \$9. Rev. B. R. Hall, Newburgh, N. Y. per Rev. Wm. M. Engles, 2.50. Church at Ohio, per Rev. A. Williams, 4. Richmond ch. 5; Springfield ch. 3; Annapolis ch. 2; of Steubenville Presby, per Rev. C. C. Riggs, First ch. Knoxville, Tenn. per Rev. Robert B. McMullin, 22. Rev. M. Dudley, 5. Central Presb. ch. Rev. Wm. H. Green, Phila. by collection, 71.23. Franklin Street ch. Baltimore, per Dr. Plumer, 30. Total, \$153.73. M. NEWKIRK, Treasurer.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year and pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards, can be used with less loss by us than smaller ones.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

The Books of the Missionary Chronicle are not at this office, but at the Mission House 23 Centre street, New York.

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THE HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOL. I.

PHILADELPHIA, MAY, 1850.

No. 5.

For the Home and Foreign Record.

ABOUNDING CHRISTIANS.

The New Testament, it must be confessed, exacts a great deal from believers. It never encourages their doing any thing by halves. It calls for the whole heart, soul, strength, and mind. Whatever it requires is demanded in a way that shows the expectation of a prompt, hearty, and full compliance. *Much* is looked for. Neither little faith nor little works are commended, when they are disproportioned to the means. To express their inspiration on this subject, the apostles often use a word which signifies affluence, exuberance, running over; or, as it is rendered in our version, "abounding." The apostle Peter is not satisfied with saying that we should add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, or that these things should be "in you," but he says further, "and *abound*." Paul was not contented that the Corinthians were "abounding" in faith, utterance, knowledge, diligence, and in love to him; but says to them, "As ye abound in every thing" else, "see that ye abound in this grace also;" viz., to minister to the saints, not sparingly, but "bountifully," "in all bountifulness;" that they, "always having all suffi-

ciency in all things, may abound to every good work."

Nor do we find that Christians ever came up to his standard of abounding, so that he could tell them they might rest. If a spiritual grace or good work *abounded*, we might suppose that he would be satisfied. But it seems as if, when his beloved people reached this point, it made him only the more exacting; for he prays that their love may "abound *more and more*;" he beseeches them that, as they had been taught how they ought to walk and please God, and as they were already "ensamples to all," so "ye would abound *more and more*." And to let us know that we need not be asking how long we are to be subject to these demands, or whether there is to be no stop or limitation to this exuberant zeal for Christ, he gives us this maxim: "ALWAYS abounding in the work of the Lord."

This may be a seasonable hint to believers who are not intent upon making spiritual progress; who do not find themselves at all abounding in grace; or who, if they suppose this to be their case, are forgetting that they should be abounding more and more, and always.

It may be a word in season to those who are doing no more in the work of the Lord than they formerly did, though they have more experience, more opportunity, and more means than

they had then. They think they have done enough, or are doing as well as others, or that they cannot be complained of if they keep on at their present respectable rate.

There seems, then, to be no alternative for any of us, but to adopt the motto, "abounding:—more and more:—always." H.

For the Home and Foreign Record.

OBSTACLES TO CHURCH-GOING.

Christians are "not to forget the assembling of themselves together." All church members, not prevented by some insurmountable Providence, should make it a part of their religion to attend faithfully both the public and private meetings of the church to which they belong. As many are not found in their places at these assemblies of the saints, it is clear that there are some obstacles in the way of performing this important duty.

Amongst these obstacles is,

1. Indolence. Religious duties require effort in order to their performance. It is often much more congenial to indulge a love of ease than to make the effort to go regularly to all the public services and all the social meetings. You return from your business perhaps wearied, and it would be quite pleasant to spend the evening lounging over a newspaper, or in conversation; or the weather is unpropitious; hence your place with that of many others is left vacant, and the minister spends his time and labour among the empty benches.

2. Unconverted connections and friends sometimes exert an unfavourable influence on church-going. However congenial those we love may be on other subjects, there is often a wide difference as to religious matters. An unconverted husband or wife may have no taste especially for social meetings, and will not go with you to attend them. They see no necessity in so many meetings; they prefer having your company at home; and instead of resisting their appeals to you to neglect your duty, and endeavouring to take them with you to the means of grace which might be blessed to their salvation, you are overcome, and tarry at home, and at last perhaps dwindle down to the wretched measure of but one visit a week to the house of God, and that the morning of the Sabbath.]

3. A sense of mortification and false delicacy on account of misfortunes, is also an obstacle to church-going. Wounded pride often accompanies worldly reverses. Those who have been the subjects of such changes, not wishing to expose themselves before the gaze of their former friends, seek retirement, and sometimes will not go even to the house of God. It is said there are some sections of the Church, in which public sentiment has decided that it is not *genteel* nor respectful to the departed, for those who have lost friends to be seen in their places at church, for months perhaps after they have become mourners. Instead of having a greater relish for God's house, and seeking there, more earnestly than ever, that grace which alone can sanctify sorrow and sustain the soul under it, their places are vacant at the social meeting in the week, and in the sanctuary on the Sabbath. This hindrance to church-going is heathenish; it is wicked.

4. Others stay away from many of the meetings of their fellow Christians, because it has never entered into their account to make attendance on such meetings a part of their religious duties. They have no objection to others going; think it well enough to keep up such meetings, and that the elders and some of the more active members should sustain them; but as for them, they had thought, being at church once, or at most twice on the Sabbath, was as much as could reasonably be expected of most professors of religion, and they had never laid out their accounts for doing more. Hence, although there are social meetings, such professors are not found at them; they stay at home.

5. But the most common and the saddest obstacle among professing Christians to church-going, is the want of spiritual-mindedness. The piety of many is at a low ebb; they have but feeble hungerings and thirstings after righteousness; but few pantings after God; and hence really lack the heart for these hallowed scenes where God is wont to meet with his waiting people. Had you more of the spirit of fervent piety, would your place, then, be vacant at the prayer-meeting or in the house of God?

Reader, forget not, for these or any other reasons, the assembling with the saints at all the services of the church you belong to, as the manner of some is.

ONE WHO HAS SUFFERED.

BOARD OF DOMESTIC MISSIONS

The Office of the Board of Missions is at No. 265 Chestnut street, Philadelphia.

Business Officers of the Board.

Corresponding Secretary—REV. WILLIAM A. McDOWELL, D.D.

Treasurer—WILLIAM D. SNYDER.

Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

LETTERS relating to Missionary appointments, and other operations of the Board, including CHURCH EXTENSION, should be addressed to the Corresponding Secretary.

DONATIONS and SUBSCRIPTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, *Pittsburgh, Pa.*

WILLIAM GARVIN, *Louisville, Ky.*

THOMAS MOODIE, *Columbus, Ohio.*

CHARLES D. DRAKE, *Mission House, New York City.*

CLOTHING.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to WM. D. SNYDER, *Mission Rooms, No. 265 Chestnut street, Philadelphia*, with the name of the church or individual donor upon it.

OUR COUNTRY.

The following article is taken from the Presbyterian Herald. It is on a subject of deep and general interest. The facts it brings to view, and the thoughts it expresses, are worthy the serious and prayerful consideration of every patriot and every Christian in the land. Do not overlook them.

It is estimated that there are in the United States, not less than *three hundred and fifty thousand families*, or *one million seven hundred and fifty thousand persons*, who are wholly destitute of the printed Scriptures. It is also believed, that there are *six hundred thousand families*, or *three millions of persons*, who have no religious book except the Bible. It is also said, that there are as many as *seven hundred thousand families*, or *three million five hundred thousand persons*, who do not steadily attend any evangelical preaching whatever. I believe these statements are rather below than above the truth. Suppose all these persons were living in one of the States, entirely separated

from the mass of the nation by territorial limits; what a mass of ignorance, profaneness, blasphemy, and vice would it present! How zealously would the best men in the land meet, and deliberate, and pray, and act, in such a case! Yet these people can be reached more easily, because they are dispersed through all the land, and almost every one of them has a Christian neighbour, who can visit him, and do him good whenever he will.

NEW AND WONDERFUL FIELDS.

Some, indeed, are in the outskirts of civilization, and some, not a few, are in countries whose very names are new to us. California, running along the coast a *thousand* miles, and into the interior *twelve hundred* miles, is at this time, and for years to come will be, the theatre of great excitement. With territory enough for *forty-five* such States as New Hampshire; with a climate very inviting; with her cattle upon a thousand hills; with a soil productive beyond that of ancient Egypt; with a degree of order not surpassed in most of the old States; with mineral wealth whose development must produce a revolution in property; with people speaking fifty languages, yet all melting away into English, and with towns and cities springing up as by magic, her influence must be well nigh inconceivable. Indeed, it is so now. There the Chinaman cuts off his long hair, puts on the American dress, throws away his rude tools for those which even he can use with more effect, pronounces the barbarian his superior, and begins to understand the morals, doctrines, and liberty of a religion which he had despised. He says America is better than the Celestial Empire, and determines to make it the home of himself and children. There the Indian, of many a strange tongue, begins to be civilized, and loses his inveterate aversion to labour; and there the gospel is preached in purity and with power.

In less than five years, perhaps in one, capital and population will flow into New Mexico in a stream that will astonish mankind. There, too, is mineral wealth, the most productive yet known; copper and gold mixed together; silver and lead combined in large quantities; iron and coal in abundance; and sheep, not in flocks of hundreds, but of ten thousands.

Texas, too, with climate and soil suited to the sugar-cane and every thing else; with an extent of territory many times larger than all New England; with her twenty-seven daily or weekly newspapers; with statesmen as sober, as practical as the world ever saw, and a people as friendly and hospitable as the sun shines on, is rising up to vast importance. All testimony declares that there is not on earth a community that shows more respect and kindness to ministers of the gospel than the people of Texas. The few excellent men who are there, send back the most imploring cries, not for a consta-

bulary to protect them, nor for food to eat, but for more labourers.

And so, from every quarter, the cry comes up. The Presbyterian Church is called to perform a vast amount of evangelization in all the region from New York through all the Middle States. From Maryland to the Rio Grande, the American Home Missionary Society, last year, had but fifteen missionaries; viz. four in Maryland, two in the District of Columbia, seven in Virginia, one in North Carolina, and one in Georgia. This whole southern field is thus thrown on our Board of Missions, so far as an educated Protestant ministry, holding a parity of clergy, is concerned. And in the west and north-west, the cry is louder than ever before. Norwegians, Germans, Dutch, Welsh, Irish, and our own native population demand the bread of life in tones of eagerness.

A NEW SPIRIT NEEDED.

In this state of things, there must be a new spirit of zeal and energy in our schemes of evangelization. By the last report of our Board of Missions, it appears that there were 514 missionaries, and that the whole amount paid to these faithful men, was but \$70,776.90. This is less than \$138 to each of the missionaries—a large body of whom have families to support. Is this right? Does it look as if the Church was in earnest in her great work? A comparison of the results of the labours of these men, with those of the settled pastors of the country, who derive their support wholly from their congregations, shows that the corps of missionaries is the more efficient of the two, in adding members to our communion. They are not drones. They are not feeble, inefficient men. They are men who willingly labour night and day, encounter storms and unbridged watercourses, live frugally, have a cheerful heart, and rejoice in their work; but when they look at their families, and see them growing up without the education which their parents hoped to give them, or pinched with wants, their hearts, but for divine grace, would die within them. This parsimony in the Church is the more mischievous, as it is likely, in the next generation, to exclude from the ministry many of the sons of these faithful servants of God, who, if properly educated, would be the best pioneers of the next generation. Eminent as were the personal services of such men as Thomas Hughes, of western Pennsylvania; Samuel Brown, of Virginia; John M. Wilson, of North Carolina; and Dr. Alexander, of Princeton; yet who can forget the greater blessing enjoyed by the Church in their thirteen sons, who have served or are serving God in the ministry of reconciliation?

Will not the Church at last awake to this great work? Cannot the next Assembly do something which, by God's blessing, shall change this state of things?

W. S. P.

DOMESTIC MISSIONS.

From a Minister in the West.

In looking over the vast territory of our whole western country, I am more and more impressed with the great importance of the Board of Missions. We hear much, at the present, on the preservation of our great republican Union, which may God preserve! But it is not political nor party zeal that will add permanency to us as a nation, or holiness as a people. There is a higher authority than legislative halls, that has given us laws for our direction; and just in proportion as these are known and obeyed, are we found promoting the glory of God and the stability of our commonwealth. Around us in the west are every kind of dangerous and destructive theories. The Romanist, the Rationalist, the Universalist, the Deist, and even the cold-hearted Atheist, are zealously disseminating their withering theories and blighting schemes, tending to anarchy and confusion, contributing to undermine our civil government, and hurrying souls to interminable ruin. There is not a moment to be lost in the blessed work of missions. We are called indeed to take our part in the work of evangelizing all nations; and God forbid that we should lose sight of this duty; but, I ask, does not our *own land* claim the precedence? Here we have a *special trust*; here we are bound by *special ties*, and here we have *special facilities*; and, I may add, special encouragements for the work; and who can doubt that God expects and requires of his Church in this land, to make known his truth, and extend a gospel influence through all our new settlements, which alone, with his blessing, can secure our perpetuity as a nation, and our salvation as a people.

The present is an important crisis to us as a Church. There is no time to be lost. The seed of the word must be cast abroad over our land. The flood of population, and the spread of error, will not wait on us. We must be stirred up to redoubled diligence. The number of our missionaries should be greatly increased; and importunate, believing, persevering prayer should be offered to God for his blessing on our Board of Missions, and the important work in which they are engaged.

All our Boards contribute their part to the same great work, and one cannot say to another, "I have no need of thee;" but I must believe the evangelization of our land by God's appointed ordinance, preaching the gospel, lies at the foundation, and that the advancement of the whole, under God, depends essentially on the prosperity of *Domestic Missions*. This is the means which God has ordained to "lengthen the cords" of Zion, and for stretching forth the curtains of her habitations," and thus furnishing the men and the means for carrying forward every other good work.

CHURCH EXTENSION.



PRESBYTERIAN CHURCH, BENICIA, CALIFORNIA.

The above engraving represents a perspective view, as it will appear when erected, of the church recently sent out to California by the Church Extension Committee, for the use of the church and congregation organized by the Rev. Sylvester Woodbridge, Jr., who was the first missionary sent to California by the General Assembly's Board of Missions.

This building is similar in appearance to the San Francisco church, of which we furnished an engraving in the March number of the Home and Foreign Record. It differs from it somewhat in size, and also in some of its details. It was designed by J. Coleman Hart, Esq., of New York city, who also superintended the work, and attended to the shipment of the materials on board the vessel.

The size of the building is sixty feet by thirty feet.

The *style* and materials are the same as described in the sketch of the San Francisco church.

All the materials in detail, requisite for finishing and furnishing the house complete for worship, including a *bell* of ample size, and a neat set of *lamps*, were also sent.

The *pulpit* is a very handsome one, of Gothic style, in strict accordance with the general appearance of the house. The pews are all prepared, ready to be put up.

The whole cost of the materials and work, including all incidental expenses, insurance, &c., was a little less than \$2500.

Towards the payment of this amount have been appropriated the several donations received by the treasurer for this specific object; the balance has been advanced by the Church Extension Committee. We trust, however, that the sum taken from the treasury of the Church Extension Committee, in order to make up the cost of this building, will *very soon* be replaced by the friends of Zion, who love to see "her cords lengthened and stakes strengthened." We believe that California herself, at no distant day, will, from her golden treasures, repay this draft she has made on the funds of the Church Extension Committee; but, until she is able to do this, we must look to the churches here, or individual Christians, to supply this deficiency.

FROM A MISSIONARY IN OHIO.

The following, from a missionary in Ohio, we commend to the serious attention of churches and congregations that have no house in which to assemble for the worship of God, and think they are too poor to attempt building one. That congregation was small and poor, but the people had a mind to work, and the house went up. Let others in similar situations do likewise, and a similar result will follow.

Ed.

Our new church building is now almost finished, and will be entirely finished in three or four weeks, and we shall owe no debt upon it. The building committee made a settlement a few weeks since, and paid up all dues and demands. The house is 52 by 36 feet, with a steeple or tower; is painted, and nearly finished.

When it is considered that there are but *eleven* male members of the church, and none of them having much property, and that the church has been built without any assistance, except the one hundred dollars donation from the Church Extension Committee, and about seventy dollars donated by those not belonging to the church, it is a matter of surprise that they have accomplished so great an undertaking. But they have done it without any subscription. They agreed to build, and commenced, and persevered with perfect harmony, each one doing what he could; and they have brought it now nearly to a completion, in a neat, handsome, substantial manner. The whole cost will not be less than two thousand dollars. In addition, they have a subscription sufficient to purchase a good bell, most of which has been subscribed by the twelve men above mentioned.

I may here also state, it is nearly or quite certain, this house would not have been built, had they not been encouraged to commence the work by the donation promised and received from the Church Extension Committee.

From what this feeble church, consisting of only *twenty-two* members in all, have done, there cannot be a doubt that, if any other feeble church would go and do likewise, not one of them need be destitute of a comfortable house, in which to meet for the worship of God. Some may plead that they are poor, and cannot build; but this plea is proved groundless, by what the feeble church of Kingston have just done. All the property the members are worth in the world, with the exception of a single individual, will not amount in the aggregate to more than twenty-two thousand dollars, and they have imposed a voluntary tax upon themselves of not less, including the bell, than two thousand dollars; and quite sure I am, they are not more able to pay this amount than many others who have no house to worship in, except some room in a private house, or a poor log school-house. But congregations cannot be built up, and perma-

nently established, without a comfortable and permanent place of worship; and the services of their missionaries are far less useful and successful than they would be, had the congregations suitable accommodations for religious meetings.

COMMUNICATIONS FROM MISSIONARIES.

TEXAS.

The following letter from a missionary at Brownsville, on the Rio Grande, brings to view a new and most important missionary field. Brownsville is a frontier town, which has come into existence since the Mexican war; and being on the Rio Grande, which separates Texas from Mexico, missionary efforts there will be of great importance in their influence on Mexico. The letter, from which we publish some extracts, was written shortly after the brother had reached his field. The account he gives of his reception and prospects of usefulness, will be read with interest.

Ed.

Brownsville presents all the strong inducements for missionary labour that have been represented as existing here. It is truly a wide and an inviting field. We have been received with great kindness, and every facility afforded us that we could have asked or expected, under the peculiar circumstances of this people. There are but very few professors of religion here; but, of those we have found, we have been made more than welcome by all Protestant denominations. They have considered our arrival as an answer to the prayers which have been offered, for months past, that God would send them a minister of some Protestant denomination. Brother Baker had preceded me a few days, and had gone up the river. He soon returned, and was greatly rejoiced to find us here. He had obtained the names of several individuals, who were willing to be organized into a church, and had also received a small subscription for building a house of worship. It was refreshing to our hearts to meet this soldier of the cross on this frontier. His visit was timely, and very useful, as it prepared the way for us. He left us, authorizing me to organize a church when a good brother should arrive, who would make a suitable elder. This brother is now with us, and is willing to serve in that office. We expect soon to organize. Our meetings have been well attended. We found a flourishing Sabbath-school and day-school. The teacher, a pious young man, has offered me one of the higher classes in his day-school, occupying only a part of the time of the school. This offer, in view of all the circumstances, I have accepted. The people have manifested much satisfaction that the Board have sent them a man with a

family, and have in several instances (twice today) expressed to me the opinion, that a single man would have been unsuitable for this place.

The following letter, which we take from the *Presbyterian Herald*, is from the same missionary, and of a later date.

A CHURCH AT BROWNSVILLE, TEXAS.

BROWNSVILLE, Texas, March 2, 1850.

Mr. Editor:—We have a Protestant Church of nineteen members in the valley of the Rio Grande. The first communion services have been performed. The dark wave has rolled back a little further, and light has sprung up—light from the Sabbath-school, and light from the gospel and its ordinances. On Saturday, the 23d of February, we organized "*the First Presbyterian Church of Brownsville,*" and installed Warren Jenkins, Esq., cashier of the bank in this city, a ruling elder of said church. The Sabbath was a blessed day. We felt the peculiarly solemn and interesting circumstances under which we were assembled around the table of the Lord. The first Protestant assembly receiving the holy communion in this extensive valley, in the heart of a city which has arisen here as if by magic, was well suited to awaken the most lively hopes of future success, joined with a strong sense of the great responsibility arising from our peculiar position as a church of Christ. The large and respectable congregation who witnessed our solemnities, seemed to sympathize with the communicants in the interest inspired by the occasion. The members of other communions have treated us with Christian kindness, and cordially united with us in commemorating the death and sufferings of our departed Lord; and, from present appearances, we are really encouraged to hope for the best results. We need the prayers of all who love Zion in our behalf; and from many indications of the spirit which pervades the Church, we are led to believe that the valley of the Rio Grande will not be forgotten. We trust it will not. Let these battle-fields, which have drunk the blood of men, be now purified by the abundant flow of the waters of salvation.

Our plans for building a house of worship are not yet matured; but we expect to mature them in the course of a few days. From all that has transpired, we are led to expect a prompt and liberal subscription. I do not think the Board will long be burdened with the support of a minister here, though a heavy draft may be made on them this year. Our plans in reference to ministerial support are also immature at the present time; but the disposition to act with a good degree of liberality seems to prevail. We are moving on both these subjects,

and will soon be able to present more accurate information.

Very respectfully and fraternally yours,
H. CHAMBERLAIN.

INDIANA.

From a Missionary in Brown County.—A gracious Work of God's Spirit.

The quarter ending March 1st, is one in which I have been permitted to see the gracious work of God's Spirit in the conversion of some, whose hearts never before seemed to feel the weight of their sins. Of these were from the gray-headed, down to twelve years of age. This deep interest was in the church at Georgetown, Brown county. It had nothing about it of a spasmodic character, but was evidently in special answer to prayer, which had been offered for months before. The congregations at the time were not large, it being during the severest weather of winter. I can, I believe, safely say, it was *general*; as I do not know of a single individual who was not less or more influenced.

VIRGINIA.

From a Missionary in Highland County.—Revival of Religion.

**** About the middle of March, a revival commenced in Goshen congregation; and before the end of the month, *eight* persons expressed a hope of being born again. Many others appear deeply anxious, and hope is entertained that the work will go on. The first indications of deep feeling were visible in a school of young ladies, taught by female teachers in the parsonage. Of *nine* pupils, who were not professors of religion, *seven* have expressed a hope in Christ. No unusual means had been used, except an unusual amount of private religious conversation with the impenitent. Immediately before this season of refreshing, the aspect of things in regard to religion was peculiarly discouraging. None of the converts have as yet been received into the church. Although the feeling is manifestly deep, every thing has been calm and quiet. It is now discovered that, for a considerable time, a number have been unusually thoughtful. We think we have abundant reason for encouragement.

NEW YORK.

From a Missionary on Long Island.—God's Work revived.

In the month of January there were hopeful tokens that Zion was about to be revived. Meetings for prayer were better attended, and some of God's people appeared to be quickened. In February it was evident that an unusual seriousness rested on the minds of many of the

unconverted. Several called to converse with the pastor on the subject of religion, and it was thought best to appoint evening meetings for preaching. These were continued for some time; and there are now about *thirty* in our congregation, who are hopeful subjects of a saving change. Men have been awed by the presence of God, and our meetings have been still and solemn. Convictions of sin have appeared deep and scriptural; and those who are indulging a hope, seem to rely solely on Jesus Christ. No sacramental season has occurred since the commencement of this delightful work. We hope to welcome a goodly number into our fellowship at our next communion. We record with gratitude God's goodness and grace, and would ascribe to him all the glory.

MISSION ROOMS, Philadelphia.

The following note, enclosing \$70 for the Board of Missions, is from a valued pastor in one of the large towns in this State. We have no permission to publish it, but, with the hope of doing good, we venture to give it to our readers. Our feelings on reading it we will not attempt to express. The precious donor will be had in sweet and lasting remembrance.

"Enclosed you will find \$70, designed for the cause of Domestic Missions. It is sent by Mr. A.—, according to the request of an only and dearly beloved daughter on her death-bed. She requested that her father would sell her piano, and give the avails to benevolent purposes. He has done as she desired; and may her pure and happy spirit—now, we believe, one of the heavenly choir—ere long rejoice over some, instrumentally saved by her donation!"

ACKNOWLEDGMENT OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of March, 1850.

SYNOD OF ALBANY.

<i>Pky of Albany.</i> —Westminster ch ^{Utica} 44 43; Donation of Rev B H Pitman 2 50	46 93
<i>Pky of Columbia.</i> —Donation of Rev Alfred Gardner	2 50
<i>Pky of Saratoga.</i> —Mayfield centre ch	20 00

SYNOD OF BUFFALO.

<i>Pky of Steuben.</i> —Mentz 1st ch	15 00
<i>Pky of Wyoming.</i> —Moscow ch	4 00

SYNOD OF NEW YORK.

<i>Pky of Bedford.</i> —Croton Falls ch 6; Rye ch 7 50	13 50
<i>Pky of Long Island.</i> —Moriches ch	10 00
<i>Pky of New York.</i> —Rutgers st ch New York City Female Dom Miss Soc 80 75; Astoria ch L 1 26 33;	

Deane st ch New York City, addl, C Beers 30; A member 100; Wallabout ch collection 27 94; Sab Sch Class 3 38; University Place ch N York City Ladies' Miss Soc 137	404 80
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<i>2d Pky of New York.</i> —Scotch ch New York city, James Morrison	10 00
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SYNOD OF NEW JERSEY.

<i>Pky of Elizabethtown.</i> —Perth Amboy ch	20 00
<i>Pky of New Brunswick.</i> —Titusville ch 30; Pennington ch N J in part 23 50	55 50
<i>Pky of West Jersey.</i> —Cedarville ch addl, 14; Pittsgrove ch, balance 13	27 00
<i>Pky of Burlington.</i> —Mount Holly ch	1 00
<i>Pky of Newton.</i> —1st ch Easton 150; Belvidere ch 75	225 00
<i>Pky of Raritan.</i> —Rose Mount ch	5 00
<i>Pky of Luzerne.</i> —Beaver Meadow ch	10 00

SYNOD OF PHILADELPHIA.

<i>Pky of Philadelphia.</i> —Second ch Phila, a Member 20; Sixth ch Phila, a Member 5; Central ch Phila, James Field 104	125 00
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<i>2d Pky of Philadelphia.</i> —Frankford ch Pa, to con their pastor, Rev. THOMAS MURPHY and Hon Mem	50 00
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<i>Pky of New Castle.</i> —New Castle ch Del 117; Forks of Brandywine ch Pa, ann coll 36	153 00
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<i>Pky of Donegal.</i> —Donegal ch, from Col Patterson 5, S S Patterson 5, James A Patterson 3, J W Clark 2, James Patterson, sr. 1, Col Clark 1, J B Clark 1, J E Caswell 1, Wm Patterson 1, Mrs Mary Patterson 1, Miss E Patterson 1, Miss Ann McJimpsey 1, Mrs Jane Redecker 1, Miss S Buchanan 1, Wm McBride 50 cts, Cash 50 cts—in all 95; Columbia church 30	56 00
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<i>Pky of Baltimore.</i> —Third ch Baltimore 141 00; Franklin St ch Baltimore, addl 85; Aisqueth St ch Baltimore, in part 16 60	242 75
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<i>Pky of Carlisle.</i> —Meroersburg Cong cong'l coll 90, of which 50 to con their pastor, Rev THOMAS CARMAN an Hon Mem; Mon Con colls 16, and Fem Dom Miss Soc 54 50—in all 130 50; Bedford ch Pa, James Wray 5	135 50
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SYNOD OF OHIO.

<i>Pky of Coshokton.</i> —Millersburg ch	12 14
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SYNOD OF NORTHERN INDIANA.

<i>Pky of Fort Wayne.</i> —Fort Wayne ch	100 00
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SYNOD OF ILLINOIS.

<i>Pky of Sangamon.</i> —Providence ch Ills, 1 50; Hillsboro' ch 10	11 50
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<i>Pky of Schuyler.</i> —Edwards' and Pope's River chs	26 00
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SYNOD OF VIRGINIA.

<i>Pky of Lexington.</i> —Draft on the Treasurer of Pky	50 00
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<i>Pky of West Hanover.</i> —Draft on the Farmers Bank of Va at Farmville	79 21
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<i>Pky of East Hanover.</i> —Draft on the Treasurer of Pky 100; Ditto 62 50	162 50
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SYNOD OF NORTH CAROLINA.

<i>Pky of Concord.</i> —Amount paid to a missionary by the Treasurer of Pky 50; Salem ch Taylorsville, N C, Mon Con coll 7	57 00
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SYNOD OF SOUTH CAROLINA.

<i>Pky of Charleston.</i> —A few individuals in Dr. Smyth's church Charleston, S C	26 75
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SYNOD OF GEORGIA.

<i>Pky of Hopewell.</i> —Athens ch in part (66 cts of which are from Miss Witherspoon's school, for 8 Schools in West) 123 15; Macon ch Geo 162 75; Milledgeville ch in part 104 14; Lincolnnton ch, addl 4; Washington ch (of which 25 for Texas) 35; Sparta ch 15 50; Augusta ch in part 222 50	757 04
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Phy of Georgia.—St. Mary's ch 7 32; Savannah 1st ch (of which 25 from Dr. C P Richardson) 60 72; Bryan Neck ch, Bryan co Geo 14 35; Midway Cong'l ch Geo. to con THOMAS MALLARD and Rev JOHN WYNN *hon mem* 121 82 304 21

Phy of Flint River.—Columbus ch Geo. (of which 8 from Ladies' Dom Miss Soc) 106; Albany and Fort Gaines chs Geo, 36 144 90

MISCELLANEOUS.

Thomas Ingles, per Rev N Chevalier 5; Miss Mary Deare, Lawrenceville N J 100; "G W—" 5; T A Godfrey, Tremont Pa, to purchase books for a missionary whose case was mentioned in the February No of the H and F Record 2; "A Friend," Harrisburg Pa, 1; "P" 1; Chandler Ward, Franklindale Pa 27 cts; A D Hepburn, Williamsport Pa 4 06; Sewing Society of Cambridge Ohio, per Miss McFerran 15; Alexander Statson, Cornersville, Giles co Tenn 5; Independent ch, Savannah Geo. (Dr. Preston's) 133; A Friend, Missouri 5; "For Jesus' sake" 20 316 95

Total \$359 83

W. D. SNYDER, Treasurer.

CLOTHING.

Received since the last acknowledgment

1 Box through Missiou House, N Y, containing 1 quilt from the fem benev soc of South Salem ch, valued at 5; 53 white linen vests from a friend in New York city valued at 40, and 25 white linen coats valued at 30, total value \$75 00

1 Box from the Ladies of Connellsburgh ch Pa, per Rev N Grier White, pastor, valued at 64 62

1 Box from the Ladies of Allentown ch N J, Rev Henry Perkins, pastor, per Miss Perkins, treasurer, valued at 58 00

1 Box from the Ladies of Madison Avenue ch, and cong New York City, valued at 109 46

1 box from the Ladies Missionary Society of the Presbyterian ch, Dover, Delaware, for Texas, per Miss Anna M Morris, Secretary, valued at 20 00

Total \$318 08

W. D. SNYDER, Treasurer.

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of March, 1850.

T A Godfrey, Tremont, Pa \$3 00

United 1st & 2d churches of Amwell, N J 22 00

"P" 1 00

Brick ch New York City 100 30

Chelsea ch N Y 55 00

First ch Menz N Y 7 00

South Salem ch N Y 25 00

Cross Creek Village ch, Pa, received thro' J D Williams Esq, Pittsburgh, Pa } 52 15

Total \$265 35

WILLIAM D. SNYDER, Treasurer.

TREASURY AT PITTSBURGH.

Received during the month of March, 1850.

SYNOD OF PITTSBURGH.

Phy of Redstone.—Rehoboth ch in part, and to con Rev JAMES E ROONES an *hon mem* 63 44; Tent ch 21; Tyrone ch 3 77; Connellsville ch (of which 12 by "Eldad") 101 62 199 83

Phy of Ohio.—Montour's ch balance to constitute the Rev THOMAS STEVENSON *hon mem* 25; Bethany ch (including 21 37 from fem miss soc) 51 45; West Elizabeth ch 10 30; Pittsburgh 1st ch, young ladies miss soc 32; Sharpsburgh ch balance to constitute Rev J W MORRAT *hon mem* 22; Charlton ch

addl 62 cents; Cannonsburgh ch addl 4; Millers' Run ch in part 6 06; Centre ch (including 21 22 from ladies miss soc) 57 22 308 72

Phy of Blairsville.—Rural Valley ch, Yeath's miss soc 17 00

Phy of Erie.—Greenville ch 23 36; Meadville ch 35; Sugar Grove ch (of which by ladies society 4) 8 56; Big Sugar Creek ch (including 2 from Desire McCurdy) 4 50; Mill Creek ch 6 77 36

Phy of Clarion.—Collansburg ch 3 96; Bethesda ch 1 50; Concord ch 50 cents 5 25

Phy of Beaver.—New Castle ch, addl 37 00

SYNOD OF WHEELING.

Phy of Steubenville.—Richmond ch 11; Annapolis ch 8; Cross Creek ch 11 30 00

Phy of Washington.—Florence ch, in part 9 75; Burgettstown ch 90; West Alexandria ch, balance 17 05; Forks of Wheeling ch in part, and to con Mrs JANA HEROT *hon mem* 53 50; Wheeling 1st ch 108 206 36

Phy of St Clairsville.—Cadiz ch in part 46 19

MISCELLANEOUS.

Sligo Sab sch, addl 61

Total \$330 26

CLOTHING.

Wheeling 1st ch Ladies miss soc, a box valued at 50 00

And a minister's library 28 00

Total \$78 00

J. D. WILLIAMS, Treasurer.

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

Letters for the Board of Education to be addressed to Rev. C. VAN RENSELAER, D.D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

* * Remittances of money to be made to JOSEPH B. MITCHELL, Esq., Treasurer, Mechanics Bank, Philadelphia.

FORM OF A DEVISE OR BEQUEST.

I give and devise to the Trustees of the Board of Education of the Presbyterian Church in the United States of America, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

HONORARY MEMBERS.

The sum of Fifty Dollars constitutes a person an Honorary Member of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of Seventy-five dollars forms a scholarship to assist a student in the collegiate course, and the sum of One Hundred dollars in the theological course.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the Harvest, that He would send forth labourers into His harvest."

MIND AND HEART.

When Joan of Arc was asked by her judges how she acquired such influence over her followers, she replied, "By the power which a strong mind has over inferior ones." God has given to intellect a commanding control in the administration of human affairs; and this advantage the Church should aim at consecrating for the purposes of her own prosperity and progress. A ministry without intellect and education must be one of comparative inefficiency. The highest mental gifts are brought into requisition in the salvation of the soul. The strongest powers, trained and developed by the patient industry of education, have unlimited scope in the upbuilding of Christ's kingdom. There is need of mind as well as heart.

And there is need of *heart* as well as mind. The affections must of course be renewed and sanctified by the Spirit in order to engage rightly in the appropriate duties of the ministry. And when an individual is called of God to preach the gospel, his sanctified affections should act themselves out as well as his mind. The want of *heart* often interferes with the usefulness of a well-educated minister. Human sympathy, flashing forth from a living soul in the exhibition of divine truth, is an element of wonderful power. There may be compensations for defects in emotion, but nothing can adequately supply its place. No topics are more naturally associated with deep and tender feeling than those which are unfolded in the pulpit. The Christian minister should be a man of both mind and heart.

The responsibilities of the ministry are adapted to draw out intellect and feeling of the noblest quality and power. In the language of one, recently departed to glory, (Professor Fisk,) "How awful is the responsibility of a minister! The problem and experiment assigned to him is, to bring back to holy, happy communion with the infinite Mind, that wandering human mind, which, while it strays off from Him, the central source of life and love and joy, does but plunge itself and drag down other minds in deeper guilt and woe. Had some vast globe been loosed

from its proper sphere, and, hurled by some mighty, evergrowing impulse, along a wild erratic course—to be sent out to check that wandering mass, and guide its mad momentum, and bring it round, with no disturbance of other orbs, to take again its proper sphere and place, were no trifling errand even for an angel; a fearful errand, too, it would be, if by one mischance, by a single faulty or inadvertent touch, he might augment its fatal impulse, to dash with greater fury among planets, suns, and stars, and carry confusion on from system to system, through illimitable space. To an errand higher and more fearful far are they appointed, who are commissioned as ambassadors of Christ; sent out to call back, not some wandering mass of clay or globe of light, but an erring soul, that shall live in ecstasies or in agonies, when existing suns and systems may be all extinct."

A person, engaged in such a vocation, whose aims and results are so momentous, should surely have both *mind* and *heart*.

For the Home and Foreign Record.

LET CANDIDATES FOR THE MINISTRY LEARN TO SING.

1. Singing improves the voice, takes away its harshness, sweetens its tones, and gives it greater compass. Singing improves speaking.
2. Singing refines the taste, and ornaments ministerial character.
3. It is generally agreed that singing constituted no small part of the education in the schools of the prophets. If under the law they sang, how much more under the gospel should we praise God in the sweetest notes!
4. Singing is a delightful part of all worship. It greatly assists devotion. Many a long ride has been made delightful by the songs of Zion, as the missionary traversed the wilderness. In public worship, all should unite in praising God, so far as they can. It is a divine ordinance.
5. If ministers do not learn to sing, this part of worship may get beyond their control and fall into bad hands, and thus a corrupt taste among the people be introduced, to the dishonour of religion.
6. Singing is an element of power. I have known two ministers of different denominations, who probably more than doubled their influence by their fine devotional singing. It is told of Whitefield, that when a surly landlord would neither allow him to preach or pray in his family, he readily consented to his singing. This

was done so impressively, that it opened the way for prayer and conversation, and led to the conversion of the hardened man. The late Rev. Dr. McPheeters once gave it as his opinion that the 163d hymn of our present collection did more in promoting the revival about the beginning of this century than the preaching of any one man. It was sung everywhere, and it was well sung. Who ever saw a young convert that did not love to sing the 86th hymn of our collection? Yet that hymn contains thorough Calvinism. Sing the doctrines into the people.
P.

SEMINARY TIES.

The Theological Seminaries of the Presbyterian Church, generally close their sessions in May. The graduating classes part; and many tender bonds of friendship are broken.

The formation of these ties serves to illustrate the goodness of Providence, the sweetness and power of Christian affection, and the happiness which will universally prevail under the spread of the gospel.

The *sundering* of Seminary ties shows to the student the vicissitudes of life, the higher obligations of serving the Church in our day and generation, and the blessedness of that reunion which is eternal in Heaven.

PARTING HYMN,

Sung by the Graduating Class of the N. Y. Union Theological Seminary, at their Commencement in 1849.

We meet!

But not as we have often met,
To share in social hours that come,
With thoughts and words of yonder home.
Such bliss to yield, but not forget,
We meet!

Rejoice!

The light of truth is on our way;
Our course is upward to the goal
Where love, rewarding, crowns the soul
With halos of ethereal ray!
Rejoice!

Arise!

Let not our hearts to earth be given;
A brighter world our presence waits,
A city with celestial gates;
There shall we dwell when all to heav'n
Arise!

Away!

Sound, sound the trump, the banner raise!
Proclaim the Saviour's love divine,
The joy of ransomed souls, that shine
In garments of eternal praise!
Away!

We part,

And leave the scenes we cherished long,
The hearts we love, that oft communed
In prayer and song, by hope attuned.
To meet again a heavenly throng,
We part!

Farewell!

Fore'er our parting will not be;
The kindly word and look and tone
Shall bless us round our Father's throne,
And mingle in our harmony!
Farewell!

PASTORAL HINTS TO CANDIDATES.

USE OF SCRIPTURE.—So far as I ever observed God's dealings with my soul, the flights of preachers sometimes entertained me; but it was Scripture expressions which did penetrate my heart, and that in a way peculiar to themselves.—*J. Brown of Haddington.*

PROFIT.—Do not preach so much to please as to profit. Choose rather to discover men's sins than to show your own eloquence. That is the best looking-glass, not which is most gilded, but which shows the truest face.—*Thomas Watson.*

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God."—*Paul.*

THOMAS AQUINAS' PRAYER BEFORE STUDY.—Ineffably wise and good Creator, illustrious original, true fountain of light and wisdom, vouchsafe to infuse into my understanding some ray of thy brightness, thereby removing that twofold darkness, under which I was born, of sin and ignorance.

Thou that makest the tongues of infants eloquent, instruct, I pray thee, my tongue likewise; and pour upon my lips the grace of thy benediction.

Give me quickness to comprehend, and memory to retain; give me happiness in expounding, a facility in learning, and copious eloquence in speaking.

Prepare my entrance on the road of science, direct me in my journey, and bring me safely to the end of it, even happiness and glory, in thine eternal kingdom, through Jesus Christ our Lord.

RECONCILIATION.—Two celebrated ministers had quarreled; they refused to speak to each other; when John Owen, another eminent minister, adopted the following plan to reconcile them, after several others had been tried in vain. He wrote and left at the house of each these lines:

“How rare that task a prosperous issue finds,
Which seeks to reconcile discordant minds!
How many scruples rise at passion's touch!
This yields too little, and that yields too much.
Each wishes each with other's eyes to see;
And many sinners can't make two agree.
What mediation, then, the Saviour show'd,
Who singly reconciled us all to God!”

It is said that upon receiving the lines each minister left his residence to seek the other, and that they met in the street, where a perfect reconciliation took place.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

“Train up a child in the way he should go, and when he is old, he will not depart from it.”

CHRISTIAN TEACHERS.

It is a characteristic of the plan of education under the direction of the Assembly, that *its instructions are imparted through CHRISTIAN TEACHERS.*

The responsibility of training the human soul is too great to be intrusted to everybody indiscriminately. Qualifications of a high order in respect to capacity and character belong to this great vocation. Even on the secular plan adopted by the State, requirements for at least morality, as well as mental fitness, should be deemed important—although unfortunately they often are not. But the system which the General Assembly has established, including as it does both religious and intellectual instruction, demands as an indispensable condition of its efficiency and success, teachers who profess Christianity. Religious truth can be adequately taught only by those who feel its power. An influence emanates from religious experience that gives a solemn and precious reality to the

doctrinal and practical lessons of the Bible. As in every branch of education it is important that the teacher should be thoroughly conversant with his subject, and deeply imbued with its spirit, so especially in religious instruction does much depend upon the heartfelt sympathy of the teacher with his high and holy theme. There would be great danger of hardening the hearts of children, if persons of worldly or immoral character assumed the office of imparting instruction in divine things. Although the teacher is not an ecclesiastical person, his office involves the possession of qualifications adapted to communicate in the best way truth of every kind, religious truth of course included.

Religious qualifications are as important for the duties of government as for those of instruction. Government is, in fact, one of the modes of teaching. God unfolds His wisdom in His providence no less really than in His revelation. The teacher, in the little world of his school, has scope to instil lessons of truth in his mode of administration as well as in the principles of his text-book. So far as relates to mere order, good government may be secured by competent natural endowments and experience; and there are, undoubtedly, schools under the care of worldly teachers which may be considered even models of external discipline. Something more, however, than the attainment of order is the aim of good government. In the administration of schools, there is a necessity of appealing to motives and sanctions, to rewards and punishments, which, to produce their appropriate effect, must be deduced from the Bible, and enforced in the spirit of Christ. The proposed scheme of education requires that the books of instruction and the mode of instruction—in short, the whole intercourse of teachers with their scholars, should be, in the true sense of the word, *Christian* throughout.

The influence of Christian teachers commends itself in schools where religion is not formally taught. Amid the every-day incidents connected with the training of youth, there are constant occasions for the judicious inculcation of divine precepts, and for their seasonable application to the heart and life. Nothing more clearly demonstrates the vital and organic connexion of the Church with education than her interest in and relations to teachers. The most trustworthy are those whom she herself trains up in the knowledge of Christ.

The employment of instructors who are frequently incompetent, and sometimes immoral, is one of the worst evils of the State system. Under such auspices, the admission of religious instruction into schools would not secure the great ends contemplated. Religious instruction will do little, if any good, not to say positive harm, unless it is communicated in the fear of the Lord. That part of the plan of the General Assembly, therefore, which insists upon the religion of the teacher as well as upon the teaching of religion, is deemed to be of supreme importance.

TITUSVILLE SCHOOL, NEW JERSEY.

Titusville is a small village, and the Presbyterian church is not large. But by the exertions of the pastor and elders a Christian school has been established, which bids fair to do a good work. The prosperity of a school in places like Titusville, shows the *capabilities* of our school system, if extensively set in operation throughout our bounds.

GENERAL VIEW OF THE SCHOOL.

During the last six months our school has been in a healthy and prosperous condition. The number of scholars in attendance has been twenty-four, who for the most part have been regular, punctual, diligent and orderly, and have made commendable progress in their studies. *Parents* too are beginning to take more interest in this school. They are invited to frequently visit the school, and especially to be present at the examination at the end of each quarter. This we find acts as a stimulus on teacher and scholars, and greatly enlists the interest of the parents, and secures their co-operation in support of the school.

The school is opened daily with reading the Scriptures and prayer. When the Scriptures are read, the teacher asks various questions, and makes such explanations as are deemed necessary; this tends to fix more closely the attention of the pupil, and seal instruction on the mind and heart.

The Catechism is recited twice a week; the larger children reciting the Shorter Catechism, the smaller the Introductory to the Shorter. Here also the teacher endeavours to simplify and explain.

A SUGGESTION ABOUT TEACHERS.

As we have had some experience in selecting teachers, a word on this subject may not be out

of place. We have had teachers from New England, eminently qualified intellectually for this duty, and we have also had those reared in our midst and members of our church. From our experience we decidedly prefer the latter class. They are familiar with the manners and customs of our people, and can easily adapt themselves to circumstances, the want of which is often a great hindrance to the prosperity of the school, if the teacher is a stranger from a distance. We believe in all cases it would be best to select teachers from the church within the bounds of which the school is to be taught, provided persons can be found properly qualified for the high and responsible office of teacher. And if such persons are not to be found, then let each church have an eye to the *training* of some of her sons and daughters to the responsible duty of teaching;—let each pastor select one or more best qualified to teach, and, if necessary, aid and direct them in their studies, and assist them in obtaining a situation. Such a course would doubtless result in great good, not only to the person encouraged to teach, but to the church in which the school is taught. Such a teacher would engage in his work, not so much on account of the reward which he is to receive, as with a view to do good. He would be a great help in diffusing the pure principles of our excellent Catechism, and instructing the youth in our form of church government. In short, such a teacher would greatly strengthen a pastor's hands and encourage his heart in his arduous labours; he would be a substantial pillar in the church.

SCHOOL AT WARSAW, NEW YORK.

Difficulties often embolden the friends of a good enterprise. Here is a small missionary church which has succeeded in establishing a good Christian school, in the midst of serious obstacles. The Free School Law of the State of New York, to which the letter alludes, aims at raising, by taxation in every township, an amount which, with the proceeds of the general school fund, shall be sufficient to procure "*free*" education for all the children in the State. This law, for various reasons which need not now be specified, seems to be quite unpopular; and the Legislature has just submitted the question of its repeal to the people.

REPORT OF WARSAW SCHOOL.

The session of the Presbyterian church in Warsaw, of the Wyoming Presbytery, would respectfully report the completion of another semi-annual term of the parochial school under

their care. The school has prospered as usual during the season now reported.

For the space, however, of a few weeks last autumn, during the prevalence of an epidemic among children, the numbers were somewhat less than the average; but the winter quarter presented a considerable increase in both numbers and interest.

The last examination, above any that has preceded it, has presented a decided improvement in the school.

The impression upon the patrons of the school, is increasingly favourable to its continuance. Fears were at one time entertained, that the operation of the "Free School Law" lately enacted in this State, would make necessary the abandonment of the enterprise. The benefits of the school are too manifest upon the children, to allow for a moment the entertainment of such results. The practical working of the said law is odious; and its repeal or essential *modification* is confidently expected.

For reasons above stated, viz., sickness among children—the average attendance for the whole term has fallen short somewhat of twenty-five. The prospect for the future is good, though its continuance will cost pecuniary sacrifice on the part of its friends.

We therefore desire the semi-annual instalments for the term (of six months) now just closed. Our application was for seventy-five dollars, fifteen of which was pledged on our part. The last year, sixty dollars were received from the Board, while the fifteen dollars were promptly raised as promised, for which you will give us credit.

If the funds will warrant, we should like the grant now due, as soon as convenient. We ought to say that several of the higher branches of English studies have been pursued the past term with interest and good success, while the Assembly's Catechism has been completed and in part reviewed.

All which is respectfully submitted, by order of the session.

A. T. YOUNG, *Moderator.*

Warsaw, March 30, 1850.

COLLEGE IN TEXAS.

It will be seen from Dr. Baker's letter, that the Legislature of Texas has granted a charter for a Presbyterian College at Huntsville; that the college has commenced operations in the preparatory department under favourable auspices; and that the aid of the Church, tendered by the Board of Education, is most acceptable

to our brethren in that missionary State, and indeed necessary to the institution in its infancy.

GALVESTON, Texas, 22d March, 1850.

Reverend and Dear Sir:—Upon my return from the valley of the Rio Grande, your letter of the 3d December last was placed in my hands. It gave me much pleasure; and I can tell you that it has cheered the friends of our college enterprise greatly! Our scheme is a popular one; and I am happy to say, that our present prospects are highly encouraging. The aid which the Board of Education have kindly warranted us to expect, is *the very thing*, and will come just at the right time, to set the ball a-rolling!

A RELIGIOUS INSTITUTION.

You tell me that the aid promised "depends upon the college being under the care of the Presbytery, in some shape or other." Let me assure you, that this has been, with us, a *cardinal point—a sine qua non*. Some two or three of us drew up the charter ourselves. It was then submitted to the Presbytery; and, after having been duly acted upon, was by a committee laid before the last Legislature, and by that body passed. At first, we were fearful that the charter would not be granted, or that some alterations would be made, which would not suit us; but the Legislature has granted us *every thing we desired*. The fact is, the enterprise is a popular one. I received a letter from one of the judges of the Supreme Court, then sitting in Austin, and he gave me distinctly to understand, that the most prominent members of the Legislature were much pleased with the enterprise, and, as Presbyterians had taken hold of the matter, had confidence in it.

The Presbytery has the appointment of all the professors, and is empowered to fill up all vacancies which may occur in the Board of Trustees. Besides this, the trustees are formed into three classes, which go out in two, four, and six years, subject however to re-election; and all the persons nominated by the Presbytery to compose the first Board of Trustees, have been confirmed by the Legislature. So you perceive the college is to be, strictly, a *Presbyterian College*, and the charter is granted for fifty years. Moreover, all the College buildings, &c., are to be exempted from taxation. I repeat it, every thing is just as we desire.

PROSPECTS OF THE COLLEGE.

The institution has, I hope, been founded in faith and prayer, and I trust the blessing of God will rest upon it. The first meeting of the Board of Trustees is to be held at Huntsville, on the 5th day of April next. We hope, at that time, to make a good start.

I am happy to inform you that Professor McKinney, an admirable man, has already taken

charge of the male institute, which is intended as our first stepping-stone to the college. He commenced some two or three weeks since, with sixteen scholars, six of whom were classical. On the next Monday after, *ten* new scholars came in. I think that *twenty-six* will do very well for a beginning.

Fearing that brother M'Kinney might be discouraged, almost immediately upon my return from the Rio Grande, I hastened to Huntsville to cheer him up, and tell him what our Board of Education had kindly promised to do for us. My visit was very seasonable, for brother M'Kinney had incurred very heavy expenses in coming to Texas, and what is still more, had given up a classical school in Holly Springs, which was worth two thousand dollars—had given it up and made many sacrifices, for the sake of helping to build up a Presbyterian College in Texas!

A PHILOSOPHICAL APPARATUS WANTED.

I think it likely that I shall be sent on as far as Boston to procure a Philosophical Apparatus. Can you not think of some friend in Boston, Philadelphia, or New York, who might be disposed to aid in the accomplishment of the object in view? Texas is a young State. We are in our infancy; and shall not the plaintive, pleading cry of an *infant*, touch some kind and tender heart?

Yours, in a precious Saviour,

DANIEL BAKER.

EDUCATIONAL TRUTHS.

HOME INFLUENCES.—"Most people think that education does not begin till the child is sent to school, and is conducted solely by the teachers employed for that purpose. 'This is a sad and very injurious mistake. Education begins in the domestic circle; the eyes of the mother are the first teacher. Father, mother, brothers and sisters, servants and visitors, all aid in the great work. These home influences have no small effect in the intellectual development of the pupil, and they often so entirely furnish the foundation of the moral character, that no subsequent teaching or discipline can change its nature or bearing. To these influences the most earnest efforts of teachers and ministers of the gospel are apt to be merely secondary for good and almost useless against evil."

INSUBORDINATION.—"This is the plague of many schools at the present day. The children govern at home, and if they cannot govern at school, they won't go any longer, and parents let them do as they please."

MOTHERS AND SCHOOLMASTERS.—"Mothers and schoolmasters plant the seed of nearly all

the good and evil that exists in the world."—*Dr. Rush.*

RELAXATION.—"If you are to train your children properly, mentally as well as physically, give them *plenty of fun*. If you don't give it, they will take it, and that in the form of mischief. Let the natural buoyancy of youth have its full play at proper times. Direct them in it, but do not deprive them of sport, and you will secure their confidence and obedience, and also acquire a knowledge of their real dispositions."—*Stone.*

THE SEVEN MARKS OF A SCHOLAR.—"John Brinsley, in the preface of his Latin Grammar, printed in 1611, says, 'I will rehearse all the *seven marks* which Socrates giveth of him, who is fitted to make the most excellent scholler, as our most learned schoolmaster, *M. Askam*, hath set down. His hopeful scholler must be, 1, *Eupros*, that is, as he expounds it, one apt of wit, and having all the qualities of mind and parts of body, meet to serve learning; as wit, will, tongue, voyce, face, stature and comeliness. 2, *Mnemon*, that is, of good memory, which is called the mother of learning. 3, *philomathes*, a lover of learning, which love will overcome the hardest learning in time, and without which the scholler shall never attain unto much. 4, *philopros*, a lover of labour, one who will take pains at his book. 5, *gladulus*, one that is glad to hear and learn of others. 6, *zotagogos*, one that is apt to move questions, desirous to search out any doubt, not ashamed nor afraid to aske untill he be fully satisfied. 7, *philestus*, one that loveth to be praised of his father or master, or others for well doing. Now, for these helps, though the *two first* be special benefits of nature, yet may they be much increased; but for the *five last*, there will never any means be found, whereby they will more speedily be wrought and appear in children than hereby."

A TEACHER'S GLORY.—"The glory of a teacher lies in the intellectual, but, above all, in the moral elevation of his pupils."—*Stone.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, MARCH, 1850.

	<i>Presbytery of Albany.</i>	
Johnstown ch		\$30 52
	<i>Presbytery of New York.</i>	
Deane st ch		30 00
	<i>Presbytery of New York 2d.</i>	
Scotch ch, Jas. Morrison		5 00
	<i>Presbytery of New Brunswick.</i>	
Titusville ch		20 00
	<i>Presbytery of Newton.</i>	
Bolvidere ch		75 00

<i>Presbytery of West Jersey.</i>	
Camden ch	19 93
<i>Presbytery of Philadelphia.</i>	
2d ch A Member 10; Cash per Miss E Wilson 27-37; 6th ch a Lady per Dr. Jones, 10; 9th ch Miss Soc 25.	72 00
<i>Presbytery of Baltimore.</i>	
Franklin st ch	50 00
<i>Presbytery of Carlisle.</i>	
Dickinson ch	20 25
<i>Presbytery of Huntingdon.</i>	
Sinking Creek ch 54; Spring Creek ch add'l 5	20 00
<i>Presbytery of Northumberland.</i>	
Buffalo ch	17 00
<i>Presbytery of Sidney.</i>	
1st ch Piqua	14 00
<i>Presbytery of Miami.</i>	
Washington ch, 8 School of	4 80
<i>Presbytery of Fort Wayne.</i>	
Fort Wayne ch	40 00
<i>Presbytery of Lexington.</i>	
Rocky Spring ch 4 75; Bethel ch 15 02	20 37
<i>Presbytery of West Hanover.</i>	
Roanoke ch	11 00
<i>Presbytery of Louisiana.</i>	
Carmel ch	12 00
MISCELLANEOUS.	
"For Jesus' sake"	10 00
Total	\$510 87

J. B. MITCHELL, Treasurer.

RECEIPTS AT PITTSBURGH, FEBRUARY, 1850.

<i>Presbytery of Ohio.</i>	
Pittsburgh 1st church M Leech Esq to constitute himself and Mrs Mary Leech honorary members 100; Ningo Creek ch 20 25	130 25
<i>Presbytery of Blatraville.</i>	
Elizabeth ch	5 00
<i>Presbytery of Beaver.</i>	
New Castle ch 20; Hopewell ch 1	21 00
Total	156 25

LEECH, McALPINE & Co.

RECEIPTS AT LOUISVILLE FROM DECEMBER 1, 1849,
TO FEBRUARY 28, 1850.

<i>Presbytery of Oxford.</i>	
New Lexington ch	1 75
<i>Presbytery of Cincinnati.</i>	
Central ch Cincinnati 111 55; Hopewell ch 9 96; Miscellaneous 88 42	200 93
<i>Presbytery of New Albany.</i>	
Jeffersonville ch 2 50; Orleans ch 7 02; Owen Creek ch 24 25; Charlestown ch 30 97; New Albany 1st ch 20 80	156 14
<i>Presbytery of Madison.</i>	
Pleasant Township ch 7; New Washington ch 7	14 00
<i>Presbytery of Indianapolis.</i>	
Shiloh ch	1 10
<i>Presbytery of Palmyra.</i>	
Hannibal ch	2 00

<i>Presbytery of Louisville.</i>	
Louisville 1st ch 132; Goshen ch 30; Shiloh and Olivet obs 25; Shelbyville ch 50 45	232 45
<i>Presbytery of West Lexington.</i>	
Bethel ch 5 75; Pisgah ch 2 85	8 60
<i>Presbytery of Ebenezer.</i>	
Covington ch 20 05; Maysville ch 145	164 05
<i>Presbytery of Nashville.</i>	
Clarksville 1; Nashville 1st ch 6; Ditto 2d ch 21	28 00
MISCELLANEOUS.	
B D Harrison, Petra, Mo 5; Mrs Cammins, Goshen O 1; Rev R M Badeau 1 25; A Widow's offering 1; C W Bradshaw, Louisville 5; Jas Cromy, ditto 5; Dr. Merriweather, Jeffersonville, Ind 5; J M C Irwin, Fayette Co, Ky 10	33 25
Total	\$602 37
J. M. RUTHERFORD.	

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 CENTRE STREET, NEW YORK.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions will be held at the Mission House, New York, on Monday afternoon, May 6, 1850, at four o'clock.

A Sermon on behalf of Foreign Missions will be preached by the Rev. E. D. Smith, D.D., on the Sabbath evening preceding, in the First Presbyterian Church, Fifth Avenue and Twelfth Street, New York.

The Sessions of the Board will be continued during the meeting of the General Assembly at Cincinnati.

The Rev. Willis Lord, D.D., is appointed to preach the Annual Sermon before the Assembly. The Rev. William L. Breckinridge, D.D., is the alternate preacher.

RECENT INTELLIGENCE.

Compiled from Letters received at the Mission House to April 15, 1850.

ARRIVAL OF MISSIONARIES.—The Rev. A. W. Loomis and his wife, of the Ningpo Mission, and the Rev. W. Speer, of the Canton Mission, arrived at New York on the 29th ult., the former in the ship Oneida, and the latter in the ship Carrington. Mr. Loomis' health, we are thankful to learn, is somewhat better, though the bronchial affection is not removed.

The Rev. J. Porter and his wife arrived at Calcutta, on the 15th of December, after a long but comfortable voyage. On the 27th of that month, they embarked on the river in a native boat, on their journey to Lodianna.

INDIA MISSIONS.—Letters have been received from *Lahor*, January 5; *Futtehghurh*, January 7; and *Allahabad*, January 2. The Rev. J. L. Scott writes from *Futtehghurh* as follows: "Yesterday we had the communion of the Lord's Supper, and were permitted to baptize two men, who were formerly Musalmáns. Both of them are Munshis, though neither of them is very learned. One of them is engaged in a respectable bazar school, and the other is teaching our orphan boys in Persian and Urdú. They have witnessed a good confession, and we hope they will hold on till the end. We rejoice over them, but we do so with trembling, knowing the deceitfulness of the heart, and the great temptations to which they are exposed."

CHINA MISSIONS.—Letters have been received dated at *Canton*, December 28, and at *Ningpo*, November 15. The chapel at *Canton*, which had been closed for some time, on account of the landlord's attempting to extort an oppressive rent, was to be re-opened on the next Sabbath, the controversy having been privately arranged. This matter was important, as indicating the state of feeling in the native community towards the missionaries. We learn, though the subject is not mentioned in these letters, that the *Canton* people, who have long been noted for their prejudices against foreign residents at their city, are recognising the missionaries more distinctly as engaged in a different calling from that of other foreigners.

At *Ningpo*, a young married girl had been admitted into the church, having given pleasing evidence of Christian piety.

CHOCTAW MISSION.—The Rev. A. Reid, writing at *Spencer Academy*, on the 22d of February, says: "The health of the Institution is excellent. We have just now one hundred and two boys, not one of whom is unable to attend the school and the refectory. Our boys are very contented and happy. They are the most obedient, docile, and affectionate company of boys I ever saw. I wish you could visit *Spencer*. I am sure you would be pleased with these boys, they behave so well, and learn so fast. Truly, we have reason to thank God and take courage. 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy's sake.'"

AFRICAN MISSIONS.—Letters have been received from the stations at *Monrovia*, *Kentucky*, and *Settra Kroo*, dated to the 15th of Jan-

uary, and from the Rev. J. L. Mackey, dated at *Cape Palmas*, January 4th. We are thankful to learn the safe arrival of Messrs. Mackey and Simpson, and their wives, and their comfortable voyage as far as *Cape Palmas*, on their way to form the new mission on the coast near the equator. They were much interested in the state of the missionary work at *Monrovia*, where they spent four days. The communion of the Lord's Supper was administered in the Presbyterian church during their visit; and Mr. Mackey says of the congregation, "They were as orderly and attentive a worshipping assembly as I have seen; the people well dressed, and very respectable in their appearance. . . . I feel a great interest in Mr. Ellis, and trust his labours, which are many, will be abundantly blessed. He had an addition of six or seven to his church on the present communion occasion."

The iron house, books, apparatus, &c., for the *Alexander High School*, have safely arrived at *Monrovia*, giving the greatest satisfaction to the people, and greatly encouraging the missionaries in their work.

The Rev. J. C. RANKIN, of the *Furrukhabad Mission*, not having yet acquired sufficient health to admit of his returning to *India*, has been requested by the Executive Committee to give his time for the present to such work connected with the Mission House, and continued agency labour, as his strength may enable him to perform.

MISSION TO THE JEWS.

RELIGIOUS OBSERVANCES OF MODERN JEWS.

To the Sabbath school of N—, Ohio.

DEAR CHILDREN—The many hours spent with you on Sabbaths, are still delightfully remembered. I have often thought it would be interesting to you to receive some account of what I have seen and heard among the chosen people of God, from whom we have received the Holy Scriptures, and of whose ancient history you have learned so much; and so I have resolved to write you a letter.

How often have you heard of the Tabernacle in the wilderness and the Temple in *Jerusalem*! You know that at this tabernacle two lambs were sacrificed, and two meat-offerings and drink-offerings presented before the Lord, every day; and that on every Sabbath these offerings were doubled, four lambs being sacrificed instead of two, with the same addition of meat-offerings and drink-offerings. The great Temple has often been described to you, with its

outer court of the Gentiles, its court of the women, its court of the Israelites, its court of the priests, its porch, sanctuary, and holy of holies, and its many chambers for the priests; and you have often wished that you could see the Temple, as it presented its grand front to the rising sun, and see, for a few hours, the Jews bringing their offerings, and the priests burning incense, and hear the Psalms of David, as they were sung in the holy courts. You know that in the synagogues scattered throughout the land of Israel, the law of Moses was read every Sabbath, and that our Lord once read and explained a passage from the Prophets in the synagogue. But all these things you have viewed as old and almost forgotten customs. You are startled to hear that this ancient people and, to some extent, these ancient customs still exist. I will attempt to give you some description of the Jew, not as he lived two thousand years ago, but as he now lives among us.

In the first lesson I ever heard in your school, the following passage was read: "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door." Mark i. 32, 33. It appears to us strange that this great gathering of the people at the door where the Saviour was, should occur first after sunset. The reason was, that the Jewish Sabbath always commenced in the evening, and that, in this instance, it had commenced the preceding evening, and the Jews held it for wrong to bring together their sick before the ending of the Sabbath at sunset. In New York here, you could every week witness the commencing of the Sabbath at the same time, and the termination of it on the next evening at the going down of the sun. How often have I here, on Friday evening, seen the Jews hastening to their prayer-books to their synagogues! And then about sunset I have found it almost impossible to get a seat in the crowded synagogue. All keep over their shoulders a sacred peculiar garment, and either sit or stand with their faces towards the east, or, which is the same, towards the place where the copies of the holy law lie, while the angel or minister of the synagogue stands in the centre. They view the Sabbath as a day of joy and feasting. The poor man puts on his best dress on Friday evening, repairs to the synagogue, where he repeats his prayers and several psalms, and then returns to enjoy by the light of his lamp, which has already been burning a couple of hours, the best meal of the whole week. If N— were a village of old-fashioned Russian or Polish Jews, they would, on every Friday evening, tie a cord across the street at one end of the village, and another cord across the street at the other end; and, this done, they would view the whole village as one house, and consider themselves as having the liberty to carry things in the street, which otherwise they could carry only in their houses.

I am now writing to you on the second day of the feast of the Passover. From this feast they will assemble in their synagogues every evening, and go through a service in which they will count every day, until they count the forty-nine days or seven weeks between this feast and the feast of weeks.

On Saturday morning the Jews collect in their synagogues to commence their worship, sooner than your Sabbath-school commences the next day, and their service continues as long as your pastor keeps you in the church. They read in Hebrew many prayers and psalms, but the most important part of the worship is the reading of the law of Moses. They read about six chapters in Hebrew every Sabbath. They honour the scrolls of the law by going forward and kissing them, and by carrying them pompously. When the scroll is brought forward into the centre of the congregation to be read, the president leaves his place before the congregation, and stands by the scroll to watch the reading; and seven men come up successively to look on the scroll as it is read, and pay money for this privilege. After the reading of the law, a portion from the Prophets is read: this is always read in a soft voice, with a peculiar tune, and to me it has always been the most touching part of the service. It reminds us of our Saviour's reading from the prophet Isaiah, and sitting down when the eyes of all in the synagogue were directed to him.

You perhaps think that no person now living could desire to worship God with bloody offerings, as Israel of old worshipped him. Is it not, then, strange that the Israelites every Saturday morning read the following prayer? "Restore the service of the oracle of thine house, and the burnt-offerings of Israel." This prayer and many like prayers prove that they are not perfectly satisfied with their present worship,—that they believe that God requires from them something different. Since they thus pray for themselves, should we not, my young friends, be moved to pray for them very differently? Let us daily pray that they may find in Jesus Christ all their salvation and desire, instead of seeking, in the restoration of their ancient bloody offerings, the supply of the great want in their worship.

In every synagogue a service is held in the afternoon of the Sabbath, which is viewed as a substitute for the ancient evening offerings.

There is, again, a collection of prayers and praises for the going out of the Sabbath as it becomes dark. You have read, that the Jews in the time of Christ hoped for the coming of Elijah, but you suppose no man now can hope or pray for the coming of Elijah. Let me assure you that both Elijah and the Messiah are frequently mentioned in this last Sabbath service, and that, according to this service, the highest hopes of the Jews are placed on the coming of these two together. May you frequently remember this on Saturday evenings, as it is be-

coming dark, that thousands are then praying for the coming of Elijah, who was John the Baptist. Oh that the long and dark night of this extraordinary people might show some cheering sign of the coming morning!

The diligence with which many Jewish children read the Holy Scriptures, is an excellent example for our imitation. It is not very uncommon that Polish Jews have been so accustomed in their schools to the reading of the Hebrew Bible, that they can repeat almost any given passage in the five books of Moses, without looking on the book. They commit to memory, even if they do not understand all.

How deceitful the human heart! When God says Yes, our heart says No; and when God says No, our heart says Yes. The Jew proves this very clearly. When God said to go up and make war with the Canaanites, the Hebrews would not go; and when he forbade their going, they presumptuously went. When it was their highest duty to follow Moses, they rebelled ten times, and even threatened to stone him to death; and now, when it is their highest duty to believe in a greater than Moses, they will have none but Moses. When the invisible God was their only king, they rejected him, and chose to have a man for their king; and when God became man, they said they would not have this man to reign over them. They persecuted the prophets while alive, and coming generations garnished the sepulchres of the dead prophets, and still continued to persecute the living. When it was the will of God that they should keep themselves separate from the idolatrous Gentiles, they mingled with them; and when it is now the will of God that they should go hand in hand with the Gentiles in spreading the knowledge of God over the earth, they consider their separation from the Gentiles a most sacred duty. God cannot please the sinner. The Jew shows us to best advantage what every man is. A Jewish heart is in the bosom of even little children. Hence, dear children, each one of you should pray often every day that God would give you a new heart:—My Father in heaven, may I always be an obedient, loving child of thine! Yours, most affectionately,

M. R. MILLER.

New York, Friday, March 29th, 1850.

INDIA: LODIANA MISSION.

A LETTER OF THE REV. C. W. FORMAN.

Concluded from Page 61.

Appearance of Lahor—Visit to the Palace.

Lahor does not greatly differ from Amritsar in size, though in almost every other respect it is inferior. Our road, for the last four or five miles, lay through a most desolate country.

But little could be seen besides mouldering tombs, graves, and the ruins of the old city, with a few mud huts scattered over them. The appearance of the city itself is not at all pleasing. The only prominent objects which are seen are the four gloomy minarets of a mosque. The houses seem to be old, and to have been built with little regard to appearance. The streets are crooked, dirty, and narrow,—so narrow, that when riding through them on an elephant, I was in almost constant fear, lest some one should be crushed under his feet or against the sides of the houses. The very fort itself, which one would have thought the military taste of the former kings would have led to keep in good repair, seems almost ready to fall, from the effects of old age and neglect.

The day after our arrival, we called upon the officer in charge of the palace, the confiscated Sikh treasury, and the persons of Dhalib Singh, the heir to the throne, and several Sikh nobles who were engaged in the late war, including Shir Singh, Chhattar Singh, and Mulraj. This officer, who is a pious Presbyterian, was most kindly attentive to us. He received us in the court of the treasury, where an inventory of confiscated property was being made. We were seated on silver chairs, under an awning supported on silver posts. The palace, like those built by the Mogul kings at Agra and Delhi, forms a part of the wall of the city which overlooks the river. It and the houses attached are substantial buildings, but destitute of beauty. The whole has rather a sombre appearance; and gloomy thoughts were suggested by the stillness and silence of all around, and the sight of soldiers on guard, dressed in the uniform of a foreign power.

State Prisoners at Lahor—"Emeralds, Rubies, Diamonds, and Pearls."

The prisoners, with the exception of one, are said to be cheerful and happy. Their keeper is certainly most kind and considerate, and does all in his power to make their condition as tolerable as possible.

The state prisoners are all strictly confined, with the exception of Dhalib Singh, who is a little boy about twelve years old. He does not at all appreciate the fact that he has been deprived of a kingdom, but is very happy. He is treated with the utmost kindness, and is allowed to go anywhere, accompanied by his keeper. He was represented, in a portrait which hangs in one of the apartments of the palace, as a beautiful modest boy. Of course we did not desire to see any of the prisoners; and if we had, the gentleman in charge of them would have been too kind to them to allow it. He invited us to return and examine, at our leisure, the treasury, armory, &c., which we have done.

The objects of chief interest in the treasury, were a great number of emeralds, rubies, dia-

monds and pearls, of large size and great value. Among the diamonds was one called "The sea of light," and another called "The mountain of light." The latter is known in Europe and America as the Mogul diamond. It is probably the largest cut diamond in the world, being about an inch and a half long, an inch and a quarter broad, and three-quarters of an inch thick. It has for ages excited the covetous desires of Eastern potentates. It has been at different times in the possession of the kings of Afghanistan, of Persia, of Hindustan, and of the Panjáb; and has at last fallen into the hands of the English. The last keeper of it congratulated himself upon delivering it into the hands of the one who now has it, because so many of its former keepers had been murdered. Its value is estimated at more than a million and a half of dollars.

Sikh Armour—Musalmán Relics—Lahor as a Mission Station.

The armory contains many articles of interest. There was the armour worn by several of the most distinguished Sikhs of the present day, and those who have passed away. Many of the articles which were shown us possessed a melancholy interest, on account of the horrid tales of blood associated with them. In truth, during the short existence of the Sikh dynasty, this place has been the scene of so many tragedies, enacted in quick succession, that the mind is confused in its vain attempts to arrange and retain them. The cup of their iniquities was rapidly filled.

We were also permitted to see a small cabinet of Musalmán relics, the most of which have probably been preserved in the palace since the time when this country was a vice-royalty, under the Mohammedan kings of Hindustan. There was a pair of shoes, said to have been worn by Mohammed; a number of his teeth, and a few strands of his hair. The hair is said to have belonged to a Mohammedan princess from the West, who died while travelling through the dominions of Ranjit Singh, having the hair in her possession; and so it fell into the hands of the Sikh king.

Lahor, as a missionary station, is probably inferior to no place in Hindustan north of Delhi. It being a very large English station, and the capital, will give it great importance, and probably increase its size considerably; while it will greatly increase the desire of knowledge among the people, especially of the English language. Here we will frequently meet with persons from all parts of the province, who may hear us preach and get our books. In this way a knowledge of Christianity may be more rapidly extended throughout this part of the country from Lahor, than from any other point. Again, the encouragement which may be expected from the English residents, and the influence which may be exercised upon them by the missionaries, should be taken into consideration in

estimating the importance of this place as a mission station. It is one of the largest, if not the very largest military station in India. And, lastly, the character of the Sikhs is certainly very different from that of the Hindus, and, I think, far more susceptible of impressions. The people are certainly a much more noble race, while, at the same time, they seem less disposed to oppose the truth.

Most earnestly begging your prayers, and the prayers of the Church in behalf of this infant station, I remain, &c.

JOURNAL OF THE REV. J. H. MORRISON.

Continued from Page 62.

Discussion with a conceited young Musalmán.—Books distributed.—Call on a Native Chief and its Result.

Nov. 8th, Nalá Gach.—I had a very good congregation this morning, and succeeded in keeping out discussion until I had made a pretty full exhibition of the gospel plan of salvation. Then, according to my promise, I gave them an opportunity to ask questions. While this was going on, a young Musalmán came up, having heard nothing of what had been said, and began to put questions, and either answer them himself, or put words into my mouth when I attempted to do it. I begged he would manage his own side of the discussion, and leave me to manage mine; but he was too self-conceited and bigoted to allow me to speak a sentence without interruption. I then quoted some verses from the Koran, proving Mohammed to be a most gross and vile adulterer. He replied that Jesus Christ was an adulterer also. I then called the company to witness his infidel blasphemy in calling Christ, whom the Koran declares to be the Spirit of God, an adulterer! His friends, seeing the difficulties he was involving himself in, took him away. After this I had a full opportunity to expose the iniquities and absurdities of the Koran, and direct them to Christ, the Almighty Saviour, "who was holy, harmless, undefiled, separate from sinners, and higher than the heavens," and every way suited to our wants as sinners, and capable of performing the work he had undertaken, viz., "destroying sin by the sacrifice of himself," Heb. ix. 26, which was my text for the occasion.

During the day I had several calls, and distributed all my remaining Urdú books, and a few Hindí and Panjábí. In the cool of the evening I took some books and went to call on the Rájá. He sent his Wazír out with his compliments, to say that the Durbar (or court) had just broken up, and that he was now going to his worship; but that if I remained, he would see me in the morning; if not, his Wazír would now receive me in his stead. I sent some books to him, and distributed all the rest I had with me to the

Wazir and others about him. On my return, I stopped at a temple and had some conversation with the Pandit and others. While there, the Wazir came and protracted the conversation. During this time a messenger from the Rájá came, bringing back most of the books I had sent him, saying, as he could not read them, they were of no use to him! This was undoubtedly a falsehood, invented to return the books without giving offence; for the Wazir and others told me beforehand what books he could read, and I made the selection accordingly. I however took the books back without saying any thing, and on the spot distributed them all to the Pandit and others, who appeared glad to get them. Thus I was employed until after dark, and even then left them in opposition to their urgent solicitations to remain longer.

A Day of Fatigue and Privation, with little Opportunity for Missionary Work.—Water-lilies worshipped as Divinities.

9th. Rám Shahr.—This is one march in the hills; and the coolies or porters delayed so long on the road, that I could get nothing to eat until the middle of the afternoon. I was therefore very unfit for missionary work after a day's march in the mountains, without a mouthful of food. Nor was there much opportunity to do any thing. I took this route because it was one that I thought probably no missionary had ever travelled; and from the name, city of Ram, and the report of the people yesterday, I supposed it would afford a good opportunity for a day's work. But when I came to it, I found it a miserable little place, and most of its inhabitants out at their respective occupations. Besides, I could get no place near it to pitch my little tabernacle. I was sent on ahead to a very good place for the tent, but when I reached it, found it too far from the city to return, and there were only two miserable little shops and a temple there. These are on the banks of a large tank or reservoir of water, surrounded by fine shade trees. Here I had an opportunity during the day of conversing with a few individuals and giving a few tracts.

The tank contains floating masses of sweet flags, which the wind drives about on the face of the water. This the people worship as a wonderful Deota. I endeavoured to show the absurdity of this superstition, and tell them the reason of what they thought inexplicable on any other hypothesis than that of its being a real Deota; but all to no purpose. I then went, and with my cane produced a motion in the water which brought it to me, when I drew it about as I pleased, and broke off some of the roots for my own use. Then they said, There is no limit to the wisdom of the English!

Singular Superstition.—How dreadful is the Influence of Idolatry.—Distinguishing Grace acknowledged.—Mr. Rudolph's Sickness and Bereavements.

During the march this morning, I had a long

conversation with a Brahman travelling the same way with me. As we were travelling along, engaged in conversation, I saw a round ball of barley dough, about twice the size of a goose-egg, lying in the road. He immediately said some one had died, and that was placed there by some friend of the deceased, to secure his or her salvation. It is called a *piud*. My companion asked the first person he met, who was dead, and received for reply that it was a Bairágan, i. e., a female Bairági, a class of religious mendicants who profess to practise great austerities. Language utterly fails me when I think of expressing my astonishment at the silly absurdities the human mind can be made to receive as God's solemn, eternal truth. Even daily familiarity with them fails to lessen this impression on my mind; and almost daily am I learning some new absurdity, which it would seem utterly impossible to palm off on a rational being. How often am I made to exclaim, Oh the blinding, stupefying, degrading influence of idolatry! and, but for the grace of God, I had been one of them! How rich and glorious the grace that can rescue a soul from such an abyss! How great a debtor am I to that grace! Sometimes I look at it as an awful precipice from which I have just escaped; and while trembling at the sight and thought of the danger I have escaped, I ask myself, Oh, what if I had fallen into that deep, dark abyss!

10th. Arrived at Sabáthu, and found my family all well, but Mr. Rudolph lying seriously ill.

Dec. 4th. Since the above was written, Brother R. has recovered; but he has been bereaved of one child, and the only hope left of saving the other is to take him home. Besides, his own health has suffered such a shock from the loss of his wife and child, that probably the best thing he can do for his own efficiency in the missionary work, is to take a voyage in order to recruit. He has been deeply afflicted, but seems to endure it as seeing Him who is invisible. Such an affliction is very trying to the mission, especially just after we have undertaken so important a work as that of entering a new country and commencing operations in its capital. But all these events are in the hand of Him whose work it is; and while *sense* says, all these things are against us, *faith* teaches us that he has done all things well, and will make all things work together for good to his afflicted people and his own cause.

CHINA: NINGPO MISSION.

REPORT OF THE MEDICAL DEPARTMENT FOR THE YEAR ENDING OCTOBER 1, 1849, BY D. B. McCARTER, M. D.

This paper will furnish another proof of the invaluable help afforded to a large mission, by a pious and skilful physician. Our readers

will readily infer, moreover, from such a report as this, how important must be the influence of such a man on a heathen community like that of Ningpo.

In the early part of the year that is past, the health of the mission and of those connected with it was good; excepting that of Mr. and Mrs. Loomis, who suffered throughout the winter and spring from repeated attacks of intermitting fever. In the summer, a different state of things took place. Long-continued rains, giving rise to disastrous inundations, by which hundreds of lives were lost in many places in the interior of this province and the adjoining one of Keangsoo, were followed by an amount of disease such as we have never witnessed in any past year since our mission was first commenced. Throughout the winter, fevers, remitting and continued, abounded; the latter of so malignant a character, as to create the impression that it was contagious, and lead to the desertion, by their friends and neighbours, of those attacked with it. As the weather became milder, intermitting fevers became exceedingly prevalent, so that in many parts of this vicinity, scarcely a family escaped.

Nor have the members of the mission been exempt. Not only every family, but with a single exception every member of every family, (excepting indeed infants under a year old,) has suffered more or less from the prevailing disease. Among the workmen connected with the press, nearly six weeks' work has been lost in consequence of one and another being laid aside by sickness. A considerable amount of sickness has also prevailed in the schools, though in a less degree than might have been anticipated. In the female school, however, the cases have been few and invariably light. Diarrhoeas have been very prevalent, and of a very obstinate character, and one family has been called to mourn the loss of a beloved infant, who was taken from us by this disease in the month of September last. Mr. and Mrs. Loomis being subject to constant attacks of fever, and symptoms of a more alarming character beginning to develop themselves in Mr. Loomis, it was thought advisable that he should remove to the house of the physician, who thereupon removed into the press-building. The removal into a drier house was followed by an improvement as far as the fever was concerned, but the chest symptoms of Mr. Loomis still continued to increase; and after two months' residence in Chusan, without any amelioration of the disease, we were compelled sorrowfully and reluctantly to advise his return to the United States.

Practice among the Chinese has been pursued to as great an extent as the time and medicines on hand allowed; but the constant sickness in our own and other missions, the absence, owing to sickness, of Dr. McGowan, of the American Baptist Mission, and the time required by the duties connected with the partial supervi-

sion of the press and female school, added to repeated attacks of fever in my own case, curtailed very much the time usually given to the Chinese. A large number of patients of almost every European nation, from Iorchas or Portuguese coasting vessels, employed in convoying junks, have been prescribed for, and a few (all that we had) Bibles, Testaments, and parts of the New Testament, and tracts in Portuguese, Spanish and Italian, have been distributed. It is a matter of regret that our supply of these was so limited.

As in the preceding year, a large number of wounds, severe burns, &c., received in encounters with pirates, have been treated. Among others, a Portuguese, a native of Macao, badly wounded in the thigh, was brought to the dispensary. Amputation being deemed necessary, the master of the vessel to which the wounded man belonged, insisted upon having the operation deferred until the Roman Catholic priest residing at Ningpo could be consulted; and he again wished it deferred until he could hear the man's confession, give him absolution, and administer to him the last rites of his church. Meanwhile, during the delay thus caused, ulceration of the femoral artery took place, and the man suddenly expired from profuse secondary hemorrhage.

A lamentable occurrence, the result of opium smoking, was brought to our notice during the past summer. A young man, about twenty years of age, had become so enervated by this habit, that three hundred cash (about twenty cents) a day was necessary to supply him with the drug. The wages of an able-bodied man seldom amount to one hundred and fifty cash a day; moreover, opium smokers soon become incapacitated for all active labour. The insatiable craving must be appeased, and no way but thieving was left to the unfortunate youth to supply the means of gratifying it. Despairing of any reformation, and driven almost to madness by the crimes of his son, the father, assisted by the uncle, deliberately tied the young man in a sack, carried him to the river, put him under water until life was extinct, and then buried the corpse under the city wall. No notice was taken of this by the authorities, although done openly and in daylight; there being in this case no "avenger of blood" to avenge for vengeance.

The other diseases prescribed for at the Dispensary, have been dislocations of the thigh, hernia, fistula, schirrus, chronic ulcers, dropsy, parotitis or mumps, hæmoptysis, rheumatism, paralysis, hysteria, poisoning by opium, &c. Many and clamorous have been the applications for quinine, by persons suffering from the intermitting fevers, but whom, owing to the small supply on hand, we were obliged to send away empty-handed. Many cases of malignant fever were visited, some of whom had been deserted by friends and neighbours, and left to perish, (if

need be,) and of these by far the greater proportion recovered under proper medication. The universal prevalence of fevers has greatly diminished the proportion of ophthalmic cases, of which however a large number have been prescribed for.

THE MOLOKANERS, OR MILK-EATERS.

I lately read an account in "Evangelical Christendom" of some very interesting people in Russia, and would like to make my readers acquainted with them. They are known by the name of Molokaners, or milk-eaters, because they generally abstain altogether from intoxicating drinks, though such are not absolutely forbidden, and live very much on milk. The religion of the Russians is that of the Greek Church, which differs from popery chiefly in rejecting the Pope as the head of the Church, and in condemning the use of images. The Molokaners, who were Russians dwelling in the heart of the country, separated themselves some time ago from the communion of the Greek Church, avowedly on the ground of the invocation of saints, the mass, the worship of pictures and relics, and various other unscriptural, superstitious rites, enjoined and practised in the Greek communion. How they were taught the futility of these things we have not heard. The Greek clergy are as persecuting as the popish priests, and the Russian government was very angry with them. They were made to endure dreadful hardships and persecutions because they would obey God rather than man, and many of their leaders were exiled to Siberia as obstinate heretics. At length, about nine or ten years ago, the Russian government, tired with persecuting, and seeing that it prevailed nothing towards repressing the offensive sect, banished them in a body to the district of Schamachi, in the province of Grusia. There they have been permitted to enjoy quiet, and there they have greatly prospered. Between sixty and eighty villages of Molokaners have sprung up in that wild region, containing many thousand souls; and the latest accounts inform us that a fresh detachment of several hundred families has recently joined them from Russia, not exiled by the government, but permitted by their own free-will to emigrate for the purpose of enjoying liberty of faith and worship.

The rule of faith of this interesting people is simply the word of God as contained in the Scriptures, and they use in praise the Psalms of David. Their public worship is very simple, consisting of praise, extempore prayer, and an exposition of a passage of God's word. Their children are carefully instructed in reading and writing, and the Bible knowledge possessed by all of them, young and old, is very extraordinary. Their morality is of that pure kind which

is always the fruit of sound doctrine. Intemperance is quite unknown among them, and they are utter strangers to the mean and odious sin of lying. And we are told that when two Molokaners disagree, (which very rarely happens,) they feel so bound by the literal meaning of the injunction, "Let not the sun go down upon your wrath," that they seek one another out and terminate their disagreement before sunset. They are acquainted, it does not appear how, with the name and writings of Luther, and some of the German evangelical divines; and their whole conversation breathes an ardent and deep piety, not less wonderful than pleasing.

Such are the Molokaners or milk-eaters, brought out by God's grace and providence from the thick darkness and superstition in which the Russo-Greek Church is involved. How searching the eye of God, that runs to and fro over all the earth, seeking and seeing those who are His! How irresistible his power, sending light into the darkest places, breaking bonds and fetters of ignorance and superstition, the strongest and most hopeless! How God's favour, knowledge of the Saviour, and the keeping of his commandments, transform the desert into a busy scene of smiling content and happiness, that allures from afar captives ransomed from Satan, and sinners turning away from transgressions, to come and be partakers of its blessedness! Doubtless the Lord has in various parts of the world many precious hidden ones not known to each other, whose first meeting shall be in glory. Can my readers do any thing to increase their number! and are they willing to try, though they should not know whether they have been successful or not till time shall be no more!—*Scotch Free Church Children's Record.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN MARCH, 1850.

SYNOD OF ALBANY.

<i>Pky of Troy.</i> —Troy Second street ch	\$322 00
<i>Pky of Albany.</i> —Westminster ch, Utica	6 45

SYNOD OF BUFFALO.

<i>Pky of Seneca.</i> —Mentz 1st ch juv miss soc	3 00
<i>Pky of Buffalo City.</i> —Rochester 3d ch	15 00

SYNOD OF NEW YORK.

<i>Pky of Hudson.</i> —Goodwill ch 53; White Lake ch 3 80	56 80
<i>Pky of North River.</i> —Rondout ch Sab sch, in part to ed <i>Martins H Wurts</i> in the Creek Nation and <i>Walter Crane Phillips</i> in China 12 50; <i>Mattewwan</i> ch mo con calls 18; <i>Daw drop</i> soc to ed <i>Margaret Smith Davis</i> among the Omaha Indians 30	61 50
<i>Pky of Bedford.</i> —South Salem ch ann coll 116 80, Miss H L, for African mission 2, fam benev soc 33 81	154 40

Pky of Long Island.—Fresh Pond ch at North Port, L I, 12 21; Southampton ch mo con colls 40, Sab soh for school at Ningpo 6; Middle Island ch ann coll 19 33

17 54

Pky of New York.—Duane street ch ann con addl, C Beers, to con his grandson HENRY A Post 1 m 30, mo con 7 31; Forty second st ch mo con 12 39, Sab soh Mrs Hepburn's class in part to ed *Amie Lawrie* at Ningpo 3 37; Chelsea ch mo con 18 81; Madison Avenue ch mo con 21 35; New York 1st ch mo con 110 39, less 40 for 100 copies "Chronicle" and £ 33, for 100 copies "Foreign Missionary;" University place ch ladies society 100; Jersey City ch mo con 12 70, ladies miss soc 33 67; Astoria ch mo con colls 33 69

335 75

2d *Pky of New York.*—Scotch ch mo con Jan 63, Feb 81, James Morrison 10; Peekskill ch lad benev assoon 7; Canal st ch "A Member" 30

211 00

SYNOD OF NEW JERSEY.

Pky of Elizabethtown.—Bashinridge ch 37; Perth Amboy ch 30; Lammington ch 63; Chester ch 34

174 00

Pky of New Brunswick.—Lawrence ch ann coll 49 38; Cranberry 2d ch 68; Freehold Village ch mo con 10; Princeton 1st ch fem miss soc 17; Bound Brook ch 20; Pennington ch Sab soh to ed *Rebecca Hale* at Fetteburgh and Geo. Hale at Allahabad 40; Titusville ch 1 50

198 86

Pky of West Jersey.—May's Landing ch 6; Mt Holly ch, of which 7 01 from Sab soh 35

41 00

Pky of Newton.—Greenwich ch addl 17; Bolvidere ch 75, Sab soh 3; Harmony ch 50

145 06

Pky of Raritan.—Clinton ch Sab soh

10 25

Pky of Susquehanna.—Wysox ch

10 00

Pky of Luzerne.—Tremont, Pa. Master Charles S Wyeth 60 cents, little Mary M Wyeth 37 cents, A S 13 cents; Newton ch, Rev J Osmond 4; Lackawanna ch 6; March Chunk ch, of which 15 from Sab soh miss soc to ed *Maria B Salsaid* and *Richard Webster* 50

61 06

SYNOD OF PHILADELPHIA.

Pky of Philadelphia.—Phila 6th ch mo con 28; Phila 9th ch ch juv miss soc for education at Allahabad 6

34 00

Pky of Newcastle.—Kirkwood ch

60 00

Pky of Donegal.—Donegal ch 1; Cedar Grove and Churchtown ch 30 60

31 60

Pky of Baltimore.—New Windsor ch 23; Alexandria Va, 1st ch class in Sab soh 2; Churchville ch 15; Washington, D C, F street ch 22 05; Georgetown, D C, Bridge st ch 35 30; Balt Alsiquith at ch mo con colls 22 60

119 04

Pky of Carlisle.—Petersburg ch fem miss soc in part to con JAMES ROBINETT senior elder 1 m 22; Cumberland ch, Md, Rev John H Symmes 2; Shippenburgh ch 75 90; Carlisle ch 1 50; Greencastle ch 108 37, J R A 1; Bedford ch, James Wray 2 50

213 37

Pky of Huntingdon.—Bellefonte ch 46, sewing soc 16

56 00

Pky of Northumberland.—Great Island ch 45 26; Lewisburgh ch 61; Shamokin ch "A young lady" for the education of heathen children 5

111 38

SYNOD OF PITTSBURGH.

Pky of Blairsville.—Murrysville ch

21 33

Pky of Ohio.—Sharon ch, in part 8 50; Fairmount ch 15 13, individual 19 12; Mt Pisgah ch, John Frew 9; Pittsburgh 1st ch young ladies, of which 30 to con Miss HANNA H LAUGHLIN 1 m 40; Pittsburgh Second ch bal 12

89 75

Pky of Alleghany.—Plain Grove ch

17 00

Pky of Beaver.—Unity ch, in part to con their pastor — 1 m 22; West Middlesex ch, in part to

con the Rev JAMES SATTERFIELD 1 m 90; Pulaski ch, in part 20, little Anna M Webber 1, ladies miss soc 14 50; Hopewell ch, in part 4 50, ladies miss soc 11 31; Nashanock ch, in part 73; Mount Pleasant ch, in part to con their pastor, the Rev ROBERT S MORTON 1 m 11 25; Beaver ch in part 21 23, Mr Wells foreman of Grand Jury 1 60; Freedom ch, in part 10 18; North Sewickley ch 19; Newcastle ch extra coll 33, mo con 5; Beaver Falls ch, in part 53

319 62

Pky of Erie.—Mercer ch

57 63

Pky of Clarion.—Callensburg ch fem miss soc

12 75

SYNOD OF WHEELING.

Pky of Washington.—Wheeling, Va, Miss Frances Wilson to ed Henry Martyn at Ningpo 95; Upper Buffalo ch 45 30

70 36

Pky of Steubenville.—Steubenville Second ch

51 00

Pky of St Clairsville.—Mount Pleasant ch, of which 7 25 from the ladies of the cong in part to con Rev B MITCHELL 1 m 57 50; family of Rev B Mitchell to ed B Mitchell at Ningpo, and also to con Mrs ELIZABETH H MITCHELL 1 m 30; Rockhill ch, to con JAMES MILLIGAN 1 m 37 65; Cadiz ch 25 40; Beech Spring ch 26

176 55

Pky of New Lisbon.—Clarkson ch addl 4 50; Madison ch addl 7 87; Coltsville ch addl 2 50; Hubbard ch addl 14 50; Salem ch, Mrs Woods 5

34 37

SYNOD OF OHIO.

Pky of Zanesville.—Friends near Adams Mills, Ohio

6 60

Pky of Coonstown.—Unity ch

34 50

SYNOD OF CINCINNATI.

Pky of Chillicothe.—Hillsboro' ch 6 55; South Salem ch 12 25

19 30

Pky of Miami.—Dick's Creek ch

22 00

Pky of Cincinnati.—Cincinnati Central ch, in part 126 23, W McKenzie, to ed a pupil in high school, Lahor, Nor lod 25

151 23

Pky of Oxford.—Harrison ch 17 50; Hamilton ch 10 60; Lexington ch 5

33 10

SYNOD OF INDIANA.

Pky of New Albany.—New Albany 1st ch 45, less 6 for 20 copies of *Missionary Chronicle* for 1849; Jeffersonville ch 39 40

76 40

Pky of Vincennes.—Terre Haute Second ch

16 00

Pky of Madison.—Hanover ch 21 30; Madison First ch 65 85

87 15

Pky of Indianapolis.—Indianapolis First ch sewing circle

61 00

Pky of Whitewater.—Connersville ch

9 15

SYNOD OF NORTHERN INDIANA.

Pky of Lake.—Salem ch

3 90

Pky of Fort Wayne.—La Grange ch 4 10; Ontario ch 8 50; Fawn River ch 2 40

15 00

SYNOD OF ILLINOIS.

Pky of Sangamon.—North Sangamon ch 27 85; Providence ch 13 05; Springfield Third ch Sab soh to ed Richard Varick Dodge in Canton 30; Springfield First ch Sab soh to ed John G Bergen at Canton 30; Hillsboro ch 10; Union ch 17 35

126 25

Pky of Peoria.—Chicago North ch ann coll, in part of which 100 to con Rev RICHARD H RICHARDSON 1 d 107, mo con colls 20 22, Sab sch in part to ed Richard H Richardson in China 7; Princeton ch 5

129 22

SYNOD OF MISSOURI.

— Mo. "A Friend"

5 00

Pky of Missouri.—Round Prairie ch

14 00

Pky of St Louis.—St Charles, Mo, Mrs Mary E Sibley, to be appropriated to giving the New Testament to destitute Jews 5 25; St Louis Central ch Sab sch, Mrs Helen C Annan's class, to ed Mary Strather Bell at Ningpo 25; St Louis Second ch 281 60

311 85

Pky of Palmyra.—Big Creek ch

10 00

SYNOD OF KENTUCKY.

Pky of Louisville.—Louisville First ch mo con Feb 14 10, March 15 45, Chapin Coleman, to ed a pupil in the high school, Lahor, Nor Ind 50, two little children of Mr Coleman 25 cents, "Aunt Jane" 22 cents; Louisville Second ch 89 10, less 5 for "Foreign Missionary," mo con coll 18 30; Shelbyville ch 10; Bardstown ch 32 85; Louisville Fourth ch, in part 22; Mulberry ch, W Q Morton to con Joseph V Morton 1 m 30

277 27

Pky of Mulesburg.—Princeton ch 20, S W H 5; Greenville ch mo con 7; Marion ch 5

37 00

Pky of Transylvania.—Greensburg ch 24 65; Lancaster ch proceeds of two rings 2

26 65

Pky of West Lexington.—Georgetown ch 9; Frankfort ch mo con 2 50, dying bequest of Wm Herndon, dec (6 yrs old) to ed heathen children 2 55; Piqua ch 21 15

28 30

Pky of Ebenezer.—Washington ch, for sup of Rev. C W Forman, Lahor, Nor Ind, 30; Augusta ch, for 12 50; Sharon ch for 12 50; Concord ch, Mrs Maria H Peters for 1849 and 1850, 20

75 00

SYNOD OF VIRGINIA.

Pky of West Hanover.—Finney Wood ch 6; Charlottesville ch, Mrs Mary E Kelly 10

16 00

Pky of East Hanover.—Sussex ch 18; Richmond First ch mo con 39 54

57 54

Pky of Montgomery.—Christiansburgh ch, Thomas Inglis

5 00

SYNOD OF NORTH CAROLINA.

Pky of Orange.—Hillsboro' ch fem benev soc for female school at Fatteshgark, Nor Ind

50 00

Pky of Concord.—Ebenezer ch 15; Morgantown ch 14; Sugar Creek ch 10; Charlottesville ch 53 75; Bethpage ch 21 03

113 80

SYNOD OF WEST TENNESSEE.

Pky of Holston.—Mount Bethel ch, of which 30 to con the Rev S Y WELLY 1 m 38; Rogersville ch 29

67 00

Pky of West Tennessee.—Cornersville, Tenn. A Sunson

5 00

SYNOD OF SOUTH CAROLINA.

— S C, Mrs Mary Davies 10; Wilton ch 15

25 00

Pky of South Carolina.—Greenville ch 21 19; Wilington ch mo con 20; Presbyterial collection in Carmel ch 36 60

77 79

Pky of Bethel.—Yorkville and Bethesda chs 63 80, Yorkville Sab sch 11 20; Waxham's ch 15; Catholic ch 40

150 00

Pky of Harmony.—Hopewell ch 40 25; Bethesda ch 76 65; Sumterville ch fem miss soc 43 87; Concord ch, L McFadden 10, Dr R R Darant 10, Henry Span 4

181 17

Pky of Charleston.—Charleston Second ch mo con, Feb 27 50, March 23 88, juv miss soc quarterly collection 47 68

100 06

SYNOD OF GEORGIA.

Pky of Hopewell.—Athens, Ga, Mrs A A Nisbit

15 00

SYNOD OF MISSISSIPPI.

Pky of Mississippi.—Jackson ch

100 00

Pky of Louisiana.—Carmel ch 60; Woodville ch 53; Baton Rouge ch 5

118 00

Less from *Pky of Schuyler.*—From Warsaw First ch, Ills, received in May, 1849, and paid to this Board in error 50; and from contributions of Alleghany City First ch, reported last month, 33 85 in full, for *Foreign Missionary* to May, 1850

83 85

Total from churches

\$5935 63

LEGACIES.

Burgettstown, Pa, legacy in part of James Donnau, dec, for missions among the Western Indians 400 00
York District, S C, interest on legacy of John Blair, dec 76 00

476 00

SYNOD OF REFORMED PRESBYTERIAN CHURCH.

Received from Treasurer on account of house at Saharanpur, Nor Ind

143 44

MISCELLANEOUS.

Cash (left at Mission House) 125 00
New York, "A Lady" for Protestant sch, Hungary 5 00
Newburg, N Y, Union ch 28 00
A Friend, for philosophical apparatus for mission college, Allahabad, Nor Ind 125 00
"—" for stereotype scriptural prints for China press 261 00
A Friend in the South for philosophical apparatus and library for the Alexander high sch, Monrovia, Africa 600 00
Sources unknown 4 25
"—" for Jewish mission of the Free Ch of Scotland 300 00
Harrisburg, Pa, "A Friend" 1 00
"—" P 1 00
Eldad 4 00
"—" R Cooper 5 00

1659 25

Total receipts in March,

\$5954 32

CHARLES D. DRAKE, Treasurer.

DONATIONS IN CLOTHING, ETC.

Ladies of Mount Pleasant ch, O, one box clothing 53 85
From sources unknown, three boxes clothing, forwarded to J M Rutherford, Louisville, Ky — —
Phila North ch, Mr Hill's class in Sab sch, a pair of pulpit lamps, &c for Spencer Academy 6 62
"G's and J's," a communion service for Kowetah, Creek mission 6 50
Sab sch of Fresh Pond ch at North Port, L I, one box S S books for Tallahassee, Creek mission 10 00
Sab sch of First ch, N Y, 233 vols Sab sch library 20 00
Sing Sing, N Y, A Watson one box garden seeds for Creek mission — —
N York, A Lady 47 garments 30 50

NOTICES.

LETTERS relating to the Missions of the Board may be addressed to WALTER LOWRIE, Esq., Corresponding Secretary, Mission House, 23 Centre street, New York.

REMITTANCES of money for the Board may be made to CHARLES D. DRAKE, Esq., Treasurer—same address.

PAYMENTS of MONIES for the Board may also be made to the

Rev. J. N. CAMPBELL, D.D., Albany, N. Y.

Mr. WILLIAM D. SNYDER, 265 Chestnut street, Philadelphia.

Mr. HARVEY CHILDS, Pittsburg, Pa.

Mr. J. M. RUTHERFORD, Louisville, Ky.

Mr. THOMAS MOODIE, Columbus, Ohio.

Mr. J. D. THORPE, Cincinnati, Ohio.

Mr. DAVID KEITH, St. Louis, Mo.

Col. SAMUEL WINFREE, Richmond, Va.

Mr. WM. H. CRANE, Augusta, Ga. and to

JAMES ADGER, Esq., Treasurer of the Southern Board of Foreign Missions, Charleston, S. C.

BOOKS OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

LETTERS TO THE MISSIONARIES in China, Siam, and India, should be sent to the Mission House—postage paid. When intended for the Overland Mail, they should be written on thin paper, with the word "Overland" on the address. The Overland postage is 45 cents per half-ounce; but as all the letters to each station are sent in the same envelope from the Mission House, 25 cents will commonly cover the postage of a single letter. It is recommended that the Overland postage be paid at the Mission House by the correspondents of missionaries.—Letters for the Overland Mail should be sent to the Mission House by the 30th of each month, from April 1st to December 1st; and by the 20th of the month, from December 1st to April 1st.

FORM OF A REQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

THE FOREIGN MISSIONARY is a Newspaper published monthly by the Board of Foreign Missions, at the following prices, payable always in advance: For a single copy, twenty-five cents.

" 8 copies, in a package to one address,	\$1.00
" 20 "	" 2.00
" 35 "	" 3.00
" 60 "	" 5.00

Each number will contain an attractive Engraving.

Letters relating to this paper should be addressed, "FOREIGN MISSIONARY, Mission House, 23 Centre Street, New York."

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYSBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLER, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLER, D.D., Editor of the Board.

FORM OF REQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of _____, or I devise a certain message, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

THE GOOD OLD CUSTOM OF FAMILY READING.

In other, and in some respects perhaps better days, few Presbyterian families could have been found where some portion of the Sabbath was not devoted to instructive and devotional religious reading. In the afternoon or evening the family all assembled, and one of the parents or

children read aloud a sermon or a chapter or two from some favourite book. Davies, Jay, Legh Richmond, Barber, Matthew Henry, Flavel, Boston, and others have, in these secluded sanctuaries preached to not a few auditors.

We know not how others may have been affected by these fireside preachings, but, for ourselves, we confess to no stronger impressions from any source, than have been made by this unpretending agency. To our dying day, and long after the dying day, we expect to remember those Sabbath evenings and that little circle, some of whose members have since joined the church above. No sermon heard in the house of God at that period has left so distinct or strong an impression as the readings at our own fireside from the lips of a beloved and honoured parent, or a dear sister or brother. The fervid strains of Samuel Davies, and the sweet and touching scenes painted by Legh Richmond's pencil, are interwoven with our earliest religious impressions.

Often are we constrained to ask ourselves, why is there now so little of this delightful mode of family instruction? Do parents care less for the proper improvement of the Sabbath, and the right moral culture of their children now than in former years? Are they so much convinced of the superiority of public services, that the entire Sabbath must be thus occupied? or are they so dependent on excitement and so fond of novelty that they have no taste for quiet home services, and must roam here and there in pursuit of the more exciting public assemblies? We strongly suspect the latter cause has much to do with the evil. The entire Sabbath is so occupied with public duties, that little or no time is left for those of a more private nature. For ourselves, we do not hesitate to express the opinion, that the Sabbath-school duties, with three services afterwards, occupy more of the Sabbath than is profitable or perhaps proper for most Christians. Certain we are, that if such employments leave little or no time for private personal and family religion, there is a great wrong involved. Reader, will you look at this important subject? It may have much to do with your own spiritual and eternal welfare, and with that of your children. Set apart some portion of every Lord's day, for gathering around you your family, and from the Bible and pious works, reading such instructions as will turn your house into a little sanctuary.

MCHEYNE IN OUR THEOLOGICAL SEMINARIES.

Few biographies have been as acceptable to God's best people as that of Robert Murray McCheyne. Never have we known an instance in which it has been read by a professing Christian without discerning what we thought decided traces of its good results. We know one church officer, whose business requires him to be in the office of a rail-road depot, where he meets a great many people, who keeps, in addition to his copy of McCheyne at home, also his "depot-copy," to do missionary work, by being loaned to the visitors at his office. A well-known and highly respected pastor of one of our churches has conceived the excellent and benevolent idea of making McCheyne the companion of all our theological students. We take the liberty of herewith subjoining his letter to us, which will explain itself.

March 28th, 1850.

Dear Sir—I have for some time thought it might greatly improve the ministerial character of our theological students, if a copy of the *Memoir of McCheyne*, as published by our Board, were put into the hands of each of them; and though it may not come strictly in the line of your official duty, as Corresponding Secretary, I know not how else to accomplish the object, than to ask the favour of you to write to some Professor in each of our Theological Seminaries, and ascertain how many in each seminary are unsupplied. If you would then inform me of the total number, and what would be the cost per copy, I would forward the amount necessary to have the supply sent on under your directions.

I should be gratified if it could be accomplished before the spring vacations occur.

As it is designed that the supply should be general, and without respect of persons, I suppose none would be offended at the gratuity.

Yours, in Christian bonds.

Immediately on the receipt of the above, we wrote to one of the professors in each of our seminaries. The following reply, the only one as yet received, will show how this proposition is received in our largest seminary.

PRINCETON, April 5th, 1850.

Reverend and Dear Sir—In reply to your kind letter, I have to say, that having lost no time in making the inquiry which you proposed, I find the number of our students who have no copy of McCheyne's Life, and who would thankfully receive one, is ninety-three.

In our name, please to thank the Rev. Dr.

— for his seasonable, wise, and liberal gift. The thought is a happy one; and the books are looked for with much avidity.

I am your friend and fellow-servant.

A COLPORTEUR CALLING FOR PRAYER.

A colporteur who had formerly been in the employment of one of our Synods, where the work was carried on in a very general way, and who has now been engaged directly in the service of the Board, according to their plan of colportage, thus writes:

"I have succeeded thus far in circulating our books as well as I expected, considering what had been done here before within two or three years. I am pleased with the plan of going from house to house, visiting every family. In this way I find many willing and anxious to purchase, who, on the plan I formerly acted on, were passed by.

"As your colporteur, you have a right to know something of my way of doing your work. I sell as much as I can, and give according to your directions: sometimes I would love to give more than I do. I give tracts where I cannot sell books, and generally where I do sell. I hope you will continue to send those excellent tracts for that purpose. Where I think circumstances will justify it, I converse and pray with families. Sometimes I leave some members of the family in tears; oftener receive their thanks for calling upon them; which not only gratifies me, but produces a hope that this labour will not be all lost.

"I feel much anxiety that this effort to build up the Redeemer's kingdom should be owned and blessed of God. Surely he is the God of the Presbyterian Church and of the Board of Publication, as well as of any other Society. Can you not stir up the Church to pray more for this object, and pray for their colporteurs in particular?"

THE LOST BROTHER FOUND.

An American missionary, after a residence of several years in Syria, returned to this country to visit his friends. His parents had gone to their long home, but his brothers still survived, of whom one was hopefully converted soon after his arrival, but another was in the far West, a gentleman of princely fortune and of high rank, but without God and without hope in the world. He resolved to visit him, and on his arrival at

his habitation was welcomed with great fraternal tenderness.

"But," says the missionary, "I found my brother, as I had anticipated, averse to religious conversation, especially when it assumed a personal character. Day after day passed, and I began to fear lest I should be constrained to return to my foreign field, without having any religious interview with him. But, on the evening previous to my departure from his dwelling, after his family had retired, and when we were alone, I spoke to him of our dear departed mother, sang some of the hymns which she taught us, and repeated passage after passage from the Shorter Catechism. The tears streaming from his eyes assured me that I had at length found an open door to his heart. He inquired, 'Where is that old Primer? I would give more for a copy of it than for any book in my library.' I drew from my pocket," continues the missionary, "the only one in my possession; and while we both wept together, I presented it to him, saying, 'Take that, dear brother; and God grant that it may revive our mother's faith in your heart!' We bade each other good-night, and retired. Early in the morning I left his abode, expecting to see his face no more in this world. It was not many days before I received a letter from him, informing me of his hopeful conversation, which he ascribed instrumentally to his recollection of his mother's instruction, awakened by that little book, the Shorter Catechism."

"Cast thy bread upon the waters; for thou shalt find it after many days."

For the Home and Foreign Record.

LETTER FROM TENNESSEE.

JEFFERSON, Rutherford Co., Tenn.
March 22d, 1850.

REV. AND DEAR BROTHER:—I have thought that the following particulars might be of interest, as showing the usefulness of the Board of which you are an officer.

We have, in a remote part of our Presbytery, (Nashville,) a church of Scotch-Irish descent, and numbering now fifty-three members, who have been enjoying the benefits of the labours of your Board for several years, with the happiest results. They are removed from the centre of our presbyterial influence; being like the Piedmontese, fortified within some of the most secure valleys of this State. They are humble, industrious, hard-working, godly people. They have erected in the central portion of their congregation, and on quite an eminence, a neat and plain house of worship, which they call Mount Vernon. In this they enjoy the privilege of hearing preaching, though but once a month. However, in the intervals of preaching, they assemble from the surrounding hills and valleys to hold prayer-meetings, to read and hear a ser-

mon, and to conduct a Sabbath-school by themselves.

A few years ago, one of my predecessors there visited New Jersey, and procured, through the liberality of a benevolent lady of that State, a number of the works of the Board of Publication, for this little church.

These good people have called the nucleus of their congregational library after their unseen benefactress; they keep it in their church, and every Sabbath draw, each one, some book. This, each reads with care and profit during the week, and makes its contents the subject of conversation among his brethren.

It is remarkable to see the amount of sound religious knowledge which they have acquired, chiefly through their Bibles, and the limited number of the Board's books in their possession. These works have been silently, but effectually and truthfully proclaiming the gospel to them amongst their hills and valleys, when no living minister was near.

In the division that took place in our church, the great majority of them stood up nobly for the interests of sound doctrine; and although their minister at that time, as well as most of their Presbytery, was decidedly against them in church politics, yet the body of this church held fast to our General Assembly. After the action of 1837 and '38, strong efforts were put forth to enlist them on the opposite side; but they stood firm. Their minister then submitted to the session of the church thirty-four questions in writing, for them to answer. But they were not to be confounded, and, therefore, set to work, thoroughly examining their little "*dear Library*," to make out an orthodox answer to them all. None of the session pretend to be learned men; yet they intelligently defended the cause of Bible truth, through the light derived from the Scriptures themselves, and the works of the Board. They even defended the good old ways in their public assemblies, when opportunity occurred. "Ah," said one of the elders to me, "the books of the Board have been a great thing for us."

I wish they could be supplied with a complete set of all the Board's publications; for they have only a part of them. They would feast upon them. The lady who supplied them with their little library will ever be remembered by them here, and her reward will be certain hereafter.

I believe the Board of Publication is doing a work, the glorious results of which will only be fully seen in the light of eternity.

Yours, affectionately, in the gospel.

WM. P. BUELL.

For the Home and Foreign Record.

BOSTON'S FOURFOLD STATE.

No recommendation of this book is needed. A widow lady—a mother in Israel—informed me that her late husband valued it so highly that

he frequently spoke of having an edition of it printed at his own expense, just for gratuitous distribution; and had he lived, no doubt he would have done it.

A young lady bought a copy of it in the early part of the past winter. She thinks it has been the means of her conversion, and she is about to unite with the church. Thus Boston, though dead, yet speaks; and who can tell how much good may be accomplished by the thousands of copies of this most excellent book put in circulation by the Board of Publication!

A Baptist minister, to whom I lent the Great Supper, writes:—"This, in my opinion, is a very valuable discussion." W. J. M.

DEATH.

Sure 'tis a serious thing to die! My soul,
What a strange moment must it be, when near
Thy journey's end; thou hast the gulf in view!
That awful gulf no mortal e'er repass'd
To tell what's doing on the other side!

NOTICES OF BOOKS OF THE BOARD OF PUBLICATION.

THE MUTE CHRISTIAN UNDER THE SMARTING ROD; with sovereign Antidotes for every Case; by the Rev. Thomas Brooks. 18mo. 238 pages; muslin gilt, 33 cents; half sheep, 27 cents.

A sovereign antidote for every case of affliction, should surely be a treasure in this world of troubles; and a treasure more precious than fine gold have the counsels of this little book been to many a sorrowing saint.

The author speaks in these pages, like one who has tasted the bitterness of those griefs of which he discourses, for the consolation of those who in like manner suffer, and sweetly leads the reader to the cross, there to sit in quiet, uncomplaining resignation. Should this notice meet the eye of any Christian who is suffering under the smarting rod, let him get the "Mute Christian," and prayerfully ponder what it teaches, and he will learn from his own experience, that "earth has no sorrow which heaven cannot cure."

MEDITATIONS OF A CHRISTIAN MOTHER; or, A practical Application of Scripture to the Circumstances of Herself and her Children. 18mo., 151 pages; muslin gilt, 28 cents; half sheep, 22 cents.

This should be a welcome companion to every Christian mother. One who has herself felt the responsibilities of a mother, here speaks of a mother's

joys and fears, encouragements and duties; of the state and character of children by nature; the injury they may do and the blessings they may be to their fellow-creatures; of such considerations as may instruct and comfort; and of a mother's thoughts on the prospect of leaving her children behind her in the world. Surely, these are themes on which no one to whom God has given the care of children should not wish for counsel. The mother who will lay to heart the considerations here advanced, will have reason to hope that, with the blessing of God, she may be spared much of the sorrow which parents have had to endure because of their children, and secure for herself much of that comfort which a pious household must ever give to the heart of her whose earthly joys are so nearly allied with the uprightness and fidelity of those whom God has given her.

THE GREAT SUPPER; or, An Illustration and Defence of the leading Doctrines of Grace; in three discourses on Luke xiv. 16—24; by the Rev. Ashbel G. Fairchild, D. D.; with an introduction by the Rev. Alexander T. McGill, D. D., Professor in the Western Theological Seminary. 18mo. 180 pages: muslin gilt, 30 cents; half sheep, 24 cents.

The title of this volume sufficiently explains itself. It is admirably adapted to the popular mind, and furnishes a defence of the doctrines of grace against perversions and common objections, in a shape well suited to secure an extensive reading. It has already obtained a wider circulation than almost any other work ever issued by the Board, and, as we have reason to believe, with the most happy results. It should be found in every Presbyterian family.

DONATIONS

RECEIVED DURING THE MONTH OF MARCH.

Presbytery of New York.

Rutgers ch per Rev Dr Krebs, Irad Hawley, to constitute himself and Mrs Sarah Hawley, his wife honorary members 60; "A Friend" to coa Rev Isaac W Platt, of West Farms, N Y hon mem 30; Joseph & Skidmore (in addition to 17 before) to coa his wife, Mrs Lucy Skidmore, hon mem 13 Geo S Woodhull 2; James Knapp for S S Library, Morrisanes Village 10; Cash coll 99 86, total 214 86. Scotch ch, R L & A Stuart, for salary of a Colporteur 130; A H Kerr 5; Friends 3

\$372 86

Presbytery of New Brunswick.

First ch Princeton

38 00

Presbytery of Philadelphia.

Scots ch 102 72; Tenth ch (add) 47 75; Thomas H Hugs 50; N Burt 300; A W Mitchell (Building Fund) 500; N Burt (do) 500; Mrs Stewart (do)

150; J. R. Vodge (do) 10; A Friend, 3d instal (do) 100; Friends 12; Central ch (add) Francis N Buck 50; Josiah Randall 25; Jas Wray 5; Jas A Freeman 5; W W Fleming 10; Thos H Beaver 10

1877 47

Presbytery of Susquehanna.

Wyalusing ch

3 75

Presbytery of Huntingdon.

Birmingham ch per S M Irwin 1 67; Shireleysburgh, Jno Brewster, Esq per Henry Brewster 30

31 67

Presbytery of Carlisle.

Bedford ch per Rev T L Janeway

2 30

Presbytery of Cincinnati.

Cincinnati per J D Thorpe, T L Butler 90; W H Moore 5

25 00

Presbytery of Vincennes.

Upper Indiana ch 5; Washington ch 5 50; Indiana 7 60; Bruceville 3 60; West Salem 1 80, all per A B McKee; Princeton ch per Rev A T Hendrick 4 50

98 00

Presbytery of West Lexington.

McChord ch, Lexington, David A Sayre, Esq for support of a colporteur in the West

150 00

Presbytery of Winchester.

Winchester ch per Mr. Baker

19 00

Presbytery of West Hanover.

Albemarle Co. Va. Jas Hart

7 30

Presbytery of East Hanover.

Namozine ch per Rev J D Dudley

2 30

Presbytery of Orange.

Greensboro ch per Rev Joo A Gretter 74 25; Charlotte ch per Rev Cyrus Johnson 28 15; New Hope 7 05; Raleigh 21 55; Hillsboro 25; Buffalo 11; Bethel 5, per Rev Drury Laeg.

172 00

Presbytery of Bethel.

Colportage Com per Wm P McFadden

30 37

Presbytery of Charleston.

Charleston, Mrs Ross (Build Fund) 150, Mrs Henry 150, per Rev Dr Boardman.

300 00

Presbytery of Georgia.

Rev Mr Ross' ch Savannah, of which 30, to coa their pastor hon mem

70 00

Presbytery of Hopewell.

Hebron ch, Samuel Dowse to coa himself hon mem 50; Gideon Dowse to coa himself hon mem 50; Joo C Poytress 20, Charles Whitehead 5, Dr Chas W West 3, Joo B Whitehead 5, T M Berrien 5, J T Whitehead 5, of which 30 to coa their pastor, Rev F R Goulding hon mem, all per Rev Jos Mahon; Rev Mr Read's ch, Rev Joo W Reed 5, Sam Glenn 5, Robt C Daniel 5; Sparks ch, Dr A S Brown 10, Mrs Wm E Terrell 5, Nathan C Sayre to coa himself hon mem 50, all per Rev Jos Mahon

225 00

Presbytery of Louisiana.

Carmel ch, per Mission House N Y

18 00

MISCELLANEOUS.

Anonymous, per a pastor in Kentucky, for salary of a Colporteur in that State 150; "For Jesus' sake" 20; A Friend in New York (Build Fund) 4th inst 25; J L (in part) (Build Fund) 25; Rev R R Evans 1; Individuals in Rev Dr Preston's ch, Savannah Ga, per Rev Jos Mahon 40

261 00

Total, \$634 08

A. W. MITCHELL, Treasurer.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 20th March, the Rev. James T. Evans was installed by the Presbytery of Long Island, the pastor of the Presbyterian church at Setauket, Long Island.

Mr. B. W. Wallis was in November last ordained and installed by the Presbytery of West Hanover, pastor of the Charlottesville church, Va., and in December last, by the same Presbytery, Mr. C. R. Vaughan was ordained and installed pastor of the 1st Presbyterian church, Lynchburg, Va.

On the 11th of March, the Rev. Levi H. Christian was installed collegiate pastor of the F street Presbyterian church, Washington City.

On the 12th of March, the Rev. J. M. P. Atkinson was installed pastor of the Bridge street church, Georgetown, D. C.

On the 21st of February, by the Presbytery of California, the Rev. Sylvester Woodbridge, Jr., was installed pastor of the Presbyterian church, Benicia, California.

On the 29th of January last, the Rev. Samuel Miller was installed pastor of the church of Mount Holly, N. J.

On the 19th of March, by the Presbytery of Burlington, Mr. Jesse B. Davis was ordained and installed pastor of the churches of Plumstead and Plattsburg, N. J.

On the 16th of April, the Rev. Wm. L. McCalla was installed pastor of the Union Presbyterian church, Philadelphia.

On the 16th of February, by the Presbytery of Saratoga, Mr. Richard H. Steele was ordained and installed pastor of the church of Freehold, N. Y.

CALLS.

The Rev. Duncan Kennedy, D. D., of Albany, has received a call to the Duane street Presbyterian church, of the city of New York.

The Rev. Frederick T. Brown has accepted a call to the First Presbyterian church, Madison, Ind.

The Rev. James M. Olmstead has received a call to the churches of Snow Hill and Pitt's Creek, Md.

The Rev. John M. White has been called to the churches of Salisbury and Barren Creek, Md.

The Rev. L. A. Lowry has been called to the church in Winchester, Ky.

The Rev. C. K. Thompson has accepted a call to the church in Crawfordsville, Ind.

The Rev. James Macdonald, of Jamaica, L. I., has received a call to the 15th Street church, N. Y.

The Rev. Archibald Tudehope has received a call to the church at Wappenger's Falls, N. Y.

The Rev. L. A. Spofford has accepted a call to the church of Williamsburg, Ohio.

The Rev. John Mitchell has accepted a call to the church of Lexington, Ind.

RESIGNATIONS.

The Rev. William J. Brugh has resigned the pastoral charge of the churches of Bensalem and Centreville, Penn.

The Rev. John Peebles has resigned the charge of the church of Huntingdon, Pa., and removed to Lawrenceville, N. J.

The Rev. J. Henry Smith has resigned the charge of the Pittsylvania Court House Church, Va., and taken charge of the Davies Institute, Va.

The Rev. John H. Rice has resigned the charge of the Presbyterian Church of Tallahassee, Florida.

The Rev. Andrew Todd has resigned the charge of the church of Jacksonville, Ill., in consequence of ill health.

BOARD OF MISSIONS.

The Rev. Dr. Wm. A. McDowell has resigned his office as Corresponding Secretary of the Domestic Board of Missions.

LICENSURES.

Mr. Edward Martin, by the Presbytery of Winchester.

Mr. James Wilson, Mr. Stuart Mitchell, Mr. Alexander Fairbairn, by the Presbytery of Philadelphia.

Mr. William E. Hamilton, by the Presbytery of Florida.

COLLEGES.

The Rev. Dr. Lindsley has signified his intention of resigning the Presidency of Nashville University.

The Rev. T. E. Thomas was inducted into the office of President of Hanover College on Thursday, 28th of March. The Rev. Jared M. Stone, recently of the Presbytery of Cincinnati, was appointed Professor of Natural Science. Of the 180 students in this College, about one-half are professors of religion.

The Rev. E. T. Baird has accepted a Professorship in Washington College, East Tennessee.

Varieties.

COMPARATIVE LIBERALITY.—At a late meeting of the Alabama Methodist Conference, the Secretary, with a view, we suppose, to provoke his brethren to emulation, made the following exhibition of the comparative liberality of the various churches specified: "The churches which support the American Board contributed one dollar per member; the Presbyterian, ninety-three cents; the Methodist

Church North, less than thirteen cents; the Methodist E. Church South, about sixteen cents a member."

CALIFORNIA.—The Presbytery of California, in connection with the General Assembly of the Presbyterian Church of the United States, met at Benicia on the 20th of February. The opening sermon was preached by the Rev. S. Woodbridge, and on the organization of the body, the Rev. Mr. Williams, of San Francisco, was chosen Moderator, and the Rev. Mr. Woodbridge, clerk. Committees were appointed on each of the four Boards, and the brethren of the Presbytery seem to be laying their plans for efficient usefulness.

CHURCHES IN CINCINNATI.—The Cincinnati Herald gives a pretty full account of the recent church organizations in that city, and the following are the names simply, of churches formed within a short period. A new Old School Presbyterian church, a Third Congregational church, a Union Pewed chapel, the Clinton Congregational church, a new Episcopal church, a new church formed from the Morris chapel, a Dutch Reformed church, a German Lutheran church, a German Methodist church, and another called the Universal and Fraternal Church of Man.

THEOLOGICAL STUDENTS IN GERMANY.—It is said that the number of the theological students is greatly diminished throughout Germany—a result, says the Christian Observer, that cannot be deplored till their theology is something better than Neology.

THE EXTENT OF OUR COUNTRY.—It has been computed that the United States have a frontier line of 10,750 miles, a sea-coast of 5430 miles, a lake-coast of 1160 miles. One of its rivers is twice as long as the Danube, the largest river in Europe. The Ohio is 600 miles longer than the Rhine, and the noble Hudson has a navigation in the "Empire State" 120 miles longer than the Thames. Within Louisiana are bayous and creeks, almost unknown, that would shame, by comparison, the Tiber or Seine. The State of Virginia alone is one-third larger than England. The State of Ohio contains 3000 square miles more than Scotland. The harbour of New York receives the vessels that navigate rivers, canals and lakes, to the extent of 3000 miles, equal to the distance from America to Europe. From the capital of Maine to the "Crescent City," is 200 miles further than from London to Constantinople, a route that would cross England, Belgium, a part of Prussia, Germany, Austria, and Turkey.

SUNDAY POST OFFICE LABOUR.—An entire page of the London Times was recently occupied with declarations and signatures, expressive of the practicability and desirableness of abolishing Sunday labour in the post offices throughout the country. Among the signatures were those of fifteen English and Welsh Bishops, (headed by the Archbishop of Canterbury, and the Bishop of London,) nearly 300 clergy of London and its suburbs, and some hundreds of banking, legal, mercantile, and trading establishments, together with several of the Aldermen and other civic functionaries of the city.

A MONUMENT TO BUNYAN.—The Baptists of Bedford, England, have just erected in that place a very appropriate monument to Bunyan, in the form of a substantial and much-admired chapel, capable of holding 1150 persons. It is called Bunyan Chapel, and cost £3,700.

The Roman Catholic cathedral now being erected at Albany, will cost, it is said, when completed, about \$1,000,000.


A WORD OF EXPLANATION.

We have been repeatedly informed that persons who had been subscribers to the Chronicle were not receiving the Record. As we stated at the outset, this is a new paper. The January number was sent to all who had been subscribers to the Chronicle and Treasury; but the paper has not since been sent to any whose names have not been forwarded as subscribers to the Record. Both the Chronicle and the Treasury have been paying their dues to their subscribers with this paper, but this has been an arrangement of their own.

THE HOME AND FOREIGN RECORD OF THE PRÉSBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year and pamphlet form at One Dollar.

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The Books of the Missionary Chronicle are not at this office, but at the Mission House 23 Centre street, New York.

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THE HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOL. I.

PHILADELPHIA, JUNE, 1850.

No. 6.

For the Home and Foreign Record.

PRIVATE READINGS.

The wicked may be alarmed at God's judgments, and show some symptoms of repentance, but when a respite is granted, they will still harden themselves, and resist God. *Exod. viii. 15; ix. 39. 2 Chron. xii. 14.*

2. God regards and will sometimes accept even an external humiliation, and defer or remove his judgments therefor. *Exod. ix. 27—33. 1 Kings xxi. 27—29. 2 Chron. xii. 6—12.*

3. Men dissatisfied and impatient under the Divine government, are sometimes permitted to fall under the power of some enemy, or even sin, that they may prove and know the difference between that and the Lord's service. *2 Chron. xii. 8.*

4. God's faithfulness will not suffer him to let his promise fail; hence, though he may withhold blessings from parents, and even inflict punishments upon them for their sins and rebellion, yet he will bestow his blessing upon the children. *Deut. i. 35, 39.*

5. Men sometimes attempt to remedy the effects of their unbelief and disobedience by running into an opposite sin of presumption; and are punished for both. *Ibid. 41—44.*

6. Men sometimes repent of their sins and weep before the Lord on account of them; but yet obtain no forgiveness. *Ib. 45.*

7. Men may disobey God by refusing to do

what is positively commanded; and then again by doing what is positively forbidden. In this latter case it is presumption. *Ib. 26, 41—43.*

8. The exercise of pity may sometimes be sinful, and prove a snare. *Ib. vii. 16.*

9. Misgiving doubts and fears ought to be resisted and suppressed, by remembering former mercies and deliverances. *Ib. 17—19.*

10. Duty must be done with prudent consideration of consequences. *Ib. 22.*

R. L. N.

POWER OF GENTLENESS.

Whoever understands his own interests, and is pleased with the beautiful rather than the deformed, will be careful to cherish the virtue of gentleness. It requires but a slight knowledge of human nature to convince us that much of our happiness in life must depend upon the cultivation of this virtue. Gentleness will assist its possessor in all his lawful undertakings; it will often make him successful when nothing else could. It is exceedingly lovely and attractive in its appearance; it wins the hearts of all; it is even stronger than argument, and often prevails when that would be powerless and ineffectual. It shows that a man can put a bridle upon his passions; that he is above the ignoble vulgar, whose characteristic is to storm and rage,

like the troubled ocean, at every little adversity and disappointment that crosses their path. It shows that he can soar away in the bright atmosphere of good feeling, and live in a continual sunshine, when all around him are, like maniacs, the sport of their own passions.

CHILD'S EVENING PRAYER.

'Tis time to go to bed,
And shut my weary eyes;
But first I'll thank, for daily bread,
My Father in the skies.
I fear that I this day
Have not obeyed my God;
Blest Saviour, pardon me, I pray,
And wash me in thy blood.
I now am very young;
But as I older grow,
I hope to praise thee with my tongue,
And more of thee to know.

DEATH.

It is a solemn thing to think of dying; to bring the awful reality *home* to ourselves, and fix the eye steadily upon it. Visions of death, dim and distant, have often flitted before those whose eyes may fall upon these lines; but did they ever come near, *very near*, and clothe themselves in something like the distinctness of reality? To feel the fangs of fatal disease fastened with a firm and relentless hold upon our vitals; to contemplate the grave as our speedy abode, and lie upon its verge, without hope of rescue from its dark and dreary dominion; to say to corruption, thou art my father; and the worm, thou art my mother and my sister; *these* will try the heart as it has never been tried before. It is a trying thing to leave all below, and that *for ever*; to part with the kindred that have grown up by our side; who have met with us at the same table, and warmed at the same fire; and who have endeared themselves to our hearts by a thousand proofs of true and tried affection. Dear reader, did you ever thus think of dying? Remember that death *will come* upon you and me. Not all the fortifications we can throw around the citadel of life, will arrest the entrance of the destroyer for a moment. The cold hand, that has stopped the vital current so often, and peopled the grave with so many generations, will one day thrust its icy fingers into the very fountains of life within our bosoms, and be feeling after our very heart-strings. Perhaps

you think *that* will be an hour of consternation and dismay. Such it will be, without the presence of God. But grace can make our souls calm and even joyful in the immediate prospect of dissolution and the grave.—*Memoirs of Hannah Hobbie.*

ANECDOTE.

The Rev. Dr. Hamilton, of Leeds, on his death-bed, stated the following interesting incident. "Preaching in —, (a place which he mentioned, but I forbear to name,) says his biographer, "after the service, the minister said, 'How do you like our chapel, Doctor?' 'It is very beautiful.' 'And our congregation? and the whole style and order of things here?' 'It is quite to my taste.' 'Then,' he said, 'we are indebted to you, Doctor, for all this.' 'I cannot understand you; I have known nothing of your people or of you till recently.' The minister replied: 'Some ten years ago I met with an ordination charge, which you gave, and read it carefully. *You urged the reading of Owen, Howe, Charnock, and others.* I had not read them. I got them. I read and studied them carefully. We had then an old small chapel, and a small congregation. Soon my people saw that my preaching was different, my congregation began to increase. We had to build a new chapel, and you have seen how we are now. We are indebted to you for it all.' 'I felt this cheer me,' said the Doctor: 'I felt that God had honoured me to do good.'"

I AM.

He doth not say, *I am* their light, their guide, their strength, or tower, but only *I am*. He sets, as it were, his hand to a blank, that his people may write under it what they please that is good for them. As if he should say, Are they weak? *I am* strength. Are they poor? *I am* riches. Are they in trouble? *I am* comfort. Are they sick? *I am* health. Are they dying? *I am* life. Have they nothing? *I am* all things. *I am* wisdom and power. *I am* justice and mercy. *I am* grace and goodness. *I am* glory, beauty, holiness, eminency, super-eminency, perfection, all-sufficiency, eternity! Jehovah, *I am*. Whatsoever is amiable in itself, or desirable unto them, that *I am*. Whatsoever is pure and holy—whatsoever is great or pleasant, whatsoever is good or needful to make men happy, that *I am*.—*Bishop Beveridge.*

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

✂ Letters for the Board of Education to be addressed to Rev. C. VAN RENSSLAER, D.D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

••• Remittances of money to be made to JOSEPH B. MITCHELL, Esq., Treasurer, Mechanics Bank, Philadelphia.

FORM OF A DEVISE OR BEQUEST.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

I. MINISTERIAL EDUCATION.

“Pray ye the Lord of the harvest, that He would send forth labourers into His harvest.”

AN EDUCATED MINISTRY.

A Church that neglects to provide for the education of its candidates must expect to have many uncultivated ministers. The utmost vigilance and decision are necessary in order to maintain a high standard of ministerial qualification. If the question were left entirely to the candidates themselves, there is no doubt that many would enter the ministry with very deficient resources. For, notwithstanding the prevalent opinion that the theological course should embrace at least three years of study, and notwithstanding some stringent rules on the subject, as indicated in the arrangements of the theological seminaries, and as positively required by

the Assembly through the Board of Education, a disposition to shorten the course is constantly exhibited among the students who have the sacred office in view.

No greater evil can befall the Church, next to an unevangelical ministry, than an uneducated ministry. President Edwards has some admirable remarks on this point, which we extract from his “Thoughts on a Revival.”

“The gospel-ministry used to be limited to persons of a liberal education; but some of late have been for having others, whom they have supposed to be persons of eminent experience, publicly licensed to preach, yea, and ordained to the work of the ministry; and some ministers have seemed to favour such a thing. But how little do they seem to look forward, and consider the unavoidable consequences of opening such a door! If once it should become a custom, or a thing generally approved and allowed of, to admit uneducated persons to the work of the ministry, because of their remarkable experiences and good understanding, how many lay persons would soon appear as candidates for the work of the ministry? I doubt not but that I have been acquainted with scores that would have desired it. And how shall we know where to stop? If one is admitted because his experiences are remarkable, another will think his experiences also remarkable; and we perhaps shall not be able to deny but that they are nearly as great. If one is admitted because, besides experiences, he has good natural abilities, another, by himself and many of his neighbours, may be thought equal to him. It will be found of absolute necessity that there should be *some certain, visible limits* fixed, to avoid bringing odium upon ourselves, and breeding uneasiness and strife amongst others; and I know of none better, and indeed no other that can well be fixed, than what the prophet Zechariah fixes, viz., That those only should be appointed to be pastors or shepherds in God's church, that “have been taught to keep cattle from their youth,” or that have had *an education* for that purpose. Those ministers who would break over these limits, and make a practice of it, would break down that fence which they themselves, after they have been wearied with the ill consequences, would be glad to have somebody else build up for them. Not but that there may probably be some persons in the land, who have had no education at college, that are in themselves better qualified for the work of the ministry, than some others who have taken their degrees, and are now ordained. But yet I believe the breaking over those bounds which have hitherto been set, in ordaining such persons, would in its consequences be a greater calamity than the missing such persons in the work of the ministry. Opening a door for the admission of unlearned men to the work of the ministry, though they

should be persons of extraordinary experience, would on some accounts be especially prejudicial at such a day as this; because such persons, for want of extensive knowledge, are oftentimes forward to lead others into those things which a people are in danger of at such a time, above all others; viz., impulses, vain imaginations, superstition, indiscreet zeal, and such like extremes."

The Presbyterian Church has always insisted upon piety and education as necessary for the ministry; and her experience has confirmed the wisdom of her requirements.

ANECDOTE.

The following anecdote is told by the Rev. Dr. Plumer of a venerated elder of our Church, and one of his sons:—

Among other children he had a son, who in early life had so severe an attack of illness that his physicians gave him up. Pulse and breath were almost gone. The father went to call the elders of the church to pray for the child. He met his pious and faithful pastor, a venerable man, and brought him and two elders to the room where the sick lay. They interceded for his recovery with great importunity; and then and there the father vowed a vow, saying, "If the Lord will raise up this child, I will solemnly devote him to God for ever, and do all in my power to lead him into the ministry of the gospel." The sick child was healed, and the good man deferred not to pay his vow. As soon as the child was able to understand the matter, his father told him what had occurred, and often afterwards adverted to it, both in conversation and in his letters. The question of serving God in the ministry of the gospel was thus kept before the mind of the son, who was ever taught to look upon the office of a bishop as a good work, most solemn and most honourable. That son became for a while the pastor of the church in which his father was an elder, and the good old man heard from his lips many a sweet gospel sermon. The son is now filling one of the high places on the walls of Zion.

INCREASE OF CANDIDATES.

The prospect of an increase of candidates for the ministry is one of the good signs of the times. Letters from various parts of the country make statements which authorize the expectation of considerable additions. In the late revivals of religion many young men have been deeply impressed with a sense of responsibility in the choice of their profession. The day of prayer for colleges has been signally blessed

this year by the outpouring of the divine Spirit; and another testimony has been added, in the annals of the Church, of the importance of persevering supplication to the Lord of the harvest.

The total number of candidates under the care of the Board of Education during the last ecclesiastical year has been 384, being an increase of *eleven* over the preceding year. The following is the number of candidates placed on the roll from the reports of Presbyteries during the last quarter, together with the names of their Presbyteries.

Donegal	-	-	2
Carlisle	-	-	1
Northumberland	-	-	1
Redstone	-	-	1
Alleghany	-	-	1
Erie	-	-	3
Richland	-	-	1
Madison	-	-	2
Saint Louis	-	-	2
Transylvania	-	-	3
Winchester	-	-	1
Orange	-	-	1
Fayetteville	-	-	2
Charleston	-	-	3
Bethel	-	-	1
Cherokee	-	-	1
Georgia	-	-	2

28

PASTORAL HINTS TO CANDIDATES.

DIVINE DEPENDENCE.—A minister has no ground to hope for fruits from his exertions, until in himself he has no hope; until he has learned to put no faith in the point and energy of sentences; until he feels that a man may be mighty to compel the attention, and mighty to regale the imagination, and mighty to silence the gainsayers, and yet not mighty to the pulling down of strong-holds.—*Chalmers*.

THE CHRISTIAN MINISTRY.—Some make the discharge of the Christian ministry to consist in asserting the rights of the Church, and the dignity of their function; others, in a strenuous opposition to the prevailing sectaries, and a zealous attachment to the established church government; a third sort, in examining the speculative points and mystical parts of religion; few, in the mean time, considering either in what the true dignity of the ministerial character consists; or the only end for which church-

government was at all established; or the practical influence, which can alone make speculative points worthy our attention; the reformation of the lives of men, and the promotion of their truest happiness here and hereafter.—*Gilpin's Life.*

OPPORTUNITY.—Henry Martyn, with all his zeal, says he lost, through inattention, the best opportunity for usefulness which he had for many months in India. "Oh that our heads were waters," exclaims Cotton Mather, "because they have been so dry of all thoughts to do good! Oh that our eyes were a fountain of tears, because they have looked so little for occasions to do good!" "As we have, therefore, *opportunity*, let us do good unto all men."

EFFECT OF CALVINISTIC PREACHING.—Sir James Mackintosh says in his journal, "The Calvinistic people of Scotland, of Switzerland, of Holland, and of New England, have been more moral than the same classes among other nations. Those who preached faith, or, in other words, a pure mind, have always produced more popular virtue than those who preached good works, or the mere regulation of outward acts."

PRACTICAL SERMONS.—To preach *practical* sermons, as they are called, *i. e.*, sermons upon virtues and vices, without inculcating those great scripture truths of redemption, grace, &c., which alone can incite and enable us to forsake sin, and follow righteousness, what is it but to put together the wheels, and set the hands of a watch, forgetting the spring, which is to make them all go!—*Horne.*

II. CHRISTIAN EDUCATION IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

SCHOOLS AND RELIGION.

It is evident that children, trained up for God at school as well as at home, and on the week-day as well as the Sabbath, will possess *those attainments in religious knowledge which place them in a favourable position, by God's grace, for the salvation of the soul.* Such youth will, in the ordinary course of Providence, grow up to respect the Sabbath, to engage in private devotion, to read their Bibles, and to appreciate the instructions of the sanctuary. In a word, they will have been trained up "in the way they should go;" and the promise of a blessing belongs to their parents and to them. The

history of the Church proves that those whose characters have been formed most nearly on this model, constitute the vast majority of the hopelessly pious. God's ways confirm his word. Even if the early life of persons thus instructed pass away without vital religion, for them there is still hope. Like the girdled forest, whose withering pines have been succeeded by a marvellous undergrowth of the majestic oak, so a period of most unpromising youth is often followed, on the soil of gospel instruction, by a manhood and old age of devoted piety, beneath whose shades children and children's children repose with delight. Dr. Witherspoon remarks as follows:

"The instances of conversion in advanced life are very rare: and when it seems to happen, it is perhaps most commonly the resurrection of those seeds which were sown in infancy, but had been long stifled by the violence of youthful passions or the pursuits of ambition and the hurry of an active life. I have known several instances of the instructions, long neglected, of deceased parents at last rising up, asserting their authority, and producing the deepest penitence and real reformation. But my experience furnishes me with no example of one brought up in ignorance and security, after a long course of profaneness, turning at the close of life to the service of the living God." (Vol. II., p. 255.)

One reason, unquestionably, why so few conversions occur among children and youth is, that their daily religious instruction is so much neglected. There would be more Nathan Dicks and Mary Lothrop, more babes and sucklings in Christ to perfect His praise, if there were more religious training to lead the soul heavenward. A school system that carefully taught religion day by day, and anticipated, as far as human means can, the developments of human depravity, has the hope of receiving the favour of God. It is a plan so accordant with the sympathies of Jesus, his interest in little children, and the general tenor of his life and word, that it would be accompanied, we verily believe, by the power of the Holy Spirit. Let the two systems of Church and of State education be left to the decision of divine Providence, be laid up together before the ark of the testimony, and we should soon find the buds, blossoms and almonds honouring the appointed instrumentality of Zion. We should see piety illustrated in all ages, budding, blossoming and bearing fruit in the courts of the Lord; and Faith could point to many of our children and

youth, exclaiming, with the most enlarged meaning, "of such is the kingdom of heaven!"

ACADEMY OF THE PRESBYTERY OF WEST JERSEY.

We invite attention to the following intelligent and convincing statement, which has been set forth by the Presbytery of West Jersey, embodying reasons for the establishment of an academy within their bounds, and for its supervision by the Presbytery. The reasons, it will be perceived, are of a general nature, and will apply to all Presbyteries. We present them as *arguments for action*.

The Rev. S. B. Jones and some of the members of the Church of Bridgeton have been the projectors of this movement, which is worthy of a church known for its zeal in every good work.

It is believed by this Presbytery that an academy of a high order, conveniently located within our bounds, and placed under the fostering supervision and patronage of this body, would prove of incalculable advantage to the cause of true religion, and to the general welfare of the whole community in this portion of our State.

The very proximity of such a school to our congregations would present an inducement to many of our youth to pursue a course of liberal study, who would otherwise never entertain such a project; or else would be tempted to abandon it, because of the difficulties in the way of its accomplishment.

Such an institution would afford to our candidates for the ministry a place of preparation for college, in which they would remain under our immediate inspection, during a very important stage of their training.

It would, moreover, serve, to some extent, as a Normal School, in which to prepare teachers for our district and other schools; and in this way assist in raising the standard and improving the tone of common-school education.

It would probably prove a means of bringing to our notice promising candidates for the gospel ministry, who would else have remained in obscurity.

By establishing an academy under the auspices of this body, it is believed that these and other important ends would be better attained than by a similar institution, left to mere private and individual enterprise; for,

1st. Its connection with a permanent body, like this Presbytery, would be likely to secure perpetuity to the school itself. Experience has proved that the continuity of academies, whose life depends on mere private enterprise, is very liable to be interrupted by causes which seldom affect institutions under the care of permanent or corporate associations.

2d. The ecclesiastical relation of such an academy would almost necessarily secure prominence to religious instruction, as an essential part of the school system; and this instruction would be likely to embrace the positive and distinctive truths exhibited in our standards, instead of the meagre generalities, or the diluted religion, which is taught in some academies, otherwise respectable.

3d. The responsibility of such a school to this body would give to us the power of supervising, and, if necessary, of correcting and improving the course of instruction through which our youth are called to pass at this critical period in their training.

4th. The example, in a school of high character, of the union of intellectual with religious education, could not but be salutary in its influences on other schools of an inferior grade; and thus, in some measure, serve to guard them against the oversight of the religious element in daily education; of which there is great danger, wherever religion is not made a necessary and avowed part of the system of tuition.

5th. As a nursery of the Church, such a school would enlist and concentrate the interest of our people. It would be likely to secure more prayer; to receive from time to time the benefactions of living members of the Church, in the form of apparatus, books, money, &c.; and it would probably be remembered in the bequests of the pious. This is proved by the history of all Church institutions.

This Presbytery being informed that a scheme for the establishment of an academy has been projected by several members of the church of Bridgeton; and that those interested in this scheme are ready to merge their local and church plan in the more comprehensive one of a Presbyterian institution; and that they are prepared to contribute liberally towards the foundation and endowment of it; and believing that, from its geographical situation and its numerous relations to other parts of our territory, Bridgeton would prove the most eligible location for such a school, does hereby

Resolve, 1st. That it will, in reliance on the Head of the Church, establish in the town of Bridgeton a High School, to be under the special care and jurisdiction of this body.

2d. That the said school be known by the name of

3d. That it be managed by a Board of Trustees, consisting of twenty members, of whom a majority shall be members in good standing in the Presbyterian Church; and any seven of such trustees shall constitute a quorum, competent to the transaction of all business lawfully within their province.

4th. That this Presbytery reserve to itself for ever the right of visitation, and of the appointment of trustees.

5th. That the Board of Trustees shall appoint their own officers; take immediate measures to

secure funds for the purchase of a site and the erection of buildings suitable for a boarding-school; and, should their success warrant it, that they be authorized to purchase a site, and to proceed to the erection of buildings for the object specified; and that they report to this body at its next stated meeting.

6th. That a Committee consisting of members of this body be appointed at our present meeting, to digest a system of rules, defining the mode of electing teachers; the term of office and the powers of trustees; and whatever other details are involved in the organization of such an institution; and that the said committee be directed to report to the Presbytery at its next stated meeting.

POLAND PRESBYTERIAL ACADEMY,

WITH MALE AND FEMALE DEPARTMENTS.

The following interesting account of a new Presbyterian Academy is published, with all its details, for general information.

This institution will open on Monday, the 22d of April, under the supervision and control of the Presbyteries of Beaver and New Lisbon. Rev. Jacob Coon, Principal: Miss Elizabeth M. Elder, Assistant. Other teachers provided, as the wants of the school may require.

This enterprise in favour of Christian education has been undertaken in accordance with the recommendation of the General Assembly; and no pains will be spared to render the institution worthy the patronage of all who desire for their children a sound Christian education.

The course of studies will be varied and extensive; in the female department, embracing all the solid and some of the ornamental branches of the best female education; and in the male, all that is necessary to enable young men to enter, with respectability, sophomore and junior classes, in any of our Western colleges. The government of the school will be conducted on Christian principles—mild but firm—and such as every intelligent parent would wish his child to be under when placed beyond his control.

The daily exercises of the school will be opened and closed with Scripture reading and prayer; and catechetical instruction in the doctrines and duties of the Christian religion, will occupy the attention of the pupils, especially on the Sabbath. The male and female departments will be conducted separately, and no intercourse will be allowed between them, except in recitation, and when studies are similar. Tuition will be put as low as possible, consistent with supporting the requisite number of teachers.

TUITION.—*Rates per term of twenty-two weeks:* Penmanship, Arithmetic, Geography, English Grammar, History of the United States and England, \$5. Natural Philosophy, Chemistry, Geology, Botany, Physiology, Rhetoric,

Logic, Evidences of Christianity, Intellectual and Moral Philosophy, \$6.50. Astronomy, with use of Maps and Globes, Algebra, Geometry, Surveying; also the Latin and Greek Languages, \$8. Instrumental Music on Piano or Melodeon, \$16. Vocal Music taught without charge.

Board can be had in respectable private families in the village and vicinity, on very reasonable terms. The Principal will take from twelve to sixteen young ladies to board, at the same rates as other families in the village. For particulars in regard to the school, inquirers are referred to the members of the Presbyteries of Beaver and New Lisbon.

Poland, Mahoning Co., Ohio, March 25, 1840.

CARROLL COLLEGE, WISCONSIN.

An infant College has a great deal to struggle with, especially in an infant State. Many of the difficulties connected with the beginning of Carroll College have been surmounted; and we now anticipate a steady progress in the condition of this important institution. Professor Root is superintending the preparatory department with zeal, patience, and wisdom; and it must be gratifying to the early and staunch friends of the College to see that their labours are resulting in success.

The erection of a suitable building, and the choice of a President, are two measures which, we presume, will be secured with as little delay as possible.

The following extracts are from a letter of Professor Root:

At a late meeting of the Trustees, the following arrangements were made with the Presbytery of Wisconsin:

1st. The Trustees of Carroll College do agree, that the Presbytery of Wisconsin shall have the privilege of filling existing vacancies in said Board, and hereafter when vacancies occur, by nominating such persons as they shall think proper; and also, that said Presbytery shall have the privilege of filling the offices of President, Professors, and Tutors in said College, by nominating such persons as they shall think proper therefor; and said Trustees further agree that they will elect from the persons so nominated by said Presbytery as above, to the offices for which they shall be nominated respectively. But this agreement is understood to be upon the following conditions: viz., that said Presbytery, in conjunction with said Board of Trustees, raise or caused to be raised means sufficient, in addition to what is already subscribed and may be paid, to erect all buildings necessary for the use of said College, and to

support the faculty of said College, so as to put it on a footing of respectability; also that said Presbytery, in conjunction with said Board of Trustees, shall pay or cause to be paid a sum sufficient to cover the payments made or liabilities heretofore incurred by individual members of the Board on account of said College.

The following additional proposition was accepted from the Committee of Presbytery; viz., That the Board of Trustees of Carroll College shall agree to admit a committee appointed by Presbytery of Wisconsin, who shall be known as a Board of Visitors, and whose business it shall be to attend the semi-annual examinations of said College, and report to said Presbytery upon the condition of said College generally. [This final action was on March 4th.]

All these measures were adopted most cordially, and without a dissenting voice. Speeches were made by Baptists and Congregationalists, expressive of the highest satisfaction in the prospects.

CALIFORNIA.

The Presbytery of California has taken the following action on the subject of education:

The committee on education reported the following resolutions, which were unanimously adopted:

"Resolved, That the Presbytery recommend to church sessions the establishment of parochial schools within their bounds.

"Resolved further, That the Presbytery recommend the organization of a Board of Regents for the University of Benicia, who shall hold grants of lands and other donations in trust for this Presbytery, until a Synod of California shall be organized, for the purposes of said University; and shall found, as soon as may be done, a Grammar School as a part of the University; and also, as speedily as warranted, institute collegiate and professional departments, and provide such instructors, edifices, libraries and apparatus as may be required for the convenience of the University."

A. Williams and S. Woodbridge, Jr., *ministers*, and C. E. Wetmore and W. W. Caldwell, *elders*, were appointed by the Presbytery a committee on education.

The following extract from a letter, received from Rev. Albert Williams, contains the latest educational intelligence from California:

*"Dear Sir—*At the meeting of our Presbytery last week in Benicia, the first meeting we have held, order was taken in relation to the cause of education in our ecclesiastical capacity. It was resolved to establish immediately a Grammar School in Benicia, this to be the germ

of our University; and afterwards, as proper, organize collegiate and professional departments of the University.

"Some difficulty will occur, hindering our possession of the site promised us last spring; but another will be procured in its stead."

EDUCATIONAL TRUTHS.

ONE OF THE SECRETS.—He that has found a way to keep a child's spirit easy, active, and free; and yet, at the same time, to restrain him from many things he has a mind to, and *to draw him to things that are uneasy to him*; he, I say, who knows how to reconcile these seeming contradictions, has, in my opinion, got the true secret of education.—*Locke*.

THE GRANDEUR OF MAN.—"The birth of an infant," it has been truthfully said, "is a greater event than the production of the sun. The sun is only a lump of senseless matter; it sees not its own light; it feels not its own heat; and with all its grandeur, it will cease to be: but that infant, beginning only to breathe yesterday, is possessed of reason, claims a principle infinitely superior to all matter, and will live through the ages of eternity." Let the immortal mind shed its lustre upon the world.

A FOOLISH WAY.—It is said that the ancient philosophers once tried to find what was the original and natural language of man, by bringing up a child so that he never heard the human voice. Instead of obtaining their end, the child became dumb. What hearing was to the ear, truth is to the mind; and he who wishes to give his child a moral and religious education, must not send him to a school which is silent on religious truth. The child will become dumb.

CHRISTIAN CHEERFULNESS.—In order to gain the hearts of children, it is needful to be fraught with expectation and fervour. The sunny temperament shrinks away from all that is dark and gloomy; and, what is worse, if they have a sombre teacher, by an inevitable association of ideas, his shadow is apt to rest ever after on every religious subject. The gospel is pure and genuine gladness. It is God reconciled; it is peace in the conscience; it is the blessed prospect of glory; and did we tarry under its constant shining, its hopefulness should gild our countenances, and beam on all our movements. The Christian teacher should be an embodied gospel; and if despondency or severity be our habitual temperament, we may be devout, but we are not evangelical. We have got a wrong version of the Christian revelation, and are giving forth an erroneous view of it. But, more than this, few have ever effected any thing important, as reformers or evangelists, who do not carry with

them a genial atmosphere, and look at the brightest side of things.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, APRIL, 1850.

I. Fund for Candidates.

Presbytery of Troy.

Cambridge ch coll 32 50; Lad Ben Soc and Rev I O
Fulmore 17 50 \$50 00

Presbytery of Albany.

First ch Broadalbin 16 00

Presbytery of Ogdensburgh.

Oswegatchie 1st ch 20 18

Presbytery of Bedford.

Mt Pleasant ch Sing Sing 33 50

Presbytery of New York.

Rutgers st ch 160 52; University Place ch 460; Pay-
ments to candidates by the Ed Com 400 1029 52

Presbytery of New York 2d.

Scotch ch Jno Johnston 100; Robt Irvin 50; W Post
62 50; collection 225, of which 125 paid to a candi-
date 437 50

Presbytery of Long Island.

Southampton ch Fem Ed Soc 36; Sag Harbor ch Lad
Ed Soc 75 111 00

Presbytery of Elizabethtown.

Mt Freedom ch in part to con Rev. J. McMurray an
hon mem 23; Paterson 1st ch 28 51 00

Presbytery of New Brunswick.

Trenton 1st ch 45 25; Allentown ch 30; Princeton
ch Fem Ed Soc 52 56; Millstone 1st ch 5; Village
ch Freehold 23; Rev. D V McLean DD 25 180 81

Presbytery of Raritan.

Amwell 1st ch 12; Kingwood ch 1 13 00

Presbytery of Luzerne.

Lackawanna ch 7 00

Presbytery of Burlington.

Mount Holly ch 10 00

Presbytery of West Jersey.

Blackwoodtown ch 6; Mayslanding ch 4; Cedarville
ch 10; Bridgeton ch 141 161 00

Presbytery of Philadelphia.

10th ch H R Cowell 1; Moses Johnson 75; W D Roll
25; A Friend per Dr. Boardman 1 50; 102 50.
Central ch Jas Field 75 177 50

Presbytery of Baltimore.

Baltimore 1st ch 195; Paid to a candidate 130 325 00

Presbytery of Carlisle.

Big Spring ch 43 00

Presbytery of Huntingdon.

Shirleysburg Jno Brewster 30; Clearfield ch 0; West
Kisbacoquillas ch 17 25; Hollidaysburg ch 40 113 25

Presbytery of Northumberland.

Bethel ch 6 75; Washington ch 33 87 40 62

Presbytery of Clarion.

Concord ch 3 50

Presbytery of Miami.

Springfield ch O, paid to two candidates 150 00

Presbytery of Fort Wayne.

Elkhannon ch 1 37

Presbytery of St. Louis.

St Louis 2d ch paid to candidates 200 00

Presbytery of East Hanover.

Norfolk ch 115; Nottoway ch 34 149 00

Presbytery of Lexington.

Windy Cove ch 5 75; Lebanon ch 5 60; Warm
Springs ch 2; N Monmouth ch 15 98; Goshen ch
4 71; Pisgah ch 2; Timber Ridge ch 9 25; Hebron
ch 4 50; Harrisonburg ch 5; Staunton ch 29 75 84 54

Presbytery of West Hanover.

Roanoke ch 2 75

Presbytery of Winchester.

Paid to candidates 120 00

Presbytery of Montgomery.

Salem ch 30 00

Presbytery of Orange.

Paid to candidates 325 00

Presbytery of Harmony.

Cheraw ch 12 00

SYNOD OF SOUTH CAROLINA.

Amount expended during the year by Synodical
Committee 2630 00

SYNOD OF GEORGIA.

Amount expended during the year by Education
Committee 714 12

Presbytery of Tuscaloosa.

Paid to candidates 308 89

Presbytery of Mississippi.

Natchez ch 395 25; Pine Ridge ch 32 427 25

MISCELLANEOUS.

A Friend 75 cents; Rev J J Janeway, D D, New
Brunswick, N J 150; A Friend, Baltimore, quar'y
payment on three scholarships 150; Refunded by
S M E 50; Through Farmers Bank, Richmond,
Va 156 59 507 34

LEGACIES.

Legacy of J Cox, Baltimore, Md add 50 00

Total \$8335 64

II. School Fund.

Warsaw ch N Y 15; Rutgers St ch N Y 10; Easton
ch Pa, for Lafayette College 100; Staunton ch Va
10; Returned by Tenhannock School, Pa 18 75;
A Friend 1000; Transferred from fund for candi-
dates 1000. Total \$2178 75

J. B. MITCHELL, Treasurer.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 CENTRE STREET, NEW YORK.

RECENT INTELLIGENCE.

AFRICAN MISSIONS.—A letter from the Rev. J. L. Mackey, of February 1st, mentions the safe arrival of himself and his party at the Gaboon on the 29th of January. They were cordially received by the missionary brethren of the American Board. This letter was written before they could form any definite plans concerning their station and work. From Monrovia, letters have been received of dates to the 19th of March, but they do not contain any news of special interest.

CHINA MISSIONS.—Letters dated at Ningpo

to the 7th of February, and at Canton to the 27th of the same month, have been received. The last summer and autumn at Ningpo were marked by unusual sickness, both among natives and foreigners, but the mission families had regained their usual health. Efforts were in progress to purchase a suitable piece of land for a church. Other matters were not marked by any material change. At Canton the chapel services had been re-established, and were conducted without interruption.

SIAM MISSION.—Our advices are dated to the 25th of January. We regret to learn that our brethren had met with a great disappointment, as to the property purchased for the mission premises. Through the interference of some of the higher officers of the government, the purchase was not allowed to be completed. A selfish desire to secure to themselves any advantage that might arise from such a sale of property to foreigners, was probably the cause of this disappointment; the ostensible reason was, that the proposed location was at "the head of the waters," that is, above the king's palace. The transaction shows that our missionary friends are living in a country without laws. They would have to wait the return of the Praklang to the capital, before any further measures could be taken. Dr. House had returned from a missionary journey of sixteen days up the country. Mr. Mattoon kept up the daily and Sabbath services as usual. The missionaries had taken three or four native children into their families, to give them a Christian education. There is a large Chinese population in Siam; and Mr. Mattoon says, "I know of few fields of effort which interest me more, or give more promise of success than the Chinese of this benighted kingdom. I long to see the day when there will be at least one to preach the gospel to them."

INDIA MISSIONS.—Letters have been received dated at Lahor, February 1st; Lodiáná, February 5th; Ambala to February 15th; Saharunpur, February 7th; Futtehgurh to March 7th; Mynpoory, March 9th; Agra, March 5th; and Allahabad to March 2d. An English school was commenced at Lahor, and efforts were in progress to place the mission on a permanent basis. Mr. Morrison was at Ambala, fully occupied in the school and preaching. He gives additional accounts of a Pandit, who is hopefully a con-

verted man. These notices will be published in the Record or the Foreign Missionary.—At Saharunpur, a church edifice, for English and Hindustáni services, was in the course of building on the mission compound, the inside dimensions being forty-two feet by thirty-five. Most of the funds for this church were contributed by Christian friends in India. It will be an ornament to the station, and, we trust, a place of worship that shall be honoured by the presence of the King of Zion. Mr. Campbell speaks of their having large audiences every Sabbath in the city church, and many sit under the portico every afternoon to hear the gospel. The catechist, John Coleman, departed this life in January last. He was of East Indian descent, an excellent and useful man, and his last end was full of peace. At Futtehgurh, the city school was increasing, and was never more prosperous, having one hundred and forty scholars on the roll. Mr. and Mrs. Porter had left Futtehgurh on their way to Lodiáná on the 4th of March. At Allahabad, the various departments of missionary labour were steadily prosecuted, but we do not note any thing of special interest.

ARRIVAL OF A MISSIONARY.—The Rev. J. E. Freeman arrived at New York on the 29th of April, with health somewhat improved. He is accompanied by his little son, and a son of the Rev. J. Warren.

BOARD OF FOREIGN MISSIONS.

ABSTRACT OF THE THIRTEENTH ANNUAL REPORT:
MAY, 1850.

The Report commences with a tribute to the memory of the members and missionaries of the Board, who have departed this life during the last year. The venerable President of the Board, the Rev. Dr. Samuel Miller; one of the Vice Presidents, Mr. Matthew L. Bevan; one of the members, Mr. Charles Chauncey; and four devoted Christian women, missionaries of the Board, Mrs. Ramsey, of the Choctaw Mission, Mrs. Loughridge, of the Creek Mission, Mrs. Rudolph, of the Lodiáná Mission, and Mrs. Freeman, of the Allahabad Mission, have all entered into the joy of their Lord.

The Receipts and Expenditures are then stated. They exhibit a gratifying state of things in the financial affairs of the Board; the whole income of the year amounting to \$126,075 40, while the expenses have been \$124,839 12, leaving the Treasury unembarrassed with any debt.

Detailed statements are next given of the *Publications and Agents of the Board*.

Twenty-four persons are then reported as having been sent forth as *Missionaries and Assistant Missionaries* during the year, nine of whom were ordained ministers of the gospel.

The Report afterwards proceeds to give a detailed account of the different *Missions*, embracing a history of their operations during the last year. It is impossible, in a brief statement, to present a complete or satisfactory view of these important matters. In this Abstract, only a general account of them can be given. This may serve to bring them before the mind, and lead to the conclusion that by them the Lord is performing a great work in the midst of the nations.

The missions to the *Indian Tribes* of our country are now planted among the Choctaws, Chickasaws, Creeks, Seminoles, Iowas and Sacs, Otoes and Omahaws, Chippewas and Ottawas. Thirty-five labourers are connected with these missions, of whom ten are ministers of the gospel. Over three hundred and twenty Indian children are in the schools, more than two-thirds of whom are members of the mission-families, receiving their food and clothing from the funds of the Board, though a large portion of these funds is contributed by the Indians themselves, out of their annuities from the government. From two of the churches returns have been received, having about fifty communicants. Religious services are conducted at all the stations, and the gospel is preached, both in public and in private, as opportunity offers. The general condition of these missions is encouraging. There is an urgent call, however, for a greater number of laymen, as teachers and assistants. With a larger force, new missions might be formed. Quite lately, a pressing call has come from California, on behalf of the poor and oppressed Indians of that new State. Christians ought to be willing to endure as great hardships for the love of Christ, as men of the world for the love of gold. While tens of thousands are seen posting across the continent to dig in the newly-found mines, how few are found entering the wilderness to seek the souls of the lost! We need to pray for a larger measure of the spirit of Him who, though he was rich, for our sakes became poor.

In the *African Missions* of the Board, the most important event of the year was the sending forth of two ministers of the gospel and their wives, to form a new mission on the western coast, near the equator. The Kroo mission has been weakened by the return of two esteemed labourers, on account of health, leaving only a teacher at that post. The stations in the Republic of Liberia, occupied by two ministers and two teachers, all coloured persons, have been strengthened by the arrival of an iron school-house, books and apparatus, sent to Monrovia from New York, for the use of the Alexander High School; and by the transfer of the schools and teacher of the New York Ladies' African

Society to the Board. A number of additions have been made to the communion of the church at Monrovia.

The three missions of the Board in *India* have a force of about sixty American and native labourers, not counting assistants who are not converts. Of these labourers, twenty-four are ministers of the gospel. Large and efficient printing-presses are at Allahabad and Lodiáná, from which between six and seven millions of pages of the Holy Scriptures and religious tracts were issued, in four languages and six alphabets. In the schools, twelve hundred and thirty scholars are reported as under Christian instruction, of whom about one hundred and twenty are orphans, supported by the missions, and nearly seven hundred are in schools of a high order. There are churches at eight of the stations, embracing two hundred communicants. One of these, the church at Futtehgurh, was permitted to enjoy a season of refreshing from the presence of the Lord, and to admit between thirty and forty hopeful converts as members at one communion season. Efforts on an extended scale have been made to spread the light of the gospel amongst millions of benighted souls, by means of missionary tours; and these have been marked with much interest. A new station has been formed, under favourable circumstances, at the city of Lahor, the capital of the Panjab, the country lately under the military despotism of the Sikhs. The Report adverts to the second meeting of the Synod of North India, and its important proceedings, particularly the translation of the Confession of Faith and Shorter Catechism into Hindustáni, as marking almost an era in the history of the missions of the Board in India. From a feeble and disheartened beginning, these missions have made a steady and substantial advancement to their present position of great and growing interest and importance; and their future prospects, with God's continued blessing and the enlarged support of the churches, can be rightly estimated only in the revelations of the great day. The Committee have arrangements nearly completed for sending forth, during the coming summer, five ministers of the gospel to this field of labour.

The mission of the Board in *Siam* consists of five persons, two of whom are ministers, and one a physician and licentiate preacher. These brethren were called to witness a terrible visitation of Providence, in the cholera at Bangkok, which carried to a heathen grave about thirty thousand persons in less than three weeks. The labours of the mission have been conducted as in former years, and a church has been organized, though with but one native member. We should pray that the little one may become a thousand.

In *China*, twenty-two persons are connected with the Canton and Ningpo Missions, twelve of whom are ordained ministers, and one is a physician. Four of these labourers were sent

forth during the year. In the schools, ninety-three children are receiving a Christian education, all excepting twenty supported by the missions. The press at Ningpo has issued over two millions of pages of the sacred Scriptures and religious tracts. The church at that city contains eight native members. Numerous religious services are conducted by the missionaries; but this is the seed-time, not the day of harvest, in China. A new mission is contemplated at Shanghai, to be formed in part by brethren sent from the Ningpo mission. The probability of a greatly increased commercial intercourse with the northern parts of China, and the employment of steam vessels from San Francisco to Shanghai, before many years, are things which Christians must look at in a missionary point of view. It is highly important that the Church should be prepared to take advantage of the greater facilities which will then exist for publishing the unsearchable riches of Christ amongst the people of China, and perhaps the people of Japan. In this respect, the proposed mission will commend itself to the attention and prayers of the people of God.

In *Papal Europe*, the Board has conducted its operations on the same plan as in former years. Funds are entrusted to Christian gentlemen of the highest character, holding our views of doctrine and church order, who are themselves natives of the countries to be evangelized; and, by their agency, sums equal to the support of ten ministers of the gospel, or twenty colporteurs, have been expended for the spread of true religion in Roman Catholic countries. Extracts are given in the Report, showing the important work performed in this way by our churches, and calling for a large increase of expenditure in these great fields of gospel labour.

Among the *Jews*, there are now three missionaries, two in New York, and one in Philadelphia. Judicious and effective measures have been pursued by these brethren to influence the Jewish mind, and to lead this long wandering people to Him who is the only hope of Israel. After speaking of the missionary work among the Jews, the Report says of this mission:

"It has been actually planted here amongst a large and increasing population of Jews, though the Church did not at first contemplate such a measure. It has gained a hearing in quarters where it was least expected. It has been conducted without ostentation and without offence. Its daily details of labour cannot, for reasons of prudence, be made public; but they have satisfied the Committee that this mission is exerting a profound though a silent influence on the Jewish community. It is with confidence, therefore, that they would commend it to the prayers of all who long for the salvation of Israel."

The Report concludes with a brief practical view of the claims of the cause of Foreign Missions. This work calls for the instrumentality

of God's people, and cannot be successful without the presence and power of the Spirit of God. The Church is brought by her foreign missionaries in contact and intercourse with heathen nations, constituting three-fourths of the human family. A great work is to be done in extending to all nations the light of the gospel. In this work a beginning has been made, and the blessing of God has been with his servants engaged in it. A spirit of liberality on the part of the Church is gratefully acknowledged, and the dependence of the Foreign Missionary cause on the piety of the Church is expressly recognised—piety enlightened by a knowledge of the wants of the heathen world. Prayer is needed; "more prayer on the part of every Christian; earnest, importunate, believing prayer, that the veil of unbelief may be taken away from the Jews, and that the unsearchable riches of Christ may be made known to the Gentiles."

INDIA: ALLAHABAD MISSION.

LETTERS ON MOHAMMEDANISM.—No. I.

Introductory.

No false religion preserves its votaries from superstition. When we consider the naked simplicity of the Mohammedan Confession of Faith—"There is no God but God, and Mohammed is the prophet of God"—and when we see with what absolute clearness the Korán teaches the unlimited sovereignty of God, and the sin of any manner of worship which is paid to another, we are naturally led to conclude that here, if anywhere outside the limits of the full blaze of gospel light, we shall find simple worship and observances, and an absence of at least all gross forms of superstition. I have heard a Unitarian preacher, in America, holding up Mohammedanism as an example of the virtues of a system similar to his own; saying, that it was the best preservative against superstition, and presented a much more pure, simple, spiritual worship than any of the Christian churches usually styled orthodox. I wish that preacher were compelled, with that written sermon in his hand, to examine the religion he admires so much; to go into an examination of its charms and talismans, its mysticism, its asceticism, its science "falsely so called," its political and social influence, its puerile traditions, and its rank idolatry! Perhaps, however, he might be led to admire it more, as presenting *something*, however low, for the heart to lay hold of; while in his own system there is *nothing* to attach the heart, or fill the desires, or affect the imagination. But, if not too far gone in error, he would soon learn not again to compare the intelligent prayers of a Christian congregation with unmeaning mummeries in an unknown tongue, nor the sober piety of Christians with the opium fumes of Soofee mysticism.

The great majority of real and sincere Chris-

tians, from not having been brought into contact with other religions, know not half the glory and beauty of the religion they profess; because it is only by comparing things with each other that we can arrive at a just conclusion as to the excellency of the best. Christians may be firmly and reasonably persuaded, that,

"If we trace the globe around,
And search from Britain to Japan,
There shall be no religion found,
So just to God, so safe to man."

And yet only something equivalent to this search can fully make them perceive the excellency of their faith, the extent of their blessings and privileges, and the need of the nations that are sitting in darkness. With the intention of contributing something to enable Christians at home to perceive these matters in a just light, I propose to give a few short articles on the superstitions connected with Mohammedanism, and on its philosophy. A book that is now being printed at the press under my care, will enable me to present the latter subject in an interesting light. I do not intend to seek for much systematic arrangement, as it is not necessary to the end which I propose to myself.

Another interesting topic, to which I intend to call attention in these letters, is the practical similarity of all false systems of religion, however diverse they may be in their fundamental doctrines.

If Christian missions should produce no other effect than that of showing to Christians their exceeding great and precious privileges, the money and labour which they cost would be well laid out. Christians can never so well see the light and glory of the picture which their religion presents, as when it is drawn in contrast with the dark ground of heathenism and infidelity. And as Christ ought to be glorified in as well as by the Church, any thing that gives the Church more just and exalted ideas of his excellency is of priceless value.

J. W.

Allahabad, Jan. 2, 1850.

LETTERS ON MOHAMMEDANISM.—No. II.

The Character ascribed to God—Use of Charms and Talismans—Singular Anecdote.

One of the first things to be noticed in the religion of Mohammed, is the character which it ascribes to God. It is clear in the profession of his unity. Mohammed doubtless learned this doctrine from the Jews; and his own naturally clear and acute mind taught him its reasonableness and necessity. The Christians of Arabia were certainly tainted with idolatry, in the same manner that the Papists are now; and their most commonly exhibited doctrines and practices were but miserable corruptions of and additions to the gospel. From them Mo-

hammed could gain no true knowledge of any doctrine of the New Testament. Their worship of Mary, and of images of her and of Jesus, would naturally lead him to suppose that they held doctrines opposed to the Divine unity. At the same time it is to be remembered, that Mohammed's genius was poetical rather than metaphysical; his fancy and prejudices governed him more than the power of discriminating and judging. Accordingly, he did not discover the middle path of truth; he was not able to separate the abundant chaff of Christians from the pure grain of the gospel; but he gave way to his prejudices, and fiercely denounced Christian doctrine as inconsistent with fundamental truth. Not having either divine knowledge or true philosophy enough to make proper distinctions, when human words, ideas, and relations are applied to describe divine things, he drew the most degrading inferences from such terms as "Son of God," "first-begotten," "only-begotten," &c., and scornfully and triumphantly asked, "Has God a wife?" "If he beget, then he may have been begotten; and who is God's Father?" "God is one, the almighty; he neither begetteth nor is begotten." "Woe to them who give to God companions [equals]."

He also strongly asserts the Divine sovereignty. The offensive inferences which the enemies of Calvinism draw from some of its doctrines, he boldly teaches as unquestionable truths; and lest any shadow of doubt should be cast on the doctrine that God is absolutely, in all respects and in all things, sovereign, he makes him the author of sin, of unbelief, and of every evil, by which men will fall into perdition. A favourite maxim of his followers is, "Heaven and hell are both to be filled." This they find in the Koran, and by it they not only justify leaving unbelievers in their ignorance, but sometimes strengthen themselves in sin. I have heard many say, "If I sin, it is by the will of God, in order that I may go to hell; heaven and hell are both to be filled." "Let the Hindus alone. God has appointed them to fill hell; would you resist the purpose of God?" And, quoting the Koran, they add, "If God pleased, he would bring all men into one way."

But this doctrine of sovereignty is modified by the strongest notions of fatalism. They believe that God, in the exercise of his absolute sovereignty, sometimes capriciously changes his plans, and even acts in direct contrariety to his own well-known principles. Tradition has it, that Mohammed illustrated this matter by the following story:—Amongst the Jews were two men, whose friendship to each other was very great. The one was a good and holy man, the other a very great sinner. The good man often reproved his friend for his wickedness, and held up before him the Divine judgments; but the sinner constantly answered, Let me alone; let me accomplish my destiny. One day the holy man saw his friend commit some very heinous

sin, and with holy warmth reproved him, and said to him, I swear by God, if you do not turn, God will make hell your portion. God, hearing this, sent the angel of death to bring their souls before him. To the great and impenitent sinner God said, I forgive whom I will: go thou into paradise. Then he addressed the holy man: Didst thou presume to set bounds for me? go away into hell! Thus God vindicated his sovereignty. And yet they believe that every thing is fixed by irrevocable fate!

Thus, having derived from revelation, indirectly, some inklings of a few true notions regarding God, and lacking light from on high to guide them in their application, they have conceived of God, as was to be expected, notions that would apply only to some very great man; or, as has been said by a recent author, the traits of character which they ascribe to God, are those of man exaggerated.

At the same time, both the Korán and traditions authorize the Mohammedans to place great confidence in charms and talismans. They depend on them for preservation from all kinds of evil. While they believe that all things concerning them God has unalterably written in their fate, they resort to the most silly charms to avert sickness, or to secure its cure. They often neglect medicine, because, if it is their fate to die, they shall die, and if to recover, they shall recover; and yet they will wear a scrap of paper, on which some words of the Korán are written, and think that its good effects will be great. Almost all of them have such a paper about them, and many wear several different pieces. They are suspended on the breast by a string about the neck, or tied round the upper arm. The pieces of paper are folded very small, and enclosed in cloth, or copper, or silver, or gold, according to the ability of the wearer. Besides passages of the Korán, many sentences, supposed to possess a mysterious power, are thus worn as charms. A very common superstition is, that certain combinations of numbers possess occult influences, some of a good, and some of a bad kind. Certain kinds of charms are supposed to exert a greater influence than others in warding off particular evils; for instance, parents hang on the neck of a child one charm to prevent sore eyes, another for worms, another for bowel complaints, &c. This opens the door to the practice of a trade, that of the *charm-writer*. Ordinary persons can write the most common charms, but they are supposed to derive a part of their virtue from the writer; and when ordinary charms do not seem to answer the purpose, resort is had to some of greater pretensions. Thus religious beggars, who are particularly dirty and silly, (for dirt and mental imbecility are, in the estimation of Mohammedans, the greatest signs of holiness,) are applied to for talismans; and any scrap of paper received from their hands is worn, and preserved, and depended upon, with all the fond

superstition of the Papist, with his piece of the true cross, or his toe-nail of St. Peter; and the more intricate and illegible the scrawl be, the more mysterious and powerful it is taken to be. But when they are legible, they are no less mysterious; and, indeed, all that is necessary to give them credit with the people is, that they should admit of no explanation, or of one so arbitrary that the symbol shall in no way represent the ideas said to be attached to them. They are often mere tables of numbers, arranged so as to look to the vulgar as if they represented some powerful combination. I have seen one like the following:

IN THE NAME OF THE MOST MERCIFUL GOD.

THERE IS NO GOD BUT GOD:	3	9	39	9	3
	9	7	71	7	9
	39	21	999	21	39
	9	7	71	7	9
	3	9	39	9	3

AND MOHAMMED IS THE APOSTLE OF GOD.

GOD IS ONE—THE ALMIGHTY.

Sometimes the tables are larger, and the arrangement more artificial; and sometimes there is no arrangement at all, but the squares are filled with any figures that strike the fancy of the writer.

I was once preaching to a crowd at a village about four miles from my house, when a fellow came, riding a pony, and thrust himself into our midst. I immediately recognised him as one who had called on me at my own house, and had been particularly abusive and saucy in discussion. As soon as he saw me, he began to vociferate abuse; and at the same time he pulled out his ink-horn and paper, and began to draw a table and fill it up with figures. I asked him what he was about! and he answered me, that he was composing a charm to preserve people from the small-pox; that this disease was so prevalent, and the power of his charms to make it harmless so great, that he was obliged to write day and night; that talking with me did not hinder his composing the most intricate and effectual talismans, because the inspiration of God guided him! So he kept up a continual clatter of words, mostly without meaning, but some of them highly offensive. He winked at the people, and told them that they need not trouble themselves, for that he and I had a perfectly good understanding; I neither wished nor expected to convert anybody, but must preach for my bread; and he prevented any mischief that might incidentally arise from my preaching, by his charms! This, which I at first took for a broad and coarse joke, he insisted upon; told the people that he had

had this understanding with Mr. Mackintosh (a Baptist missionary formerly stationed here) for fifteen years; so that, though they contended in public, yet they were upon the most intimate and loving terms in private. Then he said that he and I were on such good terms now; and in a most brazen manner appealed to me, if he had not called at my house, and been treated with politeness? Do what I would, I could not, apparently, make the people believe that his story was not true; they grinned, and looked suspiciously at me at the same time. All this time he talked incessantly, and wrote off tabular charms one after another, adding lines of squares now at the top, now at one side, and now at the bottom; abusing me, my mother and my sister, leering at me, and winking as to a confidential friend; and respectable farmers and shop-keepers really seemed to believe all he said. Being obliged to bear it, and follow the second direction given in 1 Tim. iii. 3, was a trial indeed. J. W.

INDIA: LODIANA MISSION.

LETTERS OF A MISSIONARY IN INDIA TO HIS CHILDREN IN AMERICA.

No. 5.

AMRALA, January 28, 1850.

My Dear Children—You will now be ready to ask, What kind of religion have those strange, cruel people you have been describing? I am sorry to say it is a very bad one. I believe Matthew Henry somewhere remarks, "When God made man, He made him in *His* own image; but when men made gods, they made them in *their* own image." The Hindus, however, have made theirs worse than themselves. Human nature, bad as it is, retains too much of its original dignity to become so degraded as they are said to have been. But it cannot be supposed that any people are *much* better than their gods. In Christian countries many people are wicked in *spite* of their religion. In India the Hindus are awfully depraved in *consequence* of theirs. The most religious among them are, in general, the most addicted to vice. Their religion has nothing to do with the sanctification of the heart, or the regulation of moral actions. It is a mere lifeless *custom*—a grievous weight, destitute of vitality—a sort of poetical and sacerdotal religion, invented by poets and priests for the amusement and thralldom of the mass of the people, without any reference to their present or eternal interests.

I might, my dear children, tell you many things about Brahmá, Vishnu, and Mahádev—the three principal gods of the Hindus—of their quarrels with each other—their intrigues with human beings—their discomfiture by the Sages, who surpassed them in holiness—of their obscenity, immoralities, cruelties, and spirit of revenge. I might tell you of the one hundred

and twenty-three millions of *deotas*, or inferior deities; also of an innumerable host of terrestrial objects, which receive from the Hindus divine worship; as men, monkeys, rivers, trees, plants, stones, *mad* dogs, jackals, cats, snakes, and all monsters, or *lusus nature*. I might tell you of their eight hundred and eighty-eight thousand *shásters*, filled with absurd stories, contradictions, and disgusting accounts of their gods. I might tell you of modes of self-torture, the most appalling ever invented by man, to appease these imaginary beings, and gain popularity—of the devotee voluntarily reclining on beds of sharp iron spikes, until the blood oozes from almost every pore; or hanging with his head downwards from the branches of the wide-spreading banyan tree over a slow fire for days, till the spark of life has well nigh fled; or swinging on large iron hooks thrust through the muscles of his back, in honour of his blood-thirsty goddess, and for the amusement of thousands of spectators. I might tell you of long and wearisome pilgrimages, made bareheaded and barefooted over burning plains and mountains of perpetual snow, to some shrine of idolatry. But these things have been repeated to satiety in almost every missionary journal. The horrors of Hinduism have been depicted in colours glaring, bold, and touching enough to call into action every feeling of our nature, and to rouse the Christian world from the slumber of ages for the salvation of its benighted millions.

It has, however, like all other false religions, its *romances* as well as its horrors. It has its imposing ceremonies, its gaudy processions, its splendid temples, delightful groves, crystal rivers, luxurious feasts, holy pilgrimages, and sensual delights. These are the parts of the Hindu religion which take the strongest hold on the minds of the mass of the people, and keep them spell-bound by their fascinations. The cruel rites are left for the devoted few. Religion in some shape is the business for which the Hindu lives and dies. It is interwoven with the transactions of every day, and the repose of every night. No one is ashamed of his religion. Nothing is so sacred, and nothing so carefully guarded, as the faith of his fathers. Wealth, honour, and life itself must be sacrificed to preserve it inviolate. The mother offers costly gifts to her imaginary gods in behalf of her unborn infant. It enters the world amid various rites and ceremonies, performed for its purification in this life and preparation for the next. Its tiny hands are clasped suppliantly, its little head made to bow reverently in the presence of some hideous idol, and its unpractised tongue taught to repeat his name with awe, before it knows its own parents. And as soon as it is able to accompany them to the temple, or to the sacred water, it is instructed to cull the choicest flowers from the garden to adorn the altar, or to present to the deified river. Long before the sun appears in the east, the sound of the sacred

shell, and the peals of the temple bells, call forth the sleepers to perform their morning devotions. Thousands of men, women, and children, while it is yet dark, and in the coldest weather, may be seen wending their way to their places of worship, bearing with them their offerings of fruit, flowers, and money; and having presented them, and bathed in the open, piercing air, returning to their homes to commence the secular business of the day.

The *daily* religious duties of the Hindu are as follows: He first performs his ablutions in a river, or tank, or by pouring water on his body from a brass pitcher, when a larger supply is not convenient. During this performance he mutters his prayers to the refreshing liquid—offers up some of the same to the rising sun—calls over the names of his gods in rapid succession, especially that of the *destroyer*, whose favourite epithet is *Bum*. This name, short as it is, is still more contracted by closing the lips, and causing them to quiver violently in imitation of the humble bee. This is done to facilitate the repetition, as the great merit consists in repeating the name often, and economizing time. Nor are his devotions unalloyed with thoughts of temporal comfort. Having doffed his soiled garments, and having the means of purification at hand, he considers their ablation as necessary as that of his person, and, suiting the action to the thought, and his devotional gesticulations to the work, he acts the worshipper and washerman at the same time. Thus, by the time he has finished his *puya*, his whole *outward* man has been transformed.

His next duty is to prepare his food according to the *Shasters*. For this purpose he first purifies his fire-place and cooking utensils with materials that would shock more senses than one of a refined American. He then dispenses with his clothes, which have been defiled by the touch of the low castes who made them, lest his food should be polluted; and having cooked it, as described in a former letter, he offers the best portions to the attending spirits of his ancestors, and his gods, that they may be satisfied first. This done, he partakes of what they leave; and having finished his simple repast, he resorts to his avocation.

When the sun is disappearing in the west, he again repairs to the temple, rings a bell to apprise the deotas of his presence, makes his obeisance, walks round the temple, and then returns to his home. These ceremonies, with numerous stated festivals, occasional observances, pilgrimages, and feeding the priests, make up the religion of the Hindus.

But, bad as it is, it is also a very expensive one. Besides their daily offerings, the rich expend large sums for building magnificent temples, and keeping them in repair; and the poor, who have no money to spare, willingly give three or four months' labour for this purpose, and in the mean time eat their own bread.

There is a temple in Calcutta dedicated to the goddess of thieves and robbers, to which more money is contributed yearly than the whole American Church gives to the cause of missions.

Oh! how lamentable is the fact that all this zeal and devotion is of no avail. The religion of the Hindus is a wicked fable; their gods, creatures of a depraved imagination; and their *Shasters*, a lie. They have no revelation of God's will, with its sanctifying, ennobling influences; no standard of truth to regulate their lives; no pure religious worship: all is corrupting, soul-destroying—"darkness covers the land, and gross darkness the people." Could I, my dear children, remove the restraints which the word of God imposes on the conduct of Christians in America towards their Maker and each other; could I withhold the moral discipline which it imparts to the soul; could I break open the fountains of the depraved heart, and let its corruptions flow out unrestrained; could I blot out the light and glory of the gospel, and cast over the Church of God the sable pall of spiritual death, you might then have a resemblance of Hinduism. But let us be thankful that we have a remedy for this wide-spread evil. We hold in our hands the key which will unlock the house of bondage, and let the captive Hindu go free; the chart which will guide his unfettered feet to the heavenly Canaan. Nor are we, amid the dark and troubled night which rests upon India, without signs of light. A glorious day for this long-neglected land is beginning to dawn. Coruscations of light are shooting athwart the moral horizon. The morning-star is high in the firmament. The sun is coming out of his chambers, and rejoicing to run his race, and will soon pour from the dome of heaven the effulgence of noonday on millions of redeemed Hindus.

Your affectionate father,
J. M. JAMIESON.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN APRIL, 1850.

SYNOD OF ALBANY.

<i>Pky of Londonderry</i> —Newburyport, Mass, 2d ch mo con colls. 30; Ladies 5	25 00
<i>Pky of Troy</i> —Lansburg ch 133; Waterford ch, of which 100 to con JOHN HOUSE 1 d, and the bal to con HORACE FINE, HENRY JAMES, and ELIAS DCM-mer 1 m's 213 50	346 50
<i>Pky of Albany</i> —Ballston ch 63 50; Albany 2d ch 278 38	341 86
<i>Pky of Columbia</i> —Lexington ch ann coll	40 13

SYNOD OF BUFFALO.

<i>Pky of Sweden</i> —Menitz 1st ch addl	2 00
<i>Pky of Wyoming</i> —Wataw ch 10, less 4 50 for "Foreign Missionary;" Caledonia ch, D McPherson 12	17 50
<i>Pky of Buffalo City</i> —Buffalo Central ch	50 00

SYNOD OF NEW YORK.

<i>Pky of Hudson.</i> —Hopewell ch 31 26; Goshen ch 105 34, Dr John S Crane 10	146 60
<i>Pky of North River.</i> —Rondout ch 30, Sab sch in part to ed <i>Martha H. Werts</i> in the Creek Nation and <i>Walter Crans Phillips</i> in China 19 50	43 50
<i>Pky of Bedford.</i> —Gilead ch, Carmel, N Y, S S Merri- ck 3; Croton Falls ch mo con 6 25; Rye ch 4 25; Mt Pleasant ch, Sing Sing, 18 67	39 17
<i>Pky of Long Island.</i> —Smithtown ch mo con coll's 5 77; Southampton ch mo con 6; South Haven ch 8 25; Sag Harbor ch ann con 100	130 03
<i>Pky of New York.</i> —Brooklyn 1st ch ann coll 61 42, less 10 for "Foreign Missionary," mo con March 6 04, mo con April 16 62; Duane st ch mo con 6 70; University Place ch ladies add'l 3; Forty-second st ch mo con 19 56, Sab sch 14 60; New York First ch ann coll add'l 100 mo con 137 54, Sab sch for Otse and Omaha mission 19 50, to ed <i>W F Phillips</i> in China 6 25, class of young ladies to ed <i>Mary K</i> <i>Lowrie</i> in China 6 25, infant class to ed <i>Aaron B</i> <i>Belknap</i> at Spencer Academy 6 25; Brooklyn Cen- tral ch 33 69; Jamaica ch 9; Chelsea ch ann coll 90, mo con 90 39; Wallabout ch mo con 4 50; Rutgers st ch mo con 96 98, Fem Missionary Society 87 05; Nyack ch of which 5, towards educating a heathen child, in part to con their pastor, the Rev. ISAAC S DAVISON 1 m 25; Tarryville ch Conn 15; Brick ch ann coll 626 70; Jewish Missionary Sta- tion, N Y, 10; Fifteenth st ch mo con coll's 62 51; Madison Ave ch Sab sch in part to ed <i>John D Wells</i> in China 8 50	1390 23
<i>2d Pky of New York.</i> —Scotch ch R L and A Stuart 1000, John Johnston 230, Richard Irvin 60, Sam'l Cochran 20, Wm Post 62 50; Mount Washington Valley ch 50; West Farms ch 18, less 10 for "For- eign Missionary," Stanton at ch ladies benev soc to con their pastor the Rev JOHN LILLIE 1 m 50; Canal st ch mo con (two mos) 96 99, Sab sch for sch at Grand Traverse Bay 20, miss'y box of three little children 5 04	1542 53
<i>Pky of California.</i> —San Francisco 1st ch mo con	25 00

SYNOD OF NEW JERSEY.

<i>Pky of Elizabethtown.</i> —Connecticut Farms ch John C Lum 2 50; Woodbury 2d ch 17 85; Mount Free- dom ch 10; Rahway 1st ch 60	90 35
<i>Pky of New Brunswick.</i> —Bound Brook ch 35; New Brunswick 1st ch ladies miss soc 58 12, Mrs. Jane Kirkpatrick 10; The Village ch Freehold, mo con bal 3, of Rev D V McLean, D D, 25; Cranberry 1st ch 30; Millstone ch 5; South Trenton ch 19; Tren- ton 1st ch coll at Ewing 10	195 13
<i>Pky of West Jersey.</i> —Pleasant Mills, N J, "R H R," a family contribution 4; Cedarville ch mo con coll 40, fem miss soc 20; Salem ch mo con coll's 42, Sab sch to ed <i>Richard Van Meter</i> 30	136 00
<i>Pky of Newton.</i> —Hackettstown ch 50; Harmony ch Henry Teel 5; Blairstown ch 14 06; Knowlton ch 34 62; Easton 1st ch 120	213 68
<i>Pky of Raritan.</i> —Clinton ch mo con colls 40 50, two children of Dr Henry Field 75 cents, two children of E Vaneyle 16 cents; Kingwood ch 10 36; Freschtown ch 7 63	59 60
<i>Pky of Susquehanna.</i> —Orwell ch	8 00
<i>Pky of Luzerne.</i> —Wyoming ch 15; Wilkesbarre ch 30	35 00

SYNOD OF PHILADELPHIA.

<i>Pky of Philadelphia.</i> —Phila 8th ch mo con 52 25; Phila 7th ch ann coll 251 89, Sab sch 20; Phila 4th ch 24; Phila North ch mo con colls 111 27, fem Bib class to ed <i>Mary Ayres</i> in Northern India 25, Sab sch for sup of Rev A F Happer, Canton 100; Phila 10th ch J H Brown 5, Moses Johnson 25, Jas R Boerden 5, W D Bell 25, Jas Murphy 30	683 41
<i>2d Pky of Philadelphia.</i> —Germantown ch 37 50, juv miss soc to ed <i>Abraham Martin</i> 24 03; Neshaminy ch 52 09; Doylestown and Deep Run ch mo con colls 57 56, Sab sch 8 69	179 87
<i>Pky of Newcastle.</i> —Forks of Brandywine ch mo con 9 64; Upper Octorara ch mo con colls 26; Wil- mington ch Del 76; Oxford ch 60	171 64

<i>Pky of Denegal.</i> —Columbia ch	65 00
<i>Pky of Baltimore.</i> —Washington F at ch mo con colls 18, youths miss soc 52 25; Balt Franklin st ch 75; Buckingham ch 16; Long Green ch 9 38, Warren Factory Station 11 63	122 25
<i>Pky of Carlisle.</i> —Carlisle ch, part of the avails of Miss Jane Ellen Agnew's Piano, in accordance with her request when on her death-bed 70; Big Spring ch 162 50; Silver Spring ch 60	222 50
<i>Pky of Huntingdon.</i> —Shirleysburg ch 10, John Brewster to con HENRY BREWSTER 1 d 100; Sha- vers Creek ch 37, Miss Margaret McCord 18; Spruce Creek 1st ch 95; Coleraine fem miss soc 30; Hollidaysburg ch 31 03, ladies for Allahabad fem sch 50, for Allahabad mission college 36 73; Spruce Creek 2d ch 8 50; Clearfield ch 6; Mifflintown and Lost Creek churches 81; Waynesburg ch 37; Alexandria ch of which 30 to con their pastor, the Rev GEORGE ELLIOT 1 m 106; Mount Pleasant ch an individual (self denial) 75 cents, Samuel Ha- gerty 1; Lewistown ch 30; Williamsburg ch Sab sch 5 25; half of Presbyterial coll in Hollidaysburg ch 12 90	606 16
<i>Pky of Northumberland.</i> —Lycoming ch 8 92; Pine Creek ch 44 50; Derry and Washingtonville ch 23, Derry fem miss soc of which 30 to con Mrs MARY P MILLS 1 m 23, Washingtonville fem miss soc 25; Buffalo ch 42 37; Milton ch 55	231 79

SYNOD OF PITTSBURGH.

<i>Pky of Blairsville.</i> —Beulah ch 117 87, little Mary Agnew 1 16; Plum Creek ch in part to con their pastor, the Rev SAMUEL McCLELL 1 d 50; New Alexandria ch 16; Perry ch 7 55; Armagh ch 10; Kittanning ch 34 60; Galgal ch 5, ladies miss soc 16 20	258 98
<i>Pky of Redstone.</i> —Clarksburg ch 10; Greensburg ch 77 35; Mount Pleasant ch 49 50; Spring Hill and Petersburg ch 39 70; Dunlap's Creek ch 10; Long Run ch Wm Woods 13 33	192 88
<i>Pky of Ohio.</i> —Pittsburg, Pa, M Allen for Jewish mission 200; Lawrenceville ch Sab sch to ed <i>Mary</i> <i>Lee</i> , <i>Richard Lee</i> and <i>Giles Swan Bates</i> at Tal- lahassee, Creek Nation 50, Board of Deacons 5; Sharpsburg ch in part 37 94; Allegheny asylum, a few orphans 14 cents; Mingo ch 50 45; Mt Pisgah ch 4 61; West Elizabeth ch 92 50; Bethel ch fem miss soc 44; East Liberty ch add'l 37, mo con 9 75, Sab sch miss'y box 2 25; Pittsburg 1st ch 31, less 19 50 for "Foreign Missionary," Sharon ch 42; Pine Creek ch 18; Sharpsburg ch 12 06; Montours ch 15; Racoon ch 9; Washington ch 38; Pitts- burg 4th ch 73	689 23
<i>Pky of Allegheny.</i> —Scrub Grass ch 1 50; Muddy Creek ch 6 50	8 00
<i>Pky of Beaver.</i> —Freedom ch 14 82; Neshanock ch to Mrs REBECCA MOORE and Mrs ELLEN J FRANK 1 m 73; Pulaski ch in part to con Mrs ADELAIDE WEBBER 1 m 37; Hopewell ch in full for same object 14; Unity ch in full to con Rev D C EED 1 d 77; West Middlesex ch bal to con the Rev JAMES BATTERFIELD 1 m 25	230 82
<i>Pky of Erie.</i> —Meadville ch 25; Mill Creek ch 6, Georgetown ch 12; Greenwood ch 4 75	47 75
<i>Pky of Clarion.</i> —Clarion ch 45; New Rehoboth ch 13 90, systematic contributions 9 40	62 30

SYNOD OF WHEELING.

<i>Pky of Washington.</i> —West Liberty ch mo con 5 50; Claysville ch 34; West Alexandria ch in part 71 35; Washington ch 18 94; Pigeon Creek ch 114 65; Wollsburg ch 9 22; Cove ch 5 50; Wheeling 1st ch, part of a thank offering by a member 50; Washington, Pa, Rev D McConaughy D D 10	319 16
<i>Pky of Steubenville.</i> —Steubenville 2d ch	41 92
<i>Pky of New Lisbon.</i> —Newton ch 6; Bethel ch in part 15, ladies miss soc bal to con Mrs JANE HOOK 1 m 21 81; Salem ch fem miss soc to con Mrs SARAH WILSON 1 m 30; Liverpool ch 8 35	81 16

SYNOD OF OHIO.

Ply of Columbus.—Scioto ch 3 40; Hopewell ch 7 85; Mount Sterling ch 4 25; Welsh ch (Columbus) 5 85; Columbus ch 176 12, mo con for China mission 36 40, ladies sewing soc 100; Truro ch 118 81, fem miss soc 37 50. Sab sch 3 72; Circleville ch 65; Mt Pleasant ch bal 21 25, a friend 100; Hamilton ch 50 cents; Columbus O, Dr H 5, Franklin Sab sch 1 48

667 13

Ply of Marion.—Mount Gilead ch 3; Waynesburgh ch 1; Delaware 1st ch 30 75; Upper Sandusky ch 5; York ch 2 05; Marion ch 52 cents; Iberia ch 6

48 32

Ply of Zanesville.—Zanesville ch 19 40, Sab sch 10; Newark ch 32 12; Marietta ch 2 30; Seneca-ville ch 5; Salt Creek ch 10 43; Deerfield ch 5; Hebron ch 6; Rush Creek ch 4; Olive Creek ch 9; Duncan's Falls, O, Mrs Parmlee 1

97 25

Ply of Richland.—Hopewell ch 15 80, a friend 5; Jeromesville ch 8; Haysville ch 17 50; Frederick ch 50 75; Mr Cooper 50 cents, children 3 17; Blooming-grove ch 10; Perryville ch 14; Lake-forest ch 2; Orange ch in part to con M A D Moody 1 m 25 20; Martinsburg ch 106; Waterford ch 17 25; Mansfield ch 6; Utica ch 14; Ashland ch 19 73; Sharon ch 2 50; Chesterville ch 1 25

338 64

Ply of Wooster.—Jackson ch 6 20; Fulton ch 5 56; Northfield ch 11, James, Luther H and J L Wilson (sons of the Rev James Wilson of Agra,) Northern India) 1 each 3; Mount Hope ch 7; Congress ch 5 22

38 58

Ply of Coshocton.—New Philadelphia ch 10; Clark ch 11 41; Berlin ch 8 72 mo con colls 12 82. Sab sch 9 54; Uricksville ch 9; Keene ch 18 06; Nashville ch 7; Apple Creek ch 15; Linton ch of which 3 50 for France 7; Millersburg ch 13, Sab sch 2; West Carlisle ch 17 92; East Hopewell ch 11 42; New Comerstown ch 1; Mount Eaton ch 10 07

159 96

Ply of Hocking.—McConnelsville ch

10 00

SYNOD OF CINCINNATI.

Ply of Miami.—New Jersey ch 20; Honey Creek ch 10 33; Bath ch 11 53; Harmony ch 25 70; Frank-lia ch M P S 5

72 60

Ply of Cincinnati.—Cincinnati, First ch Ladies Mis Soc 235; Monroe ch 12 20; Cincinnati, Seventh ch Ladies Mis Soc in part of sale 200, Sab sch Mis Soc 28 07; Cincinnati, Central ch bal 22; Reading ch ann coll 36; Bethel ch 6 10; Pleasant Ridge ch 22 76; Cincinnati, O, "a friend to Foreign Missions" 32 50

600 63

Ply of Oxford.—Providence ch 6; Harrison ch 5; Bailey ch Rev J Howell 5; Oxford ch bal 17 66

33 66

SYNOD OF INDIANA.

Ply of New Albany.—Charlestown ch 40 35; New Philadelphia ch 12 90

53 25

Ply of Madison.—New Lexington ch

5 00

Ply of Crawfordville.—Bethany ch 10; Bethel ch 8; Poplar Springs ch 2 50

20 50

Ply of Indianapolis.—Bloomington ch

15 00

SYNOD OF NORTHERN INDIANA.

Ply of Logansport.—Lafayette ch

20 00

Ply of Fort Wayne.—Auburn ch

3 00

SYNOD OF ILLINOIS.

Ply of Sangamon.—Jacksonville ch mo con 5; Edwardsville ch 10 10; Rattan Prairie ch 2 05; Dry Point ch 2 85

90 00

Ply of Schuyler.—Monmouth ch

7 15

Ply of Peoria.—Lewistown ch

70 00

Ply of Iowa.—Edinburgh Creek ch 5 25; Cedar Creek ch 2 75; Burlington ch 7

15 00

Ply of Rock River.—Galena South ch mo con colls

15 00

SYNOD OF MISSOURI.

Ply of Missouri.—Booneville ch ann coll 33 40, Sab sch 3 60

37 00

Ply of St. Louis.—St Louis, Mo. Mrs Finley's sch in part to con Rev HENRY V RANKIN, Ningpo, China, 1 d 50; St Louis Central ch mo con colls 34, a lady 2

86 60

Ply of Palmyra.—Ebenezer ch

5 00

Ply of Upper Missouri.—Prairie ch

3 60

SYNOD OF KENTUCKY.

Ply of Louisville.—Louisville First ch 126 15 mo con 7 85; Louisville Chestnut st ch 121; Louisville Third ch mo con calls 43; Mulberry ch 2

307 00

Ply of Transylvania.—Springfield ch 20; Perryville ch 31

51 00

Ply of West Lexington.—Lexington Ky Rev N H Hall D D 5; Mount Sterling ch 17

22 00

Ply of Ebenezer.—Murphysville ch for sup of Rev O W Forman, Lahor, Nor Ind 18; Carlisle ch for do 13; Millersburg ch for do 9; Concord ch for do 6

46 00

SYNOD OF VIRGINIA.

Ply of Winchester.—Martinsburg ch of which 25 cents from Samuel Tenney decd late of Sab sch Georgetown D C for Canton Mission

12 00

Ply of West Hanover.—College ch 24 06; Cumberland ch in part to ed Jesse S Armistead in Nor Ind 16; Cove ch 6 25; Rock Fish ch 6 25

53 66

Ply of East Hanover.—Richmond First ch mo con 66 92; Richmond Second ch mo con 27 17, Sab sch for sup of a colporteur in France 9 15; Nottoway ch 79; Namozine ch of which 3 from Sab sch and 5 from coloured members for sup of Rev H W Ellis 25

207 14

SYNOD OF NORTH CAROLINA.

Ply of Fayetteville.—Buffalo ch 16; Bethesda ch 3 50; Long-street ch 8 07; Lumber Bridge ch 7 60; Bethel ch 24; Bluff ch 20 17; Tirza ch 10 63; Antioch ch Fem Mis Soc 11 10

110 00

Ply of Concord.—Rocky River ch 55 10; Unity ch (Lincoln) 30; Providence ch 14 30; Poplar Tent ch 18 55; Mallard Creek ch 22; Joppa ch 10; College ch 20; Unity ch (Rowan) 8; Sugar Creek ch 43 40; Pleasant Hill ch 12 75; Mr J R Gillespie 1; Steele Creek ch 25; Salisbury ch 35; Concord ch 5; Back Creek ch 7 50; Fourth Creek ch 16; Sharon ch 20 50; Hopewell ch 12; Ramah ch 6 40; Charlotte ch Sab sch in part to con Rev C JONESTON 1 m 25; ——— Rev E G Walker 1

368 50

SYNOD OF WEST TENNESSEE.

Ply of Holston.—New Providence ch

13 80

SYNOD OF SOUTH CAROLINA.

Synodical collection at annual meeting

180 00

Ply of Bethel.—Gretna Green Female Academy York District

5 00

Ply of Harmony.—Bethesda ch juv mis soc to ed Samuel S Davis 30; Williamsburg ch 52 50, coloured members for sup of Rev H W Ellis 7 50; Midway ch 5; Cheraw ch an con 168; Salem ch (B L) 20

263 00

Ply of Charleston.—Columbia First ch mo con colls 49 77; Charleston Second ch mo con 37 31, colored members 50 cents; Beech Island ch 6; Charleston coloured ch 21

114 58

SYNOD OF GEORGIA.

Ply of Georgia.—Savannah First ch mo con coll's 55, Sab sch mis box 10; St Augustine ch Mrs C C Anderson 6; mo con colls per Rev G Williams 8 75

79 75

Ply of Hopewell.—Greensboro' ch mo con colls 35 84; Augusta ch ann coll 223, six mo con colls 106 75; Ebenezer ch 6 50; New Hope ch 3

375 00

<i>Pky of Florida.</i> —Quincy ch Rev Joshua Phelps	5 00
<i>Pky of Cherokees.</i> —Marietta ch 33 50, Sab sch 3 50; Roosevelt ch 39, mo con colls 33; Rome ch 20 70; Chickamauga ch 10; Summerville ch 9 35; Pleasant-Green ch 8; Bethel ch 6 55; Pear Vine ch 7 55; Armuchy ch 8	179 15

SYNOD OF ALABAMA.

Synodical collection in Montgomery ch	45 00
<i>Pky of South Alabama.</i> —Mobile Second ch of which 25 from Sab sch jay mis soc 200; Mobile Government-st ch 187; Valley Creek ch of which 17 20 from coloured members for African Mission 191; Selma ch 16; Newbern ch 90; Montpelier ch 10; Airmount ch 2; Pisgah ch 12; Hopewell ch 2; Blacks Bend ch 5; Marion ch 23; Geneva ch 2; Fairview ch 28; Pensacola ch 17; Centre Ridge ch 18; Shell Creek ch 2; Flat Creek ch Rev H A Smith to ed Kirk White Smith at Ningpo, China, 25; Mobile, Ala, individuals 6	766 00
<i>Pky of East Alabama.</i> —Talladega ch 30; Marble Spring ch 26 50; Montgomery ch 64	190 50

SYNOD OF MISSISSIPPI.

<i>Pky of Mississippi.</i> —Fort Gibson ch ann coll 35, mo con colls 37. L F S (a little girl) 3. Sab sch in part to ed A J McGill at Spencer Academy 5; Zion ch 3; Natchez ch ann coll add 45, Israel P Smith 6 50, mo con colls 94 95, Sab sch 21 70, coloured members for sup of Rev H W Ellis 7 46; Pine Ridge ch of which 30 to con Rev B H WILLIAMS 1 m 60, less 2 50 for "Foreign Missionary."	316 11
<i>Pky of Louisiana.</i> —N Orleans, Lafayette Square ch 73 82, less 40 for "Missionary Chronicle" and 10 for "Foreign Missionary" for 1849; N Orleans, Prytanea st ch mo con 39 16, less 6 95 for "Foreign Missionary;" N Orleans 2d ch 83 80; N Orleans soc of inquiry 24 50	158 03
<i>Pky of Tennessee.</i> —Good Hope ch, Paulding Mi, John C Baldwin	9 00
<i>Pky of Brazos.</i> —Houston ch Texas, miss'y soc quarterly coll 25, Sab sch to ed Miller Texas 41 90	66 90

Total from churches \$15,635 97

SEMINARIES AND COLLEGES.

Union Theological Seminary, Va, mo con colls	72 00
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LEGACIES.

Hackettstown, N J, legacy of Eliza Kelly, dec	88 25
Jefferson co, O, legacy of John McDonald, dec	500 00
Balt. Md, legacy in part of James Cox, dec	100 00
—, O, bequest, in full, of Patty Tappers, dec	90 00
Indiana co, Pa, estate of John Montgomery dec	68 33
Culbertson's, Pa, bequest of John Astell, dec	12 50
Pittsburg, Pa, estate of Dr Gladden, dec	62 00
Bookstown, Pa, bequest of Rev George Scott, dec	10 00
Mercesburg, Pa, legacy of Alexander McCoy dec	50 00
Doylestown, Pa, bequest of John Fritzing, dec	5 00
	986 08
Less expenses on account Patterson estate	9 84
	976 24

MISCELLANEOUS.

A Friend (left at Mission House)	20 00
A Friend, through Rev J H Morrison, Lodiana mission, proceeds of sale of Gold Medal	4 00
Newark, N J, William Rankin, for Bell for Mission Church at Ningpo, China	253 22
"An Unknown Friend in Christ"	10 00
A Friend	20 00
A Widow's mite	5 00
New Brunswick, N J, Rev Jacob J Janeway, D D	700 00

A Friend for books for Shanghai mission	41 87
Alleghany City, Pa, 1st Associate Presb ch	33 50
Harrisburg, Pa, Martha Simonton	2 50
A Friend	1 25
S M S (in a letter post marked Balt, Md)	5 00

1096 34

Less 1 50 error in acknowledgment from Clarksville, Tenn, in April 1849	1 50
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1094 84

Total receipts in April, \$17,779 05

CHARLES D. DRAKE, Treasurer.

DONATIONS IN CLOTHING, ETC.

Ladies of Scrub Grass, Pa, one box clothing	140 58
Fem miss soc of Amity ch, Pa, one box clothing	42 87
Ladies of Newtown ch, L I, one box clothing for Spencer Academy	93 24
Ladies of Port Gibson ch, Mi, one box clothing for Spencer Academy	64 62
Ladies of Rutgers st ch, N Y, one box clothing for Chippewa mission	155 98
N York, a Lady thirty-three garments	12 50
Fem miss soc of Ebenezer ch, Pa, one box clothing to con Mrs CYNTHIA MCFARLAND and Mrs SARAH SUTTON 1 ms	69 12
Fem miss soc of Bethel ch, Pa, one box clothing to con Mrs MARIA LAUGHLIN and Mrs ANNE HAMILTON 1 ms	58 46
Springfield, Mass, George and Charles Merriam sixteen copies of Webster's 4to Dictionary unabridged	80 00

NOTICES.

LETTERS relating to the Missions of the Board may be addressed to WALTER LOWRIE, Esq., Corresponding Secretary, Mission House, 21 Centre street, New York.

REMITTANCES of money for the Board may be made to CHARLES D. DRAKE, Esq., Treasurer—same address.

PAYMENTS of MONIES for the Board may also be made to the

Rev. J. N. CAMPBELL, D.D., Albany, N. Y.

Mr. WILLIAM D. SNYDER, 265 Chestnut street, Philadelphia.

Mr. HARVEY CHILDS, Pittsburg, Pa.

Mr. J. M. RUTHERFORD, Louisville, Ky.

Mr. THOMAS MOODIE, Columbus, Ohio.

Mr. J. D. THORPE, Cincinnati, Ohio.

Mr. DAVID KEITH, St. Louis, Mo.

Mr. THOMAS HENDERSON, Natchez, Mississippi.

Col. SAMUEL WINFREE, Richmond, Va.

Mr. WM. H. CRANE, Augusta, Ga. and to

JAMES ADGER, Esq., Treasurer of the Southern Board of Foreign Missions, Charleston, S. C.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYSBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENOLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENOLES, D.D., Editor of the Board.

FORM OF REQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain message, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

THE DIFFERENCE.

How easy it is to detect the difference between one who reads and one who does not read! The one who does not read derives the little knowledge he possesses from conversation; and as his intercourse is generally with persons of the same class, his whole stock consists of the gossip of the neighbourhood. The only use of his memory is to lay up trifling occurrences or remarks, which can be of little utility and afford but slender grounds for useful reflection. In stopping at a country tavern, we have sometimes made it our business to listen to a group of men on the piazza, and have been surprised to find how long they could engage the attention of each other in discussing the merits of a horse, or in telling of an accident which happened to a cow. We could easily perceive from their whole conversation that they had never read a book. Even when politics was the subject, no

evidence was furnished that they had any just views of the state of the country, or of the great questions discussed by the leaders. They knew by what name they were called, and that was about all. We have seen, too, the family of a respectable farmer, whose whole conversation from day to day, and month to month, was furnished by the trifling incidents of the neighbourhood. Introduce any more instructive topic, and they were at once silent. They were without thoughts. Their mental faculties were lying waste. They never read a book. On the contrary, let a man who is accustomed to read good books be placed in the most unfavourable circumstances, and he will at once show the kind of company he has been accustomed to keep. Conversant with the best thoughts of other men, his own faculties are aroused, and the whole tenor of his conversation at once proves his superiority to those around him. We have listened with interest and instruction to the reading farmer, as with marked intelligence he dwelt upon the operations in which he was engaged; and we have been truly edified in conversing with the pious reading labourer, whose thoughts and feelings showed that he was more than a mere man—a man renewed, and a citizen of heaven, in anticipation. Read, read. If you wish to be elevated above the vulgar, ignorant herd, read; and be sure to make a right choice of your books.

For the Home and Foreign Record.

BAXTER'S SAINT'S REST.

The book which bears this title is too well known to need commendation. It is a legacy to the Church which it must ever prize, as instrumentally it has aided in bringing many sons and daughters to glory. The discrimination of its directions, the pungency of its appeals, its close dealings with men's consciences, and its large experience of Satan's devices, the heart's corruptions, and the glorious system of grace, impart to it a value not easily estimated, and make it, in all respects, a very remarkable book. It is not my purpose, however, so much to speak of Baxter as the edition of the Saint's Rest which has been issued in so beautiful a form by the Board of Publication. It may not be generally known that it is a new abridgment of the work; and from a careful comparison, I am disposed to regard it as in every respect superior to the usual abridgment by Fawcett. It is better connected, less overloaded, more like what such a book ought to be, and far more

readable than the edition which has hitherto claimed public attention. Any one who will impartially make the comparison will be convinced of this. It may not be amiss in this connection to quote a part of the preface, which I regard as speaking the simple truth. It is as follows: "When the Presbyterian Board of Publication had resolved to place this work on their catalogue, it was determined to present an abridgment which should materially differ from that in common use. Fawcett often took too great liberties with his author in altering his language, in transposing his matter, and in expunging the arrangement which he had adopted. Besides, in some parts he retained, as it was thought, too much of the merely hortatory remarks of the author. An improvement, in this new abridgment, has been attempted; and it is thought that the strongest parts of the book have been retained, and the arrangement of the author so preserved, as to render it much more probable that the *Saint's Everlasting Rest* will be read with intelligence and profit."

T. E.

WILLIAM TYNDAL.

William Tyndal was born in England, and was a Roman Catholic priest; but having studied the Bible, he saw his own errors and the wickedness of popery, and determined that the best way to overthrow the latter in England would be to translate the Scriptures into English. He finished the translation of the New Testament in about a year. When it was first printed, it made a great sensation. Some fell on their knees on receiving the precious book, and with tears thanked God for it; others were enraged; and it was ordered to be burned in Cheapside, London, to the great grief of the people. Tyndal having gone to Germany, the better to prosecute his work, was ensnared by the Papiests, and suffered martyrdom at the stake. The following account of this sad event is from "William Tyndal," a little book just issued by the Board.

At last, when Tyndal was living at Antwerp, they sent over a man named Henry Phillips, who managed to be introduced to Tyndal, and made himself so very agreeable, that Tyndal was quite delighted with him, thought he had now found a real friend, and begged him to lodge in the same house. Phillips joyfully agreed, and many were the pleasant conversations they had together. The crafty man pretended to be so much interested in Tyndal's affairs, that Tyndal actually told him all his plans about the Bibles, little thinking, as he saw

him eagerly listening, what a wolf in sheep's clothing was beside him.

One day Phillips said he had a little business to do at Brussels, and he went away for a while. He went to get leave from the authorities to seize Tyndal as a heretic. When he returned, he proposed to Tyndal that they should dine together, pretending, no doubt, to be delighted to see his friend again. Tyndal said he was sorry that he could not, because he had promised to dine somewhere else, and asked Phillips to go with him.

He consented; and when dinner-time came, they set forth together. There was a long narrow passage to go through, leading into the street. Phillips drew back, as if in politeness, to let Tyndal go first. They walked along in this order; and what should the astonished Tyndal see at the end but two officers standing ready to seize him! Phillips was not at all surprised, as you may well imagine, but he quietly pointed to Tyndal, saying, "Take your prisoner!" And thus poor persecuted William Tyndal had fallen into the snare at last, betrayed, like Jesus Christ, by his Judas-friend.

They took him away to the castle of Vilvorde, and imprisoned him there. He never came out again till a year and a half afterwards, and that was to be put to death.

His faith in Christ made the gloomy prison a happy place to him. And his way of life was so holy, that the other prisoners said, "Well, if *this* is not a good Christian man, we know not in whom to trust." Through his means the keeper and his daughter were converted to God. Many popish priests visited him, and tried to get him to think as they did, but Tyndal was firm.

At length he was taken from prison, and led to the place of death. John Frith, his friend, had been martyred two years before; and now that Tyndal's turn was come, his courage did not fail. He was to be strangled, and then burnt. He saw all the dreadful preparations. There was the stake, the cord to bind him to it, the faggots, the fatal noose, and the executioner.

He was tied to the stake; and just before the executioner took his life, he lifted his eyes up to heaven, and cried, "O Lord, open the King of England's eyes!" This was King Henry VIII., who afterwards became a promoter of the Reformation, though not for a good motive. He was a bad man.

While the flames were crackling round Tyndal's body, and the murderers looking with exultation on their deed, he was welcomed as a purified spirit to heaven, and admitted by the angels to the presence of God, where there is joy for evermore. He died in the year 1536, just ten years after the first edition of his translation of the New Testament was published.

The following is a specimen of Tyndal's translation. It was printed in what is called the **Black Letter**. You will see it differs from

the present translation in use with us, chiefly in the spelling.

"That I have foughte with beestes at Ephesus after y^e maner of men, what helpeth it me yf the deed ryse not agayne: let us eate and drynke, for tomorrow we shall dye. Be not ye disceaved. Evell speakinges corrupte good maners. Awake righte up, and synne not, for some have not y^e knowlege of God. This I saye to youre shame. But some man mighte saye, How shal the deed aryse? And with what maner off body shal they come? But God geveth it a body as he wil, and unto every one of y^e sedes his owne body."

In the reign of the pious young king Edward VI., son of Henry VIII., it was ordered that a copy of the Bible should be placed in every parish church, where any person might go to read it, or hear it read. To prevent it from being stolen, it was fastened by a chain to the wall.

ACTION OF PRESBYTERIES.

FLINT RIVER PRESBYTERY.—The Rev. Joseph Mahon, agent for the Assembly's Board of Publication, at the request of Presbytery, made a statement of the designs and operations of that Board; whereupon, on motion, the following resolutions were adopted:

Resolved, That Rev. Joseph Mahon be cordially invited to labour in the work of his agency within our bounds, and be affectionately recommended to the confidence of our people.

Resolved, That our pastors and ministers take the earliest opportunity to bring before their churches and people the operations of our Board of Publication, and earnestly engage for it their support and their prayers.

Resolved, That our sessions be respectfully invited to incorporate in their list of objects of regular and special contribution, this Board and its operations.

Resolved, That our ministers and elders be requested to seek out and recommend suitable colporteurs from their own neighbourhoods, and engage, to every practicable extent, in this labour themselves.

GEORGIA PRESBYTERY.—The Rev. Mr. Mahon, agent of the Board of Publication, was invited to address Presbytery on the object of his agency; and having been heard, the following resolutions were offered and passed, viz:

Resolved, That we highly approve of the plan of the Board of Publication, in establishing a system of colportage for circulating the books published by them for explaining and defending our denominational views of doctrine and order, and the doctrines of our common Christianity.

Resolved, That it be recommended to pastors to present this cause to their people, and to take up, annually, a collection in its aid, and thus place it on the same footing with our Educa-

tion, and our Domestic and Foreign Missionary Boards.

Resolved, That the brethren be requested to look out, in their several fields of labour, for suitable colporteurs.

FEEDING LAMBS.

An elder in the West, who is deeply interested in the circulation of the Shorter Catechism, furnishes the following extract from a letter he had received from a benevolent lady, sixty-four years of age:—

"A lady returning me your letter," she writes to the elder, "related an anecdote of 'Old Father Nash,' somewhat illustrating the blessings of your plan. He was a missionary in the West, and was travelling in the stage with four or five farmers, who were discussing the best method of *feeding lambs*, the most nutritious food, &c. At length one of the farmers turned to Mr. N. and inquired what he thought was the best way. He replied, that he supposed their methods were all good, but he found his lambs 'throve best on the Shorter Catechism.'"

ABRAHAM'S BIRTH PLACE.

From the Letter of an American Missionary.

Leaving Aintab, we rode in an easterly direction twelve hours, to the banks of the Euphrates, crossing which, we found ourselves in Mesopotamia, the land of faithful Abraham. I felt it a privilege to pass through the land that gave him birth, and to gaze upon the mountains and cross the valleys whose names must have been familiar to his childhood. I longed to visit Charran, the place of his first sojourn, which we passed at about eight hours' distance. But this, and many other places, we passed by, feeling that the missionary must not give place to the traveller, where duty calls for haste, and precious souls await our coming, to hear from us the word of life. The memory of Abraham, in this land, seems to have been taken under care by the Mohammedans, rather than the Christians. The former pay great veneration to the "friend of the most merciful," as they style him, and hold sacred every place consecrated by his footsteps. At Orfa, where we spent the Sabbath after leaving Aintab, there are two ponds of fish, which having, as they suppose, once been the property of Abraham, and now bearing his name, no person is allowed to take or destroy a single fish; but, on the contrary, every passer-by throws them a piece of bread or a few kernels of boiled corn. Thus protected and provided for, the fish have multiplied exceedingly,

and fairly crowd upon each other in heaps. They are quite tame, and follow the passer-by along the shore, expecting to receive something from his hands; and when any thing is thrown to them, they make the water boil and foam by their contest for the morsel. I lingered for an hour on the brink of these ponds, enjoying the sight of their graceful movements in the water. We remained at Orfa three days, enjoying the patriarchal hospitality of the English vice-consul, an Arab, who reminded me of Abraham's times rather more forcibly than did the fish-ponds.

NOVEL-READING.

Opinion of Dr. Hawes.—No habitual reader of novels can love the Bible, or any other book that demands thought, or inculcates the serious duties of life. He dwells in a region of imagination, where he is disgusted with the plainness and simplicity of truth; with the sober realities that demand his attention as a rational and immortal being, and an accountable subject of God's government.

Opinion of Dr. Wayland.—It is manifest that our moral feelings, like our taste, may be excited by the corruptions of our imaginations, scarcely less than by the reality. These, therefore, may develope moral character. He who meditates with pleasure upon fictions of pollution and crime, whether originating with himself or with others, renders it evident that nothing but opposing circumstances prevents him from being himself an actor in the crime which he loves. Let the imagination, then, be most carefully guarded, if we wish to escape temptation, or make progress in virtue.

DR. WATTS.

Dr. Watts was fond of learning from his infancy. Before he could speak plainly, whenever any money was given him, he would run to his mother and cry, "A book! a book! buy a book!" At four years old he began to learn Latin; and at about seven he could write pretty poetry. His father kept a boarding-school at Southampton; and good Mrs. Watts sometimes employed the pupils after school-hours in writing her a few lines, for which she rewarded them with a farthing; and, on one of these occasions, Isaac being required to do the same, he directly wrote—

I write not for a farthing, but to try
How I your farthing writers can outvie.

About the same time he wrote, among other things, an acrostic upon his own name, which

was very pious, and showed that he had not been taught to read his Bible in vain:—

Wash me in thy blood, O Christ,
And grace divine impart;
Then search and try the corners of my heart,
That I in all things may be fit to do
Service to thee, and sing thy praises too.

ANTIQUITY OF PROTESTANTISM.

We extract the following truthful paragraph from an article in the Monthly Religious Magazine, entitled "Protestantism independent of a Succession."

If you come to the question of antiquity, true Protestantism is as much older than Popery—I speak of essences and not of forms—as the truth as it lived in Jesus is older than the same truth when it was expressed in forms of word or ritual by a fallible Church. Protestantism is as much older than Popery as the Spirit of God is older than the spirit of the world, and will last as much longer—I mean Protestantism viewed in its positive character, as a principle of freedom. For as to its negative aspect, the time once was when there was no error or evil to protest against, and perhaps that time will come again some ages hence. We, as true Protestants, are privileged to leap at once to our origin, and not obliged to creep back to it through the uncertainties of past time. We look upward for our authority, and not backward. "There, in that world," said a poor persecuted girl, pointing to heaven, "there, great thoughts will be our ancestors." Protestantism finds her authority, if she needs any written authority, as far back at least as those words of patriarchal antiquity—"There is a spirit in man, and the inspiration of the Almighty giveth him understanding." I waive even the New Testament, which bids "every man be fully persuaded in his own mind." But our charter is written not with ink, it is written by the finger of God on the fleshly tables of the heart; it is infused by Him into the nature of the immortal and accountable soul.

WHAT FIFTY YEARS HAVE WROUGHT.

At the commencement of the present century, it is computed that there were in the whole world about 4,000,000 copies of the Bible; whereas, there are now more than 30,000,000! Then, the Scriptures were published in less than fifty languages; now, they exist in nearly two hundred languages and dialects! Then, they were accessible in languages spoken by about 2,000,000 men; now, in tongues and dialects spoken by *six hundred millions!*

By the translation of Enoch and Elijah, God showed how men should have left the world if they had not sinned—not by death, but a glorious translation.—*Matthew Henry.*

NOTICES OF BOOKS.

LIFE OF JOHN KNOX; containing illustrations of the History of the Reformation in Scotland; with biographical notices of the principal Reformers, and sketches of the progress of literature in Scotland during the Sixteenth Century; and an Appendix consisting of original papers. By Thomas McCrie, D.D. 8vo, pages 579. Muslin, half-calf, or library sheep, \$1.75.

This standard book should find its way to the library of every minister, and to those of a large number of the elders and private members. It is a full, faithful and instructive exhibition of the life and times of that remarkable man to whom, in every way, Scotland owes so much, and to whom the Presbyterian Church is indebted more, perhaps, than to any other uninspired mortal. The period of Scottish and of ecclesiastical history, included within the lifetime of Knox, embraces the most thrilling events the world has ever witnessed; and Dr. McCrie has spared no labour in availing himself of these valuable materials. Some of the letters in the Appendix are quite antique curiosities. One of these is addressed "To mariorie bowis wha was his first wyfe."

This volume is illustrated with two elegant engravings.

DONATIONS

RECEIVED DURING THE MONTH OF APRIL.

<i>Presbytery of Harmony, S. C.</i>	
Cheraw ch per Mr I F Matheson	25 75
<i>Presbytery of Newton, Pa.</i>	
Easton ch per Dr Gray	50 00
<i>Presbytery of Vincennes.</i>	
Hopewell ch 7 20; Carlisle ch 7 60; Vincennes ch in part 2 50, per Rev Jas F Smith	17 30
<i>Presbytery of Orange, N. C.</i>	
Wilmington ch per Rev Jas O Stedman	21 41
<i>Presbytery of Fayetteville, N. C.</i>	
Bloft ch per Rev Evander McNair	18 81
<i>Presbytery of Sidney, Ohio.</i>	
Kenton ch per Rev David Polk	6 00

MISCELLANEOUS.

H Van Wyok 2; South East ch 8 45 per Rev Wm J McCord	10 45
"A Friend," per Board of Education	75
Total	\$150 47

BOARD OF DOMESTIC MISSIONS

The Office of the Board of Missions is at No. 265 Chestnut street, Philadelphia.

Business Officers of the Board.

Corresponding Secretary—REV. WILLIAM A. McDOWELL, D.D.

Treasurer—WILLIAM D. SNYDER.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

LETTERS relating to Missionary appointments, and other operations of the Board, including CHURCH EXTENSION, should be addressed to the Corresponding Secretary.

DONATIONS and SUBSCRIPTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, *Pittsburgh, Pa.*
WILLIAM GARVIN, *Louisville, Ky.*
THOMAS MOODIE, *Columbus, Ohio.*
CHARLES D. DRAKE, *Mission House, New York City.*
CLOTHING.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to WM. D. SNYDER, *Mission Rooms, No. 265 Chestnut street, Philadelphia*, with the name of the church or individual donor upon it.

CENTRAL AGENCY.

Annual Report to the Board of Missions.

ALLEGHENY CITY, PA., April, 1850.

In making this Annual Report to the Board, it becomes me, in the outset, to record with fervent gratitude the great and unmerited goodness of God, in sustaining the health of myself and family, so that I have been permitted to devote another entire year to the service of the Board. That service has been expended widely over the three Synods assigned to me as my appropriate field. Though there has been no lack of kind reception and hearty co-operation, some falling off in the contributions, especially during the earlier part of the year, has been observed. This can be satisfactorily traced to other causes, rather than a diminished interest in the work of Domestic Missions. Your agent has taken much pains to make himself and the people acquainted with the most remarkable facts bearing upon this important cause. The necessity for the diffusion of evangelical religion throughout our land, in order to the perpetuity and welfare of our great republic, and in order to the accomplishment of its mission among the nations of the earth, has not been overlooked. The vast extent of the inviting fields for missionary enterprise, and the facilities afforded for immediate operation, have been held forth prominently to view. The great duty, privilege, and honour of evangelical effort in concert with the church, as involved in church membership, have been often stated, proved, and illustrated. The spe-

cial duty binding upon our American Zion at *this time*, of directing her prayers and efforts in behalf of our own country, has been a continual theme. The cheering indications of the Divine blessing upon this great enterprise have been constantly set before the people. The Lord has been manifestly beckoning on his people to the noblest work ever committed to a Church. We shall be recreant to our high calling; deaf to the voice of God's providence, and the earnest pleadings of our countrymen, famishing for the bread of life; and callous to the highest interests of our entire race, if we falter now in the arduous struggle to save our country from the overflowings of infidelity, popery, and various popular delusions, and to render this land the light and glory of all the earth. In view of the manifest tokens now afforded, in various parts of our beloved Church, that the set time to favour Zion is just at hand, may we not hope that the ensuing year will be the *annus mirabilis*, the year of great rejoicing, in heaven and on earth, over multitudes of returning sinners, and over the building up of all the waste places of Zion? I cannot but congratulate the Board, especially in view of their recent intelligence from Texas and California. May it be but an earnest of still more glorious news from every part of the West and South-west! and may the entire coming year be "the year of recompenses for the controversy of Zion," when "the wilderness and the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose!"

Your brother in the gospel,

JOSEPH SMITH.

YOUTH'S MISSIONARY SOCIETY.

The children and youth connected with the Sabbath-schools of the Rutgers Street Church, New York, celebrated the anniversary of their Domestic Missionary Society on Sabbath evening last. An immense number of children were present, and the exercises were of a deeply interesting character. During the past year the children have raised two hundred and forty-two dollars, which they contribute to the Board of Domestic Missions for the support of the Rev. Mr. Woodbridge in California. Addresses were made by Dr. Krebs, pastor of the church, by the Rev. Mr. Happersett, agent of the Board, and by the Rev. Mr. Chambers, of the Reformed Dutch Church. The singing was by the children, under the direction of Mr. Woodbury, and was given with excellent effect. At the close of the exercises the collection was taken up, a committee of the youngest of the children carrying the plates from seat to seat, with all the gravity and propriety of elders.

The example set by the youth of this church is worthy of general imitation. Their donations are the fruit of minute savings and little earn-

ings, but the aggregate is a substantial contribution to a noble cause.—*Presbyterian*.

COMMUNICATIONS FROM MISSIONARIES.

WISCONSIN.

From a Missionary in Dodge County—The Wants of Wisconsin.

Having spent nearly a year in Wisconsin, and having travelled about three months of the time, I will state my impressions of the wants of this State. An *eastern man*, unless he has been here, can form but an imperfect view of *western life*. I supposed that I had a tolerably good idea of it when I left the east; and so I had, in some respects, but, on the whole, an imperfect one. All this region, three or four years since, was "government land;" scarcely any settlements. Now it is all sold, and most of it occupied by actual settlers. The land is held from \$5 to \$15 per acre. Little villages are springing up in all directions. It is difficult for us who are here, to keep track of the new places. Before we are aware of it, there is a village of one or two hundred dwellings. And still farther north, the Indian villages of wigwams are replaced by thriving, well-built towns, ere the council-fires have died away. It will be seen at once that, in such a "hurry of life," there must necessarily be much neglect of religious matters. Unless some one is there to begin to turn the stream into proper channels, the enemy comes in like a flood, and covers up, or sweeps away all that is good; and—alas! that it is so—Christians, or professors of religion, from the east, too often forget their obligations, when they come west.

The kind of Men wanted.

You will readily imagine that, in this state of things, we want not only "*men for the times*," but also "*men for the fields*" they are to occupy. Men in the ministry are as liable to mistake in regard to their field of labour as any other persons; and the consequence is, they are useless here. The time has passed away, when it was supposed that any thing would do as missionaries for the west. I can call to mind now the names of some four or five Presbyterian or Congregational ministers, and several Methodist preachers, not far from this place, who are doing nothing by way of preaching, and who, although good men, most of them certainly never will do any thing in the west. In the east, where society is settled, they might be useful; but they are not calculated to mould society, although they might help to take care of, and keep it in proper shape, after it has been moulded. We want the best days of the best men in our new fields; and when they have become old, they can return to the east, and take charge of some of the old established churches, and live more at their ease.

Books wanted.

We want *books*, just such books as our Board publishes. Many people come here, with prejudices against the doctrines of our Church. The best work I have seen for such persons is "*The Great Supper*." The author of that work has done essential service to the cause of truth, in giving it to the public. It is well calculated for persons of every capacity. As one of its readers remarked to me, it gives something tangible, and that cannot be denied. And we want their books and tracts on doctrinal subjects, which are well adapted to the wants of the west. These silent witnesses are of great value to be put into the hands of seekers after truth, or the opposers of truth.

Difficulties to be encountered.

There are difficulties to be encountered, hardships to be endured. But what then? So there are for the emigrant, who comes here to work on a farm or at a trade. We have to preach in small school-houses, in private houses, in groves, &c. But what then? The people who come out are anxious to hear; *they don't go to sleep*. It is true, our "eastern well-written sermons" don't sound half as well to our own ears, and probably not a quarter as well to our auditors. It is true, we have nothing great to inspire the religious feelings; yet, if the Spirit of God be present, the people will be interested and profited.

With all these difficulties, and ten thousand more, which the missionary alone knows, I love to preach the gospel in the new places at the west. The people, many of them at least, do love to hear it. I love to mingle with the poor, to visit the sick-room, and to comfort the mourning. I love to see the changes that are taking place in society here; love to see society in a moulding state, and to have a hand in shaping it; and I love to serve my Master in this new field. May God grant me the sweet privilege of seeing a ripened harvest gathered in his own appointed time!

MICHIGAN.

From a Missionary.—The main Object aimed at in Preaching.

Looking at the results of my labours the past quarter, I have been led carefully to examine my mind, as to the main design or object sought to be accomplished. In years gone by, when I have made it a leading object in preaching to *excite* men on the subject of religion, I have not failed to succeed, more or less, and, in the language of the day, "made converts," and added them to the church; and, judging from the past, I think, that if I had made *that* the grand rallying-point of my mind the past season, and had laboured and preached with that intent, I might have reported something of a "revival of religion."

It has been in my experience also, that where excitements have been produced in societies swayed by Arminian influence, let who might be the preacher, a sufficient amount of truth, of a distinguishing character, could hardly be set forth and received, to stay the precipitate rush of the excited ones into churches holding sentiments in accordance with their former prejudices and belief.

I perceive, then, that it has not been the object and point towards which my labours have tended, as an *immediate* or *first* result, to produce a "religious excitement;" and it possibly may be, I have too much lost sight of it as a result to follow, in quick succession, the full and clear presentation of divine truth. I have endeavoured that the people should understand, and be able satisfactorily to answer the great question, "*What is truth?*" that the way might be prepared for a general revival of religion by the divinely appointed instrumentality; that children, being begotten by the word and the Spirit, might relish and adhere to God's precious truth. In this, I rejoice in being able to say, more has been accomplished than was anticipated. I find that even here, truth, cleared of the rubbish cast over it by ignorant or designing men, and presented as a plain "*thus saith the Lord*," commands attention, veneration, and belief.

It has been so ordered in providence, that your missionary has had his field of labour for the last two quarters mostly to himself. Others who have ranged the same field, either statedly or occasionally, have not found their appointments sustained, and, for the present at least, have left the ground. Your missionary finds a general welcome among Christian professors, while "those that are without" extend the hand and tokens of friendship. We are expecting several additions at our next communion season. We do not err in saying that the truth has perceptibly and constantly gained ground among the people. The Presbyterian Church has now the controlling influence, as a Christian society, over this community; and we anticipate that, at no distant day, the Board of Missions will reap the fruit of their labour here. We are encouraged to persevere in our labour.

KENTUCKY.

From a Missionary in Muhlenburgh County.—Value of the Board of Missions.—Importance of Church Extension.

If it were not for our excellent Board of Missions, and the energy, liberality, and zeal of its officers, it does seem to me that very many of our village and country churches would die out, and not less than one-third of our preachers would be in a state of abject poverty, and would be greatly crippled in their usefulness. But, with the provision made, these churches are in a healthy state, and flourishing in num-

bers and influence, and in many cases are putting up good and comfortable houses of worship.

The Church Extension scheme is also well adapted to the Board of Missions, to help them in their important work. When your missionary organizes a church, he then needs a house; and I can assure you that having a house of worship does much towards insuring the success of an organized church. Then, if you will listen to a word from me, *Do all you can, not only to foster the Board of Missions, but also the Church Extension scheme.*

A Word in behalf of a strong, efficient Agency.

Again I would venture a suggestion, as some doubts have been expressed. Keep a sufficient agency abroad, to visit the churches, and take up collections for the several Boards. These agents should visit every church, county, and village; and every Presbyterian family should have the opportunity of contributing to these great objects. You will perhaps think it strange when I tell you, our Presbytery has been very little visited by agents. They seem to go to the cities and large towns, and too much overlook the small churches. Many of our country churches would be glad to see them, and would contribute liberally. So far as my limited knowledge extends, the country churches make even better collections for missions than the towns. Your agents should be men of some experience. Send such men, and much can be done. "Ask the poor man for his penny, and the rich man for his pound," as Dr. Chalmers said, and your treasury will overflow. ***

*** You see, from my statistical report, my whole salary last year was, from the people \$85, from the Board \$150 and a box of clothing. I do not complain; far from it. I am satisfied and thankful, and rejoice that I have such a church. The present of books you recently sent me is a rich treasure. The readiness of our Boards to aid the missionaries in their work, has cheered me on, filled my eyes with tears, put fire in my bones, given me new life and energy, and made me preach oftener and better. Angels might desire your work. The Lord make our Zion a praise in the whole earth!

REVIVALS OF RELIGION.

It will be cheering to the churches to learn that God is blessing the labours of their missionaries, and pouring out his Spirit on many of our mission churches. We give here a few specimens of reports from our missionaries.

MISSOURI.

From a Missionary in St. Louis County.

*** On the 21st of March, we commenced a protracted meeting at Des Peres, which has been

attended with glorious results. *Sixteen* have professed a hope in Christ; a number more are under deep conviction. Of those who indulge a hope, all are young; their ages vary from thirteen to twenty-one. The greater number are males, and most of them are students in the Seminary. In some of our prayer-meetings there has been a melting down of hearts, and a pouring out of the soul, such as I never before witnessed. ***

INDIANA.

From a Missionary in Lagrange County.

*** Two new churches have been organized during the year. There are three organizations which I now supply. At one of these points, there has been special interest during the year. It existed when the organization took place. At that time *fifteen* united with the church. It was a precious time to us, and the few mercy-drops were hailed as indications of a copious shower. The most impressive exhibition, perhaps, of the mercy of God, during the revival, was in the case of four aged persons, between fifty and sixty years of age, who cast in their lot with the people of God, and have since given good evidence that they are real Christians. The revival was not confined to our church. About *forty* persons have connected themselves with different churches; most of them are young persons. In these cases of conviction and hopeful conversion, there was manifestly much deep and pungent feeling. The simple truth, brought home by the Holy Spirit, personal conversation and prayer, were the means used. There was no noise; the "still small voice" was heard in our meetings. We felt that God was with us. O, that such seasons were more frequently enjoyed! ***

OHIO.

From a Missionary in Muskingum County.

*** A most happy state of things exists at Uniontown. Fifteen months ago, this church was organized with *thirteen* members. Of these, but *three* were males; yet they have gone forward, and have erected a most comfortable house of worship, at a cost of nearly one thousand dollars. This they have paid themselves, except what they have received from the Church Extension Committee. We have now *thirty* members; our number has more than doubled. The Lord has given us more than the *dews* of his grace. He has granted us a refreshing rain; and to Him be the praise! **

PENNSYLVANIA.

From a Missionary in Bradford County.

Since I have been in Warren, the Lord has poured out his Spirit upon the congregation; and, in the judgment of charity, from *fifteen* to *twenty* have passed from death to life. The first indication of any special interest in religion, was the large attendance at our prayer-

meetings, and the solemnity of feeling which pervaded them. Sometimes a falling tear, and a heavy sigh, indicated the anxiety of the worshippers. As our communion season approached, arrangements were made to divide the congregation into districts; and committees were appointed to go from house to house to visit all the members, and converse and pray with them. The visitation was owned and blessed of God. At least one person was awakened. At the preparatory meeting that individual was present, and deeply anxious. There was great searchings of heart among the members, and free confession of sin. The evening of the communion Sabbath, a meeting was held in a private house, and at the close of the meeting three persons were found under deep conviction. During the week, they were rejoicing in hope, and others were inquiring what they should do to be saved. Most of the converts are in the morning of life. The only tavern in the town has been given up, and the bar-room converted into a library. We hope the Lord is still with us, and for things that accompany salvation. The husbandman waiteth for the precious fruits of the earth, and hath great patience for them, until he receive the early and the latter rain. The Lord grant it, and to his name be the praise!

From a Missionary in York County.

I commenced, on the 25th of last month, (February,) a series of evening meetings. The attendance was good, and I was soon encouraged to go on in my effort, for the Lord gave to the church a spirit of prayer, and to the impenitent a hearing ear and a believing heart. With the aid of two of my brethren in the ministry, the meetings were continued until the 14th inst. At least twenty-five persons have been awakened; and, so far as we can judge, we believe at least twenty of the number have been truly born again. In this latter number must be included all the unconverted members of my Bible-class, with the exception of one, who attended only occasionally. The languishing graces of the members of our church have been much revived. We hope it will be to our little church as the beginning of days.

Mission Rooms, Philadelphia.

Before this number of our paper is received by our subscribers, the General Assembly of our Church will be in session, and the Board will have made their report for the year. An abstract of this report will be published in our next paper, from which the churches will learn what progress has been made in the work of Domestic Missions in our own Church. At present, we have only time and space to say, we have the most unequivocal evidence, that in

no former year has this cause made more certain progress, nor laid so broad and firm a foundation for future, extensive, and permanent good, as during the past year. Compared with the last year, or any former year, there has been decided and most encouraging advance. We are permitted to close the year with the *largest number*, and, we may add, the most *efficient body* of missionaries the Church has ever had. The accounts of the Board are all settled up to the close of the year, and a favourable balance is left, with which to commence another year. The cause was probably never before in a more vigorous and healthful state. The feelings and confidence of the churches are strongly in its favour, and God, in a special manner, is blessing the labours of our missionaries. With such evident tokens of divine favour, Christians are called upon to render special thanks to God, and gird themselves for new and greater efforts.

ACKNOWLEDGMENT OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of April, 1850.

SYNOD OF ALBANY.

<i>Phy of Londonderry.</i> —Ladies of the Second church of Newburyport, Mass. 35; First church of Newburyport, Mass. to constitute the Rev ASHBEL GREEN VERMILYE. and Mrs HELEN L VERMILYE Hon Members, 103	136 00
<i>Phy of Troy.</i> —3d ch Troy, N Y, 4; Stillwater ch, N Y, ann coll 90; Mon coll 10	104 00
<i>Notes.</i> —This sum has already been acknowledged, by mistake, to Stillwater church, N J, in January receipts.	
<i>Phy of Albany.</i> —Schoenectady ch, N Y, 100; Broad-albin 1st ch 16	116 00

SYNOD OF BUFFALO.

<i>Phy of Ogdensburg.</i> —Oswegatchie 1st ch N Y 38 75; Oswegatchie 2d ch N Y 11 02; Wilna ch 2	51 83
<i>Phy of Steuben.</i> —Windor ch N Y	3 00
<i>Phy of Wyoming.</i> —Warsaw ch N Y 10; Sparta ch 30; Caledonia ch N Y 33; do. D McPherson 17	80 00
<i>Phy of Buffalo City.</i> —Buffalo Central ch, addl, 50; Alden ch 15	65 00

SYNOD OF NEW YORK.

<i>Phy of Hudson.</i> —White Lake ch 17; Goshen ch N Y, Dr John S Crane 10; collection 33 44	59 44
<i>Phy of Bedford.</i> —South Greenburg ch 15 57; South Salem ch ann coll 80 18; Sab Sch 6 67; Yorktown ch 13 50	115 92
<i>Phy of Long Island.</i> —East Hampton ch	30 72
<i>Phy of New York.</i> —University Place ch Ladies' Miss Soc, addl 6; Central ch Brooklyn 55 69; Jamaica ch 78 62; Wallabout ch Brooklyn 4 50; 42d street ch N Y city 40 64; Rutgers at ch N Y city, ann coll 180 51, and Youths' Miss Soc 153 18; Brooklyn 1st ch 237; Brooklyn 2d ch 258 30; Mt Washington ch 57 50; Nyack ch N Y, balance to constitute Rev. ISAAC S. DAVIDSON an Hon Mem 5; Emmanuel ch 2; Madison Avenue ch, N Y city, to constitute the Rev WILLIAM BAN-NARD an Hon Mem 50	1128 94

2d Pky of New York.—West Farms ch N Y 10;
Scotch ch N Y city, (in addition to 270 previously
acknowledged) E L & A Stuart 50; John John-
ston 150. Richard Irwin 50, E Carter & Bro 50,
William Post 63 30; collection 325; amount,
1137 50

SYNOD OF NEW JERSEY.

Pky of Elizabethtown.—Mount Freedom ch 15 00
Pky of New Brunswick.—Allentown ch N J. Fem
Miss Soc 32 50; do Infant Class of Sab Sch to pur-
chase books for a Sunday School in the West 5;
Pennington ch, addl 8; 1st Col ch Princeton 3 38;
Millstone ch 5; Mrs Jane Kirkpatrick, New Brun-
swick 10
Pky of West Jersey.—Blackwoodtown ch N J 6 75;
Cedarville ch N J, Men Con coll 40; Salem ch 30
Pky of Newton.—Blairstown ch N J 29 76; Knowl-
ton ch N J 17 12
Pky of Raritan.—Milford ch N J 6; Clinton ch 13;
Flemington ch 28
Pky of Sussexanna.—Orwell ch 8 00
Pky of Luzerne.—Tamaqua ch 20; Wilkesbarre ch
17 25; Beaver Meadow ch 6; Wyoming ch 15;
Tanhannock ch 9 50

SYNOD OF PHILADELPHIA.

Pky of Philadelphia.—Sixth ch Philad. coll 161 80;
Rev J H Jones, D D 20. Wm S Boyd 25, John M
Harper 30, James N Dickson 50, W T Snodgrass
5—in all 291 87; 4th ch Phila 35; Cobocsink ch
Pky 5; Central ch Phila Fem Tract Society, to
purchase books and tracts for distribution in the
West 30; S Colton 5, J Reahert 3, Mrs S Richards
10, Maria L Richards 5, H J Hartwell 3; 2d ch
Phila, Wm Raphael 10, Morris Patterson 30, Wm
E Thompson 10, A C Barclay 10, Wm Nassau, sr
5, Wm Nassau, jr 1, W W Stokes 1; 10th ch
Phila, John Harris 5, J W Tilford 10, Wm Ship-
pen 10, Wm Kirk 5, A Friend, through the pastor
100, A Member 2 50, J Imbrie, jr 10, C B Penrose
5, James Orne 5; 7th ch Penn Square Phila, coll
141 25, Wm S Marton 50; Spring Garden ch
Phila, coll 14 43, Rev John McDowell, D D 10,
Mrs W A McDowell 10, Mrs Thorn 1, Mary Anna
Thorn 25 cts, John Neill 3, Jacob M Johnson 1,
Mrs M Johnson 25 cts, G Ferree 2, H Crew 25 cts,
McAllister 1, J H Brown 50 cts, R S Clark 5,
Evan Elwell 1, John Hocker 5, S E Freeman 1,
Miss Trinnick 50 cts, C S Kern 1—amount from
Spring Garden ch 56 93

M Pky of Philadelphia.—Neshaminy ch 31 00
Pky of New Castle.—Dover and Smyrna chs 7 58;
Upper Octorara ch 25 25; Wilmington ch 68; Ox-
ford ch 30

Pky of Donagel.—Chambersford ch 25; Wrightsville
ch 12 58; Hopewell and Mechanicsburg chs 10

Pky of Baltimore.—Annapolis ch 20; 1st ch Balti-
more (in part of 758 for the year) 184; Monokin
ch 38 50; Rehoboth ch 4

Pky of Carlisle.—Carlisle ch, bequest of daughter of
John Agnew, Esq 70; Shippensburg ch, George
McGinnis 10; Waynesboro' ch Pa to constitute
Rev. D D CLARK an Hon Mem 50; Millerstown
ch 19 75; Williamsport ch Md 90

Pky of Huntingdon.—Huntingdon ch 114; Fem Miss
Soc of Spruce Creek ch 30; Pine Grove Mills ch
24; Received through Rev Joshua Moore, Treas'r
of Pky 268 18, from the following, viz Shirleysburg
ch 15 50; Middle Tuscarora ch 31 77; Alexandria
add Hartslog ch 45, and Sab Sch of Alexandria
ch 5—in all 50 to constitute Rev GEORGE EL-
LIOTT an Hon Mem; Shavers Creek ch 34 75;
Clearfield ch 6; Hollidaysburg ch 40; Mount Pleas-
ant ch 4; 2d ch Spruce Creek 19 75; Birmingham
ch 5; East Kishacoquillas ch 21; one-half of Pres-
byterial collection after sermon on Missions at
Hollidaysburg 19 91

Pky of Northumberland.—McEwensville ch 20 25;
Jersey Shore ch, addl. 1 25; Great Island ch 14;
Danville ch 100; Buffalo cong, addl 5; Rohrsburg
ch 3 60; Orangeville ch 1 60

SYNOD OF PITTSBURGH.

Pky of Redstone.—Clarksburg ch 5; Morgantown
ch 5

SYNOD OF WHEELING.

Pky of St. Clairsville.—Powhatan ch Ohio 5 00

SYNOD OF NORTH INDIANA.

Pky of Lake.—Valparaiso ch 10 00

SYNOD OF ILLINOIS.

Pky of Rock River.—South Fresh ch Galena, Ill 20 00

SYNOD OF VIRGINIA.

Pky of Lexington.—Draft on the Treas'r of Pky 73;
do. 50 123 00

Pky of Winchester.—Fredericksburg ch 66 25

Pky of West Hanover.—Cove ch 12 50; Rockfish ch
12 50 25 00

Pky of East Hanover.—Draft on the Treas'r of Pky 50 00

SYNOD OF NORTH CAROLINA.

Pky of Fayetteville.—Through James Martine, Tr'r
of Pky, collection at Presbytery at Beth ch 76 25;
Philadelphus ch 20 50; Buffalo ch 16; South River
ch 12 85; Black River ch 26 35; St Paul's ch 24 22;
Union ch 9 50; Bluff ch 18 84; Long Street ch 10;
Wilmington ch 50; Fayetteville ch 39 20; Targa
ch 10 65; Antioch ch 27 60 341 96

Pky of Concord.—Draft on the Treas'r of Pky 100 00

SYNOD OF SOUTH CAROLINA.

Pky of Harmony.—Camden ch 50; Cheraw ch 129 32;
Mount Zion ch 53 232 32

SYNOD OF GEORGIA.

Pky of Hopewell.—Macon ch, addl, (making in all
202 75) 40 00

Pky of Georgia.—Cong ch Midway, Liberty Co, addl 7 00

SYNOD OF ALABAMA.

Pky of East Alabama.—Sab Sch of Montgomery ch 10 00

LEGACIES.

Legacy of Eliza Kelly, dec'd, of Hackettstown N J,
per Rev John H Townley, 88 25; Legacy of Alex-
ander McCoy, dec'd, of Mercersburg Pa, per A
Smith McCoy executor, thro' Rev Thos Creigh 50 138 25

MISCELLANEOUS.

John Brewster, of Shirleysburg Pa, to constitute
HENRY BREWSTER an Hon Mem 50; A Friend
1 25; Donation of Rev D V McLean, D D 25;
S M S 5; Rev J J Janeway, D D 300; Per rata
dividend of interest account from the General As-
sembly, per Matthew Newkirk, Treas'r 270 97;
A Friend, to aid in the support of a missionary to
the slaves 8; S S Merrick, Carmel N Y 5; San
Francisco ch California, addl 25; A Friend 20;
Mrs C Smith, Danville Va, for California 1; Bal-
ance of bond donated by the late Gen D Montgo-
mery, through Rev J W Yeomans, D D 550; Rev
J F Bergen, Jersey Prairie, Ill 1 1962 92

Total \$7709 54

WILLIAM D. SNYDER, Treasurer.

CLOTHING.

Received since last acknowledgment:
From the Ladies of Abington Presbyterian ch Pa,
Rev R Steele, D D, pastor, 4 packages of clothing,
valued at 50 00
From the Ladies of the Tenth Presbyterian ch,
Phila, Rev H A Boardman, pastor, 6 Boxes and
2 Barrels of clothing, valued at 319 12
From the Ladies' Miss'y Soc of Marietta ch Pa,
per Mrs Mary J Casselle, Sec'y, one Box valued 62 00
From the Ladies of Sag Harbour ch Long Island,
N Y, Rev J A Copp, pastor, one Box valued at 45 00
From the Misses Wynkoop, of Newtown, Penn'a,
one Box of Books, value not given.

Total \$476 12

W. D. SNYDER, Treasurer.

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of April, 1890.
Abington ch Pa, per Rev Dr Steel 12 00
A Friend, per Wm H Mitchell 1 36

First ch Baltimore Md. (in part of 650 raised during the last 18 months) per Rev J C Backus, D D 238 00
 Windsor ch N Y, per Rev Adam Craig 2 09
 Pine Ridge ch Miss, through Dr A W Mitchell 25 00
 Tenth ch Phila, in part, W Goodrich 5, Wm G Billin 2, James Imbrie 5, Moses Johnson 50, S A Mercer 5, A B Cummings 5, A Card 1, A Friend, through the pastor 25; collection 179; Mrs Thos Hoge 10 280 00

SPECIAL DONATIONS FOR A CHURCH EDIFICE AT BENICIA, CALIFORNIA.

E B E of Mount Hope N Y 5; "J S H." Clinton N J 2; Wm Lyman, Schenectady N Y 2 50; Second ch Phila, a member 2 do 1; A female member of the Sixth ch Phila 20; A Robertson, thro' A Symington 5; Samuel Moore, M D 30; Rev P E Bishop, Yorkville S C 20; Cash 10; A Friend, thro' Rev Dr Boardman 200; Rev J J Janeway, D D 50; A Friend, thro' Rev Dr Boardman 20—amount 377 50

Total \$929 84

W. D. SNYDER, Treasurer.

TREASURY AT LOUISVILLE.

Receipts in the Treasury at Louisville, Ky., during January, February, March, and April, 1850.

SYNOD OF CINCINNATI.

Pky of Chillicothe.—Brush Creek ch Ohio 5 75; White Oak ch 9 70; French ch 1 55; Hillsboro' ch 50 30; Bethel ch 16 10; Bloomingburgh ch 72 50; Washington ch 10 43 166 23
Pky of Miami.—Redding ch 37 cents; New Jersey ch 32; Xenia ch 9; Lebanon ch 19 02; Franklin ch 17; Yellow Springs ch 45; Fem Benev Soc of do 10 163 68
Pky of Cincinnati.—Central ch Cin 25; Ladies of 7th ch Cin 7; Pleasant Ridge ch Sab sch and mon con colls 28 50; Ladies sew soc of Central ch Ohio 100; Williamsburgh ch 12 15; Peesburgh ch 12 15; Monroe ch 12 20 197 00
Pky of Oxford.—Xenia ch 28 10; Reily ch 14 55; Hamilton and Roseville chs 20 90; Venice ch 15; Oxford ch 45 70; Harmony ch 10 50; Bethel ch 11 145 75
Pky of Sidney.—Bellfontaine ch Ohio 8; Cherokee ch 5; Urhanna ch Ohio 25, and T F Magill 25 to con Rev T F Magill an hon mem 63 00
Pky of Maumee.—Denmark ch 1, J H Anderson 9; Lima ch 12 50 22 50

SYNOD OF INDIANA.

Pky of New Albany.—New Albany Ind 40; Livonia ch 28 45; Utica ch 4 50; New Philadelphia ch 14 55; Owen Creek ch 26 65 115 15
Pky of Vincennes.—Carlisle ch 7 40; Washington ch 3 20; Smyrna ch 3; Union ch 10 23 60
Pky of Crawfordville.—Indian Creek ch 2 25; Waveland ch 10 of which is from Hon J Milligan 32 75; Cold Creek ch 2 25; Ohio ch 1 87 40 12
Pky of Indianapolis.—Bethlehem ch 9; Hopewell ch 3; Rev D V Smooh and children 5; Knightstown ch 5; Putnamville ch 6 95; Vandalia 5; Bloomington ch 16 49 95
Pky of White Water.—Connersville ch Ind 3; Brookville ch 10 13 00
Pky of Muncie.—Yorktown ch 12 30; Union and Hopewell chs 11 55; Muncie ch 10 34 05

SYNOD OF ILLINOIS.

Pky of Kaskaskia.—Liberty and Sparta chs 15 00
Pky of Sangamon.—Union ch 28 60; Petersburg ch 37 50; Sugar Creek ch 11; Jacksonville ch 17; Springfield let 30, ditto 3d 60 184 30
Pky of Schuyler.—Camp Creek ch 10; Macomb ch 9; Fountain Green ch 9; Monmouth ch 15 43 00
Pky of Palestine.—Paris ch 43; Charleston and Pleasant Prairie chs 30; Charleston and Prairie chs 9 51 82 51
Pky of Peoria.—Oceola ch 3; Prairieville ch 5 12 8 12
Pky of Iowa.—Davenport ch 10; Walnut Creek ch 3 90 13 90
Pky of Rock River.—Rock Island ch 25; Albany ch 15 40 00

SYNOD OF MISSOURI.

Pky of Missouri.—Anxvause ch 14 10; Concord ch 15; Fulton ch 20 49 19
Pky of St Louis.—Central ch St Louis Mo 2 00

SYNOD OF KENTUCKY.

Pky of Louisville.—Taylorsville ch A Lady 2 50; 1st ch Louisville 284 50; 2d ch Louisville 402 00; Shelbyville Ky 91 15; Shiloh and Olivet chs 25; Mulberry ch including 100 from W Q Morton 143; Goshen ch 32; 4th ch Louisville 27; Chesnut at ch Louisville 291 40; Owensboro ch 48 40 1371 95
Pky of Manklenburgh.—Rev A B Howley 5; Presbyterial coll 31 36 00
Pky of Transylvania.—Rock Spring ch 5 Paint Lick ch 60 05; Silver Creek ch 23 45; Glasgow ch J Jamieson Esq 5; Richmond ch 9; Lancaster ch 52 30; Bethel ch 31; Harrodsburgh ch 61 83; Danville ch 408 10; Hanging Fork ch 67 721 75
Pky of West Lexington.—Winchester ch 6; Mount Pleasant ch 8 30; West Spring ch 26 70; Pisega ch 76 85; Nicholasville ch 107 20; Clear Spring ch 11; Bethel ch 34 75; Woodford and Harmony chs 32; Georgetown ch Mrs Whitney 5; McChord ch 266 75; do Sunday school 27 25; do mon concert 11; Frankfort ch 107 55, do Sunday school 40 15; One half of mon concert 2 50; Walnut Hill ch of which 50 from Rev J J Bullock 122 15; 1st ch Lexington 101; Winchester ch 36; Horeb ch 161 25; Hopewell ch 100 05 1283 45
Pky of Ebenezer.—Covington ch 1 80; Fem Benev Soc of Marysville ch 70; Washington ch 50; Sharon ch 12 50; Augusta ch 12 50; Newport ch 10; Flemingsburgh ch 28; Sharpesburgh ch 11; Springfield ch 5 198 80

SYNOD OF WEST TENNESSEE.

Pky of West Tennessee.—Whitesboro ch 8 00
Pky of Nashville.—Gallatin ch 15 00

SYNOD OF ALABAMA.

Pky of South Alabama.—Gov St ch Mobile 50; 2d ch Mobile 50; Valley Creek ch 12; Fairview ch 5 117 00
Pky of Tuscaloosa.—Greensboro ch 71 25; Demopolis ch 13; Tuscaloosa ch 50 134 25
Pky of East Alabama.—From various churches in Pky 200; Montgomery ch 53; Wetumpka ch 22 275 00

SYNOD OF MISSISSIPPI.

Pky of Mississippi.—Balance from Treas'r of Pky 154 84; Natchez ch 583 65; Pine Ridge ch 45; Ebenezzer ch 6 62; Port Gibson ch 68 50; Centre and Zion chs 14; Grand Gulf ch 15; Union ch 17 10; Red Lick ch 2 45 907 16
Pky of Clinton.—Vicksburgh ch 43 00
Pky of Tombekbes.—Columbus ch 31; Aberdeen ch 30 50 61 50
Pky of Brazos.—Houston ch 25 00

SYNOD OF MEMPHIS.

Pky of West District.—Mt Bethany ch 25 35; Sewing Society of do 10 35 3
Pky of Arkansas.—Little Rock ch 19 15; Scotland ch 8 27 15

LEGACIES.

From Bracer, Indiana, 290; J Vanmeter 3000; Todd's Estate 2000 5220 00

MISCELLANEOUS.

John Long 1, Mrs Lucy P Locke 5, W B Kilgroe 3, J M C Irwin, Ky 10, J D Thorpe, Cin. O. collections 177 60; H M Tanton, Book sales 45 67; Sales at Miss'y Depot 229 66; Rev J T Lapsley 5 50, John Wilson 1; Livingston ch Ill 7; R H Gamble, St Louis 50; A Friend, Tenn 5; Hebron ch 8 15; Monticello ch Ky 4; Centre and West Point chs Ky 5; Mrs Polkman, Ky 10; Maria H Pettus 20; A Poor Man 25 cts; Rev Thos S Vail 36; Rev S C McGane's field of labour 24; Rev Thos Elcock's field of labour 30; Interest from Northern Bank 3; M A Garrison, Ky 1; Rev J D Paxton, Shelby, Ky 5; Rev Wm W Hill, Louisville, Ky 50; Rev J G Bergen and family donation 50; J F Bergen 10; Rev J Harrison, D D, collections 334 75 1194 58

Total \$13,075 94

WM. GARVIN, Treasurer.

For want of space, we are compelled to omit a large portion of the receipts into the Treasury from various sources. These will appear in the next number.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 12th of April, Mr. William Ferguson was ordained and installed by the Presbytery of Zanesville, pastor of the Deerfield church, Ohio.

The Rev. I. N. Candee was installed, on the 11th of April, pastor of the 1st Presbyterian church of Lafayette, Ind.

The Flint River Presbytery at its recent meeting ordained Mr. William Matthews as an evangelist, to labour in several counties in Georgia.

On the 17th of April, Mr. Joseph S. Pomroy was ordained and installed by the Presbytery of Washington, pastor of the church at Fairview, Pa.

On the 25th of April, Mr. William A. Dod was ordained as an evangelist by the Presbytery of Philadelphia.

On the 23d of April, the Rev. E. B. Edgar was installed by the Presbytery of Elizabethtown, pastor of the church of Westfield, N. J.

On the 21st of April, Mr. Charles B. King was ordained by the Presbytery of Hopewell.

On the 6th of April, Mr. Joel T. Case was ordained as an evangelist by the Presbytery of South Alabama, to labour in Texas.

On the 28th of April, the Rev. James Macdonald was installed by the Presbytery of New York, pastor of the 15th Street Presbyterian church, New York.

On the 27th April, the Rev. Robert A. Lapeley, D.D., was installed by the Presbytery of Nashville, pastor of the 2d Presbyterian church, Nashville, Tenn.

On the day of April, the Rev. J. Delville Mitchell was installed by the Presbytery of Luzerne, pastor of the church of Scranton, (late Harrison,) Pa.

On the 8th of May, by the Presbytery of New Brunswick, Messrs. Horatio W. Shaw and Lawrence G. Hay were ordained as Evangelists, being accepted missionaries to India, under the Presbyterian Board.

CALLS.

The Rev. Joel Stonerod, of Florence, Pa., has accepted a call as co-pastor to the churches of Laurel Hill and Tyrone. His post office address will be Uniontown, Fayette County, Pa.

The Rev. E. W. Wright has accepted a call to the 1st Presbyterian church, Delphi, Ind.

The Rev. Samuel Lawrence, of N. J., has received a call to the church of Perryville, Pa.

The Rev. James H. Mason Knox, of German Valley Presbyterian church, has declined the call to the Dutch Reformed church, Newburg, N. Y.

The Rev. Mr. Rowell has accepted a call from the Manusquan church, N. J.

The Rev. William S. Dool has accepted a call to the church of Beech Spring, Ohio.

The Rev. J. F. Smith has accepted a call from the church at Vincennes, Ind.

The Rev. Dr. Murray has received a call to the Central church, St. Louis, Mo.

Mr. John Thomas, licentiate, has accepted a call to the church of Phoenixville, Pa.

Mr. R. W. Hadden, licentiate, has accepted a call from the churches of Union, Oxford, and Elizabeth, Ala.

The Rev. J. M. Stevenson has accepted a call to the 1st Presbyterian church, New Albany, Ind.

The Rev. John Miller has received a call to the 11th Presbyterian church, Philadelphia.

The Rev. Edward E. Rankin has accepted a call from the Presbyterian church on 42d street, New York.

The Rev. Peter D. Oakey, of the Dutch Reformed church, has accepted a call to the Presbyterian church, Jamaica, Long Island.

RESIGNATIONS.

The Rev. Thomas B. Bradford having left his charge in Germantown, his address is changed to Dover, Del.

The Rev. J. M. Lowrie, of Wellsville, Ohio, has removed and taken charge of the church in Lancaster, Ohio.

The Rev. Dr. C. C. Cuyler has resigned the charge of the 2d Presbyterian church, Philadelphia.

DISSOLUTIONS OF THE PASTORAL RELATION.

The following pastoral relations have been dissolved, viz:

Between the Rev. Mr. Gray and the church of Tuscarora, Pa; the Rev. J. S. Galloway and the Springfield church, Ohio; the Rev. W. W. Colmary and the church at Haysville, Ohio; the Rev. W. T. Adams and the church at Savannah, Ohio; the Rev. J. V. Dodge and the church at Evansville, Ind.

CHANGE OF RELATION.

Mr. William C. Pheeters, a licentiate of the Methodist church, South, has been received as a licentiate by the West Lexington Presbytery.

The Presbytery of Miami has received under its care the New School church of Sinking Creek, Ohio.

The Rev. James Wallis, one of the editors of the Texas Presbyterian, has withdrawn from the Cumberland Presbyterian church, with the view of uniting with the Brazos Presbytery.

REMOVAL.

Rev. Daniel McNair has removed from Thibodeauxville, La., to St. Louis, Mo.

HONORARY DEGREES.

The Trustees of Muskingum College have conferred the degree of Doctor of Divinity on the Rev. William Wylie, of Newark, Ohio, a venerable minister of the Presbyterian Church.

At a meeting of the Regents of the University of

New York, April 12th, the honorary degree of Doctor of Laws was conferred on Professor Joseph Henry, Secretary of the Smithsonian Institution.

COLLEGES AND SEMINARIES.

In a three weeks' agency, the Rev. Dr. William L. Breckinridge has raised \$15,000 towards the endowment of the Kentucky Professorship in the New Albany Seminary. It is proposed to raise \$5000 more for the Professorship, and \$10,000 for the purchase of a library for the same institution.

The Hon. Theodore Frelinghuysen has resigned the office of Chancellor of the New York University, and accepted the office of President of Rutgers College, at New Brunswick, New Jersey.

The Rev. Dr. McCluskey has declined the Presidency of Washington College.

Upon the urgent solicitation of the trustees, Rev. Dr. Lindsley has withdrawn his resignation of the Presidency of Nashville University for the present.

The Rev. James Clark, of Belvidere, New Jersey, has been elected to the Presidency of Washington College, Pennsylvania.

The Rev. Samuel McKinney, of Holly Springs, Miss., has been inaugurated President of Austin College, Texas.

Varieties.

THE BIBLE IN EDUCATION.—"If my opinion will be of any use, I give it most cheerfully in favour of making the Bible a text-book in the school, the academy, the college, and the university. To say nothing of its literature, which, in my judgment, is unrivalled, it contains not only the purest system of morals, but the soundest maxims of political economy, and the most exact delineations of human nature, to be found on earth. There is more in it to make a man *great* as well as *good*, than there is in any other volume. Men cannot be well educated without the Bible. It ought, therefore, to hold the chief place in every institution of learning throughout Christendom; and I do not know of a higher service that could be rendered to this republic, than the bringing about this desirable result."—*Dr. Nott.*

PRAYER FOR COLLEGES.—Interesting revivals of religion have been reported in six colleges within a few weeks past, and in most of them, the awakened interest commenced in immediate connection with the concert of prayer on the last Thursday in February. The answer to special prayer was obvious and exceedingly delightful. We trust that the day will never be forgotten, and also that prayer without ceasing will be offered for these institutions. A revival in college is a thrice blessed work, the power of which is not to be known in time.

AN IMPORTANT QUESTION.—The question whether a minister may charge from the pulpit one of the church members with crime, and read the indi-

vidual out of church, without being liable to the civil law, has been decided in the affirmative by the Supreme Court of Massachusetts. The action was one for slander, brought by a female against the minister, for accusing her publicly of violating the seventh commandment. The Court decided that the minister was only performing his duty as instructed by the church.

THE PRESBYTERY OF BRAZOS has now under its care twenty churches, and nearly five hundred communicants. New churches have been organized at Palestine, Lavacca, Indianola, and Cameron. There are now twelve ministers in Texas who are or will be members of this body, and one licentiate. A considerable reinforcement is also expected.

THE REV. PHILIP WOLF, who has laboured for some time among the French population of New Orleans, has recently returned to his important post, after an absence in Europe. Mr. Wolf is a native of Geneva, Switzerland, a pupil of Merle D'Aubigné, and, as we know, a most intelligent and estimable man. May much success attend his labours!

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards, can be used with less loss by us than smaller ones.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

The Books of the Missionary Chronicle are not at this office, but at the Mission House, 23 Centre street, New York.

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THE HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOL. I.

PHILADELPHIA, JULY, 1850.

No. 7.

NOTHING TO GIVE.

So said a member of the — church, to one of the appointed collectors for Foreign Missions. And yet he professed to be a disciple of Jesus Christ—to be governed by the self-denying principles of his gospel.

Nothing to give! And yet he talked of the preciousness of the gospel to his own soul—of the hopes he entertained of salvation through its blood-purchased provisions.

Nothing to give! And he sometimes attends the monthly concert, and prays that God will send the gospel to the ends of the earth. He has said many times during the year, “Thy kingdom come,” and pretended that it was prayer. If dollars were as cheap as words, the treasury of benevolence would be full.

Nothing to give! That means, the missionaries may starve, and the heathen may perish, before I part with any of my money for their relief.

Nothing to give! And he wears decent apparel, lives in a comfortable house, sets a plentiful table, and seems to want for nothing necessary to the comfort of his family.

Nothing to give! And yet he indulges freely in little luxuries, gathers his friends sometimes around a well-stored board, in convivial enjoyment, and can well afford the expense.

Nothing to give! And the heathen are stretching out their hands in imploring petition

for the bread of life; and warm-hearted Christian ministers, and even Christian women, are standing upon the shores of our own land, and looking across into the darkness, and weeping for the means to carry them there, that they may minister to the spiritual necessities of those perishing millions.

Nothing to give! Yet God, in his providence, is constant and munificent in his benefactions. God never answers to the claims of his creatures upon his daily benevolence, “I have nothing to give.”

Nothing to give! Then you ought specially to labour that you may earn something to give away. Is not this asking too much? Does not that savour a little of fanaticism? Precisely the fanaticism of St. Paul—“Let him labour, working with his own hands the thing that is good, that he may have to give to him that needeth.”

“That man may last—but never lives,
Who much receives and nothing gives;
Whom none can love—whom none can thank—
Creation's blot—creation's blank.”

Watchman and Reflector.

THE BLESSED REWARD.

I know thee, O Lord, to be a munificent rewarder of all them that serve thee; yet if thou shouldst give me no wages, I will serve thee. If thou shouldst pay me with hunger, and stripes,

and prisons, and death, I will serve thee. Away, base thoughts of earthly remuneration! I will honour and serve thee, O God, for thine own sake, for thy service' sake. Yet I have no reason to overlook thine infinite bounty; it is no less than a crown which thou hast promised me; and to that I shall humbly aspire, and expect it from thee, not as in a way of merit, but of thy mere mercy. My service is free, in a zealous and absolute consecration of myself to thee; thy hand is still more free in thy gracious retribution. If thou be pleased to give thy servant such a weight of glory, the glory of that gift is thine. My service is only my just duty. Thy reward is of grace, and divine beneficence. O give me to do what thou biddest me, and then deal with me as thou wilt. As the glory of thy name is the drift of all my actions, so the glory that thou givest me cannot but redound to the glory of thine infinite mercy. Blessed be thy name in what thou givest, whilst thou makest me blessed in what I receive from thee.—*Hall.*

HOLY EMULATION.

It is certain that a disposition to excel others in beauty, dress, learning, riches, power, and honour, may prove very corrupting, and gender envy, hatred, falsehood, and strife. But there is a principle of this kind in our nature; and there is a course in which you may seek to surpass, without danger to yourselves or injury to others. Be ambitious to be great in the sight of the Lord. Be not satisfied with the reality of religion, but go from strength to strength, and be changed from glory to glory. Increase with all the increase of God. Do not compare yourselves with low models, but with the highest examples. Pray that you may do the will of God on earth, as it is done in heaven. And be ye perfect, even as your Father which is in heaven is perfect.—*Jay.*

A LONDON PICKPOCKET.

The first meeting of the Shoreditch Bible Association was held in the church, which was very much crowded. Some weeks afterward the collectors called on a widow, who kept a grocery shop, for her subscription, which she had always paid cheerfully. As they were going away, she said, "Gentlemen, I have got a

young man, a lodger, who is always poring over the Bible; I dare say he would subscribe." The collectors were introduced to him to solicit his subscription. He answered, "I certainly will," and gave them a guinea, and desired them to put down his name as a subscriber of sixpence a week. The gentlemen were astonished, and hesitated at taking so much, and wished to return a part. He answered, "No; I owe my all to the Shoreditch Bible Association." About a month afterward the committee wished to increase its number. The young man was proposed and accepted. But when the matter was mentioned to him, he warmly replied, "No, gentlemen, you must pardon me; I am not worthy to form a part of your committee. If you want more money, I will gladly give it; but to act on your committee I cannot." They in vain pressed the matter, and wished to know his reason.

About a year after, he requested his landlady to desire the gentlemen to wait upon him, when they called, (he had regularly paid his subscription through the medium of his landlady,) as he wanted to speak to them; which they did. "Now, gentlemen," said he, "my lips are unsealed; I take my departure for America this week. Here are five guineas. I will now tell you my short history. Two years ago I was one of the most profligate young men in the city of London. I was a common pickpocket. At your anniversary, seeing your church crowded, I, with several of my companions in iniquity, entered, in order to pursue our sinful practices. From the crowded state of the church, we were separated. I got into the middle aisle, just in front of the speaker. The first words I caught were, 'Thou shalt not steal!' My attention was fixed; my conscience was touched; the tears began to flow. In vain did my companions make their signals to commence our operations. As soon as the meeting closed, I hurried away, threw myself into the first coach I found, drove to my lodgings in the west end of the town, paid my rent, took away all my things, and came into this part of the city, in order to hide myself from my companions; and providentially found this house. I immediately inquired for a Bible; and for the first time in my life began to read it. I found the convictions of the evil of my conduct increased, and I hope I have now found peace and rest in believing on that Saviour whom the Bible reveals."

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 CENTRE STREET, NEW YORK.

RECENT INTELLIGENCE,

Compiled from Letters received at the Mission House to
June 14, 1850.

INDIA MISSIONS.—Letters have been received from Lahor, April 5; Lodiáná, April 5; Ambala, March 30; Saharunpur, April 6; Agra, April 8; Mynpoory, April 6; Futtehghurh, April 5. The missionaries were generally enjoying good health, though Mr. Seeley and Mrs. Warren had found it necessary to go up to the Hills for the hot season, then commencing. Mr. and Mrs. Porter reached Lodiáná, on the 20th of March, and he had fully resumed his former work. Some of the missionaries had visited the Hardwar fair, and were able to make a good use of the opportunities afforded by it for preaching the gospel to multitudes of people. Mr. Morrison's interesting account of his visit to Hardwar arrived just as we are closing our despatches for the Record, but it will be inserted in the next Foreign Missionary. Mr. Campbell writes encouragingly of the new church at Saharunpur, and says, "The natives begin to think that we are in real earnest now, and not likely soon to quit the field, as they had supposed. A great deal of opposition that formerly met us has ceased, and many crowd to hear us on the Sabbath, and behave orderly during the time of public worship. We can always find large audiences on the verandah of the church on the afternoons of the week. So long as they will give us a patient hearing, we must be encouraged to present the truths of the gospel, and to hope that they will be blessed to some perishing souls." At Futtehghurh five persons were admitted to the church, and eight had been admitted at the preceding communion,—making the number of *native* communicants seventy.

CHINA MISSIONS.—Letters have been received from Canton, March 28; and Ningpo, March 9. The Emperor of China departed this life on the 25th of February. He was an aged man, and had been in poor health for several years. He is succeeded by his fourth son, a young man of

nineteen years. What line of policy he will pursue towards foreigners is yet to be seen. In the affairs of the missions, we do not observe any change of special interest.

PAPAL EUROPE.—We have received letters from different quarters, dated to the 1st of May. They contain interesting details concerning missionary labours in Italy; which cannot, however, be made public, without embarrassing the parties who are engaged in them. A gentleman of talent and learning, formerly a doctor of theology at Rome, and a judge in the Inquisition, who was despatched on a special service by the former Pope to restore Romanism where it had been long overthrown, is now an able and eloquent preacher of the gospel; and his preaching is attended by many Italian refugees. Three editions of a tract on the Confessional have been put in circulation, the last two printed in the centre of Italy! A tract on the Celibacy of the Priests is ready for the press, which it is believed will produce a great sensation, the masses of the people being fully prepared to appreciate its statements.

From France, also, we have valuable accounts of missionary labours performed by brethren, who are supported by funds remitted by the Board. Some extracts from their journals will be found on another page. We add here, from the letter of a correspondent at Geneva, a single passage, showing the spirit of one of these labourers: "It appears to us that — knows how to select with zeal seasonable times for preaching the gospel. From his journals we find he sometimes accosts a man on the road, and even returns with him to speak to him longer and answer his questions. Sometimes he takes advantage of many people being assembled, to address an exhortation to them. He often visits soldiers in the hospitals, or goes among the prisoners, &c."

MISSIONS IN PAPAL EUROPE.

EXTRACTS FROM THE JOURNALS OF MISSIONARIES.

The New Testament prized; its happy Influence.

These journals were written by missionaries in France, who are supported by funds remitted to correspondents of the Board at Geneva. Two of the colporteurs employed by the Evangelical

Society of that city last winter, were men hope fully converted by means of the excellent evangelist, who writes the following interesting notice of another convert :

The woman P. continues zealous, and studies the word of God with assiduity. "A woman," she said to me, "came yesterday to borrow my New Testament; but I told her I could not do without it; and indeed I must continually be reading it, and when I am not reading it, I am thinking of it. I sometimes see before me the two men who were going to Emmaus, and the Lord explaining the word to them; at others, those who crucified him, &c. I do not know why, but I do not care for the world now. If everybody thought as I do, I should have pleasure in it still; but there is only evil here below. I, who loved the world so much, now would like to leave it."

Religious Services at a Funeral—Opposition of the Romish Priests.

Another evangelist in the same department writes as follows:

I received a letter at G—— from our brother C——, telling me that the son of our friend P. was just dead, and that the priests were hard at work on that occasion. They even tried, but in vain, to hinder the letter being sent to me by post. Notwithstanding the enormous quantity of snow which obstructed the road, I was fortunate enough to reach A——. The Mayor being absent, his assistant went to the burial-ground with C——, to point out to him the place where the deceased Protestant could be laid; and he said it could only be in the spot reserved for suicides. However, after arguing the point, he consented to grant a suitable place. It is the custom at A——, a quarter of an hour before the funeral procession starts, to place the bier before the door of the house. It was while they assembled round the remains of this young child, that some bigots came to make a horrible noise with a watering-pan, in which they had put stones; and thus gave us an example of Roman Catholic piety. At length, after having repeated the consoling promises of our Lord to the weeping parents, we set out for the burying-ground, where the greater number of the inhabitants were assembled; for a Protestant funeral had never been seen in the locality. The Lord was very good to us. He supported me in an astonishing manner by his grace; and I had great need of it, for the feeling of my inefficiency worked in me with discouragement; but God be praised, that he gave me courage to bear testimony to the truth. After having read Matt. xviii. 1—10, I wished much to speak at some length to the crowd; but the cold was extreme, and the good people were standing up to their knees in snow, which made me only keep them

for half an hour. The most profound silence reigned while I spoke of free salvation. The word of life seemed to make a deep impression. I saw women several times turn round to wipe their eyes. As the curé had spoken much against our religious tracts, I thought nobody would accept any; but as soon as I began to distribute them, every one ran to me; and though the packet was large, I had scarcely enough for two-thirds of the people. In the evening we had a prayer-meeting, to ask for the Lord's blessing on the precious seed sown, that the little family might bring forth a thousand, fold.

Morning Reflections of the Missionary—Christian Fellowship.

On my road to G——, I reached the top of the ascent as the day began to dawn; and as I did not find my usual hearers (workmen on the road) at this place, I was alone with God. Perfect silence reigned around me. I was happy in laying my heart open before Him who had drawn me out of the horrible pit. I retraced the signal instances of his favour with which he had loaded me. I shed bitter tears in contemplating my numerous shortcomings, and how little I had profited by all the opportunities which he had given me to instruct myself and others. Oh! how much I need that some good brethren should pray for me, the poorest, the most unworthy of all!

On November 1st I took a run over to L——. You will understand the craving that I had for such a feast, having been deprived of such for nearly ten years, (since I have been at G——;) and I must confess that I laid in a good store. I was so overcome by my feelings in the midst of those dear brethren, that when the president, Mr. F——, called upon me to speak, I could only say a few words, I felt myself so unworthy to be associated with so many excellent people. I was as if overwhelmed by the gracious presence of the Lord. I did not feel that I was alive. I have the full conviction that I experienced during that memorable day a foretaste of that great happiness with which Jesus will load us in the time to come. I feel grateful to my Saviour that he gave me the privilege of passing nearly three days in holy communion, which have seasoned and refreshed my soul by the Holy Spirit.

Money often called for in the Church of Rome.

At G—— the curé is at war with the "Penitent Brotherhood," who, after having at their own expense furnished benches, tables, cross, wax-tapers, and pictures, must still pay for their seats, at the desire of the curé, who tells them that there is no other master in the church but himself. He had benches made at the public expense for poor children, and then

wanted the parish to pay for their places. When I spoke of it to J—, who had been thirty years secretary for the building, he said, "Is that all! It is easy to see that you have not been brought up in the religion of money. If I told you of the fees for baptisms, churchings of women, betrothings, marriages, deaths, masses, prayers, wax-candles, brotherhoods, blessing of eggs, corn, cows, nuts, vines, the gathering of wine, wood, cocoons, corn, maize, fruit, &c., &c., the gathering by the Capuchins, St. Peter's penny, the propaganda, &c., you would see that not only the 'Penitent Brotherhood,' but the poor as well as the rich, must pay the priests."

MISSION IN SIAM.

EXTRACTS FROM THE JOURNAL OF THE REV.
STEPHEN MATTOON.

Anniversary of Gaudama's Birth and Death.

May 7th, 1849.—This, according to Buddhist tradition, is the anniversary of the birth and also of the death of Gaudama. In the evening I went with brethren House and Bush, by invitation of his royal highness, T. Y. Chaufa Mongkut, to witness the ceremonies usual upon this anniversary, at the *wat* over which he presides. Upon our arrival we found the grounds brilliantly illuminated, the lights being of various colours, and so arranged as to form pyramids. The Prince met us at the principal entrance to the grounds, and conducted us to the main temple. This, like those in most of the *wats*, is a lofty hall, with two rows of massive pillars extending the entire length of the building. The floor is of marble, and fancied historical scenes are gayly painted upon the walls. At one end of the long hall, seated upon a throne elevated ten or fifteen feet from the floor, was the principal object of worship, a brazen image of Buddh, about three times the natural size. This image was brought from the ancient capital Pitsannlok, and is much venerated by the Siamese on account of its antiquity. My teacher informs me that the opinion is prevalent among the people, that any irreverent conduct in the presence of this idol will be immediately punished by sickness or other misfortune. On the altar before this image were burning numerous incense sticks, and from forty to fifty wax candles, two and three feet in length. There were also offerings of fruit, and a great variety of flowers, natural and artificial. A scarf of net-work, made of small white natural flowers, and more than half a yard wide, was disposed across the breast of the image, passing over one shoulder and under the other arm. A heavy wreath of flowers surrounded the throne, just beneath the idol, and from this, an apron of net-work, about one yard square, made of white

flowers, fringed with purple, extended toward the floor. From the ceiling were suspended twelve or fourteen lamps, from the bottom of which hung festoons of flowers. Vases of flowers in great variety were placed in different parts of the temple, and the whole building was filled with their fragrance. Before the idol were two brazen images in the posture of worship; and in a recess behind, half-concealed by rich drapery, was another image of Buddh, higher and larger than the first, but in every other respect like it. Upon each of the pillars was suspended a large engraving of European workmanship. Among them was one of our Saviour receiving little children, and another representing him as opening the eyes of the blind. I could but pray that he might speedily open the eyes of these blinded idolaters, and lead them to the knowledge and worship of the true God.

We next went to the *pratchade* or *pagoda*, in which there is placed, it is said, a relic of Buddh. We ascended the sides of the *pagoda* by steps, thirty or forty feet, and entered a small recess, in the centre of which was an elevated platform. Upon this was placed a miniature brass *pagoda*, around which were incense sticks and tapers burning, and over it a rich canopy, from which hung festoons of flowers, and a profusion of flowers were also strewn upon the platform around the *pagoda*. We were told that within the brass *pagoda* was one of silver, and in that, one of gold, and others of precious stones of different colours in course, and within the whole was the relic, which is the object of superstitious and idolatrous worship, and which I hear is nothing more than an ivory representation of the famous tooth in Ceylon.

After descending from the *pagoda*, we entered an open court, from which we had a good view of the multitude which had now gathered in the grounds of the *wat*; and soon the idolatrous ceremonies commenced. First, the priests, ninety-seven in number, collected, and, headed by his royal highness, T. Y. Chaufa Mongkut, ascended the *pagoda*, and spent a few moments in chanting prayers; and then descended and marched around the *pagoda* and temple three times, each man bearing a lighted taper, and nearly all, an incense stick and a flower. These, at the close of their procession, they placed as offerings around the *pagoda*. This was followed by a similar procession of the common people, the priests repeating the prayers. The procession consisted of many hundreds, all having their lighted tapers, their incense sticks, and their flowers, which they placed upon the sides of the *pagoda*. In the procession I noticed aged women, with bowed forms and trembling steps; and little children grasping their tapers with both their little hands, and who could only walk as they were supported and guided by their mothers.

After this ceremony was ended, all gathered

in the principal temple. When they had assembled, a messenger from the prince came to inform us. We entered by a side door, at the end of the temple occupied by the idol. Immediately in front of the altar were gathered the priests, his royal highness, T. Y. Chaufa Mongkut, a little in advance of the others, leading their worship. In the back-ground, entirely filling the remainder of the temple, were the people, all prostrate before this image of brass. The prince recited prayers in Bali, the other priests responding; and then all prostrated themselves thrice before the idol, and again they chanted their prayers.

This ended, the prince turned to the people and pronounced a discourse in Siamese, in which he referred to the purpose which had called them together; and then (probably for our special benefit) he entered into a defence of the use of images. And no Jesuit could have done it better. He said they were charged with being idolaters, but this he denied; the images were not *objects* of worship, but only *aids*; the image, being an exact resemblance of Buddha, enabled them the better to think of him and worship him.

After this discourse, other prayers and offerings followed, and were to be continued through the entire night. Similar ceremonies took place at all the principal wats in the city and throughout the kingdom. Our hearts sicken at these scenes; but it is well for us to know something of the system of idolatry against which we contend, and it is well for the Church to know how the enemy gilds and decorates the chain with which he binds his willing captives in this land. Pray that the day may be hastened, when these gorgeous but unmeaning ceremonies of a false religion shall give place to the pure and simple rites of the Christian Church.

INDIA: ALLAHABAD MISSION.

LETTERS ON MOHAMMEDANISM.—No. III.

The Mysticism of the Mohammedan Religion.

I have spoken of the fundamental doctrines of Mohammedanism, and shown how these doctrines do not preserve the people from the most unworthy views of God's providence. I have now to introduce another subject, which has not attracted the amount of notice that might have been expected—that is, the *mysticism of Mohammedanism*. When we remember the stern simplicity of the Mohammedan Confession of Faith, we are led to wonder how any thing like mysticism could gain an entrance amongst its followers; but when we remember the history, and look at the actual condition, of all false systems of faith, we find that some form of mysticism is found in all. It seems to be natural

to the human mind to theorize, and to affect spirituality; and it is equally natural to the masses to attribute great spirituality of mind to those whose theories are farthest beyond comprehension, and whose spiritual pretensions are most blasphemous. Certain dreamy states of mind, resembling catalepsy, really deceive honest devotees for a while; and many, who see the effect of these conditions of the mind, are ready enough to believe the afflicted persons' pretensions to high spirituality, or even to inspiration. This kind of deception men practise on themselves and others, amongst the Papists, the Hindus, and the Mohammedans. Now and then we hear of a Papist nun or devotee, who, in raptures of cataleptic devotion, sees saints and angels, or Mary, or Jesus; or receives some revelation. Amongst the Hindus contemplation is resorted to, in order to produce what is mistaken for inspiration. They are very often successful in making themselves believe that they receive communications from the gods, and even that they themselves have become the Supreme Being. They are full of insane rapture; and easily, by the help of this excitement, nerve themselves to the commission of any atrocity, or the endurance of any personal evil. The Mohammedans resort to the same thing, and with the same effect. I will here introduce a long extract from a work on Mohammedanism, not yet published. This extract will give some light as to their modes of thinking, and their philosophy, as well as their mysticism.

"Before closing this chapter, I will mention the view which some Musalman philosophers take of revelation. I quote the words of Ghazaly, the Plato of the Musalmans; because he was orthodox, and his opinions are those of all philosophical Cufy writers. 'Man, in his fetal state, is a raw mass, and has no perception of things around him. Yet the worlds of God are innumerable; or, as it is said in the Qurán, 'None knows the signs of God but he himself.' He becomes aware of things by the means of the senses and other faculties; every sense opens to him a new world of beings. The first sense developed in man is that of feeling: he perceives through it various things, such as heat and cold, wet and dryness, softness and hardness, &c.; but he cannot perceive, through it, colour nor sound; and they do not exist for him. After this, the sight,—the most far-reaching of all the senses, through which he perceives colour,—and then the sense of hearing, through which sounds and melodies come to his knowledge, are developed; and they open to him new worlds. And last of all comes the sense of taste. But the perception does not stop here. About the seventh year of his age the faculty of discrimination shows itself. This is a new phase in his life. He now perceives things which he could not perceive by his senses.

And after this he rises still higher: the reasoning power is developed, by which he obtains a notion of things whose existence is necessary, of things whose existence is contingent, and of things whose existence is impossible; and of other things, of which he had no perception in any of the preceding phases. But there is a phase in man's life, which is even higher than that of reason: an eye opens in his mind, by which he sees mysteries, the future, and other things, which are not within the reach of our reasoning powers, in the same manner as the notions acquired by reason are not within the grasp of the senses. This higher faculty is called *nabûwat*, prophecy.* Some men of reasoning deny the existence of this higher faculty, and of its ideals, because they are not endowed with it; but their objections are as absurd as if a man born blind were to deny the existence of colour, and of the sense of seeing. A specimen of the faculty of prophecy in man are dreams, in which what will happen shows itself to him, either clearly or allegorically. In the latter case an explanation of the dream is required. This ought to convince those who deny it, of the existence of this faculty. We are also told, that some men drop to the ground in a swoon, and they are like dead: the seeing, hearing, and other senses are sealed, and in this condition they behold the mysteries. Lower down Ghazzâlî says, many discoveries, in medicine and astronomy, cannot be the result of observation; for it would require a thousand years to deduce them from experience; and that they must be ascribed to the prophetic faculty, under which he means genius; but, like all idealistic philosophers, he assigns to it an unlimited sphere, and believes in intuitive knowledge. According to this theory, Mohammed was endowed by Providence, for a special object, with a more elevated genius than any other man: and the revelations were sparks of his genius. All Cûfies aspire to prophecy, in the sense in which Ghazzâlî takes the word; that is to say, to intuitive knowledge of truth; but in a lower degree than Mohammed possessed it. Their discipline is calculated to induce a wild exaltation of the mind, which they consider as the symptom of inspiration. The sincere Cûfies live in solitude, fast, pray, and incessantly meditate on the nature of God and eternity. At the

same time they give themselves up to debilitating vices, and to the use of destructive stimulants, particularly opium. At times they meet in the wildest revels; they listen to singing, dance, and use every means to work themselves into fits of frenzy, which they call ecstasies. In this manner they ruin the health of mind and body, and induce a sickly exaltation of mind. Some of them even succeed in bringing on cataleptic insanity, which is the highest degree of perfection in ascetic life.

"Some philosophers go one step farther than Ghazzâlî, in explaining revelation. They identify the angel Gabriel, the messenger of God to Mohammed, with the highest heavenly sphere, or the ether, which, in their opinion, is an ocean of pure reason, and the demiurg from which the lower spheres of the heaven, (each of which is an ocean of truth and intellect,) and all other created beings emanate.* By mortifying or subduing the flesh, the mind of man may suc-

* The dialectic philosophers differ slightly from the pantheists on this point. The theory of the former is more complicated, but not more sound. As it is little known, I quote the words of Abhary, whose *Isagoge* is the principal school-book on philosophy in all Mohammedan countries. He entitles one chapter, "On the Angels; that is to say, the pure Logoi, Reasons—*fy-lmal'ayikah wa hiya-l'oqûl almu'jarrad*;" and says, in it—"It has been proved above, that the Being, whose existence is a postulate, is one. Its first creation is the pure logos, ('aql, i. e. reason;') and the heavenly spheres are the creations of the logoi. But in the heavens is plurality; and they must, therefore, arise from many origins: for it has been proved, that from the one only the one can come. Now the logos, from which that heavenly sphere proceeds which surrounds the universe, is a plurality; not because it emanates from the self-existing God, but because its nature has two sides, whereas the unit is like a dot: in reference to itself, its existence is only possible, and in reference to its causation, its existence is a postulate; that is to say, in reference to the universe, its existence is necessary, and in reference to itself, its existence is a mere contingency. By one of these two relations the logos becomes the cause of the second logos, and by the other it becomes the cause of the universal sphere. It stands to reason, that the higher creation emanates from the higher bearing of the first logos; and therefore the second logos must emanate from the first logos, in consequence of the existence of the first logos being a necessity; and the universal sphere must emanate from it, in consequence of its existence being merely a contingency. In this manner emanates from every logos another logos, and a heavenly sphere, down to the ninth logos, from which the sphere of the moon and the tenth logos emanate. There are ten spheres of the heavens: seven correspond to the seven planets, and two are above them, and one below them. The tenth logos is the productive, or diversifying source of emanation; it rules the sublunary regions; and is also called the operative logos, and the molecules of the elements emanate from it, and also the shapes of the species."—Compare Avicenna's *Nijah*, printed at Rome, with the Arabic edition of the Canon, in 1593, pp. 75, et seq.

* Jonayd, the greatest, and one of the earliest of the Cûfies, (he died in A. H. 297,) in the same sense says: "Alma'rifat ma'rifatân: ma'rifat ta'arrafîn wa ma'rifat ta'ryfîn"—gnosis is of two kinds: the gnosis of instinct, and the gnosis of demonstration. That is to say, we may arrive at the knowledge of the existence and nature of God either by intuition, or by the contemplation of his works, and by reasoning. The Cûfies consider the latter as most unsatisfactory, and condemn reasoning. This aphorism of Jonayd is very frequently used by the Mystics, and is alluded to in *Hâjy Khalyfah*, voce *ta'arraf*; but the allusion has not been understood by the translator.

ceed, during ecstatic moments, in stepping out of the bounds of individuality, and being merged in these oceans of intellect. The less perfect are merged in the lower spheres, and the more perfect in the higher. Mohammed had not only constant communications with Gabriel, the personification of the highest sphere, but in two trances he was absorbed into the Divinity itself. According to this opinion, the *Qorân* is a translation of the highest demiurg* from reality into words.

"There has probably never been a Musalmán philosopher, who disbelieved the miracles related of the prophet or of the saints. From the heavenly spheres emanate the souls of the earth; and men, who are in communication with them, not only know their intention, i. e., the future, beforehand; but they can influence them in their actions. The theories of Mohammedan mystics are fantastic enough to explain any thing marvellous: their difficulties begin when they come to facts. Why should the prophet, whose whole life they consider as an uninterrupted series of miracles, have met any hardship or difficulty? Why should not the world have been converted, in an instant, by a miracle? Jamálý, a mystical poet, and author of a biography of Mohammed in Persian verse, gets over this difficulty by representing his life as an allegory. It was a play, enacted in reality, and expressive of the nature of God and the laws of the universe."

It will be seen from the above, that intoxicating drugs are resorted to, that the effect of fasting and contemplation may be increased. Of this I can bear witness, having seen cases of the kind. When I visited the seat of some celebrated Mohammedan faqirs at Makkanpúr, I found men there naked and rubbed over with ashes, like Hindoo *sunyasees*, whose whole appearance was that of those who use intoxicating drugs; and I saw them smoking *ganja*, one of the worst preparations of this sort. The course of life which a devotee leads, and these drugs, stupify him. He becomes decidedly stupid; and

* The first demiurg is also identified with the tablet of fate, mentioned in the *Qorân*. Mohý al-dyn 'Araby wrote a monography on this subject. Faust, in Goethe, conjures equally the Macrocosmos, who, like Gabriel, is a demiurg; as appears from his own words:—

"So schaff' ich am sausenden Webstuhl der Zeit,
Und wirke der Gottheit lebendiges Kleid."

But Faust had not advanced so far as Mohammed, and he is unable to comprehend him. The Macrocosmos, therefore, reproves him for the presumption of having called him, and tells him to invoke a lower spirit. After that Mephistopheles volunteers his services; they are accepted; and henceforth he is the Mentor of Faust, as Gabriel is of Mohammed. How strangely, sometimes, fictions resemble each other!

then, after exciting himself, raving, silly, furious. The people, great and small, look on him in this state as most holy; trust greatly to his prayers, and bestow abundant alms upon him.

Thus the people come to think that insanity and idiocy are connected with inspiration, and any intellectual weakness or absurdity excites their reverence. When any one has completely debased himself by the use of opium and hemp, and pretends to familiar intercourse with God, he immediately becomes a saint. His day-dreams become oracles. His vagaries become signs of the overpowering influence of the Spirit of God. I have seen a Mohammedan saint, dressed in an abundance of colored rags, with a high peaked cap, ornamented with peacock's feathers, carrying two slender sticks crossed in front of himself, and galloping about as boys sometimes do when they "play horse." Mohammedans of all kinds were looking on with reverence. The man's idiocy was unmistakable, and I could not look at him but with emotions of pain and disgust. But when I spoke to the crowd about him, they told me, with great solemnity, that he was a very highly favoured man; and that when the Spirit of God descends on any one, he is always beside himself. But this subject is too painful to dwell upon longer.

J. W.

MISCELLANEOUS.

MISSIONARY ENCOURAGEMENT.

Sometimes we take up our missionary accounts, and are apt to be discouraged because more good is not doing. We have reason to be thankful for all the good that we know our missionary societies to have done; and yet, when we look at India, with its two hundred millions, and think, it is still without God!—at China, with its three hundred and sixty millions, and think, it is pagan still!—at the vast continent of Africa, and think, it is in darkness still!—and at innumerable other places, equally benighted and miserable, we are ready to exclaim, What are we doing? What have we done? All we have yet done is as nothing, compared with the work that lies before us!

But it is encouraging to know that much good is done by our missionaries, of which we never hear. The truths they preach are, of course, taken silently into the minds of many whom they never see or hear of afterwards. The books they circulate find their way to benighted places, where the voice of a living missionary is never heard. A very short time since, some native preachers from Serampore went into the interior, to preach the gospel, and visited a large native town, where a fair was being held. It was a town where no missionary was resid-

ing, and they naturally concluded that the truth of Jesus had never found its way there. What was their surprise, when one of their Hindu hearers exclaimed, "Well, you are teaching the very doctrines which my Gooroo is teaching me." "Where is your Gooroo?" they eagerly asked. They were brought to him, and they questioned him as to his religious belief. To their inexpressible delight, they found that he was indeed a believer in Jesus. He had never even seen a missionary; but some tracts, and a copy of one of the gospels, had happened to come in his way, the reading of which had been blessed to his soul. He had given up worshipping idols, and had conversed seriously with his neighbours and friends about salvation through the Lord Jesus Christ alone. They had listened to him attentively. Twenty-five of them had given up idol-worship; and were accustomed to meet with him every day for the reading of the tracts. They observed the Lord's-day, and always met together on that day for the study of the Gospel, or, as they called it, the "Great Book."

You can "imagine the joy of the Gooroo to meet, at last, with living missionaries, and, on the other hand, the joy of the missionaries to find thus unexpectedly a Christian fellow-labourer. They sat down and took their food together without regard to caste, and lifted up their hearts in thanksgiving to God for his mercies. Who can tell how many unknown teachers of Christianity there may be in India, like this Gooroo!—*Missionary Repository*.

THE LAST SHALL BE FIRST, AND THE FIRST LAST.

A pious clergyman in England thus writes: "A mournful instance of ignorance came under my notice in M—— street to-day. Whilst reading the Scriptures to a poor woman who could not read herself, I stopped at the expression, 'Son of Man,' to inquire if she knew its meaning. After a pause, she replied she did not. I asked her then, if she knew who was the Saviour of the world? She paused again, but could not answer. Mentioned next the name of Jesus Christ; but to that name she seemed as much a stranger as if she had been a Turk or barbarian!—and in speaking to her, as with them, it was needful to begin at the very first principles of the doctrines of Christ. She listened, poor woman, with great attention, and when I left, expressed her thankfulness for the visit.

"Was much struck this afternoon by a conversation with a negro, a young man, whom I found in a lodging-house. It ran as follows:—'Are you able to read?'—'Yea.'—'Have you ever read the Bible?'—'O yes!'—'Can you tell me who is the Saviour of the world?'—'O yes! it is Jesus Christ: he died to save sinners.'

'Are all men sinners?'—(After a short pause)—'I believe all men are sinners, and Jesus Christ bore our sins on the cross to save us.' 'At what school did you learn?'—'I was taught at the Mission-school, when I was a little boy, at home, in the West Indies.' How startling the fact, that a poor negro should bring from the West Indies a perfect knowledge of the Christian religion, when the poor woman mentioned above, who was born and trained in England, could not tell the name of Him who died to redeem her!—*Scotch Free Church Children's Record*.

OBITUARY.

MRS. MARY A. LOUGHRIDGE.

Our readers have been informed of the death of this excellent woman. The following brief notice of her life and death was prepared by the Rev. S. A. Worcester, and is taken from the *Cherokee Advocate*.

Died, at Tallahassee, in the Creek Nation, Mrs. MARY AVERY LOUGHRIDGE, wife of Rev. Robert M. Loughridge, of the Creek Mission, and daughter of Deacon Joseph Avery, of Conway, Massachusetts.

Mrs. L. was born 13th December, 1819. On the 7th day of January, 1840, she arrived at Park Hill, in the Cherokee Nation, where she remained more than four years, labouring assiduously, as long as her health permitted, as teacher of the mission school at that place. But she laboured beyond her strength; and on the 21st of April, 1845, she left Park Hill, with health very much impaired, and returned to her father's house. On the 4th of December, 1846, having apparently in a measure regained her health, she was married to Mr. Loughridge, and in a few days set out for the Creek Nation, there to resume her missionary labours.

In the winter of 1848 she had an attack of influenza, followed by a settled cough; and on the 1st of April following was attacked with bronchial hemorrhage. Occasional attacks of the same kind followed; but a more profuse bleeding took place on the 29th of October last, after which she continued to decline until Sabbath morning, January 20th, when, in the expressive language of Scripture, she "fell asleep."

Mrs. Loughridge was a woman of good intellectual endowments, but especially of decided Christian piety, devoted to the service of God, and faithful in the missionary work. She was greatly beloved in life; and now, we doubt not, sleeps in Jesus, to live with him for ever. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they

may rest from their labours; and their works do follow them."

MRS. ELIZABETH P. RAMSEY.

The death of Mrs. Ramsey was recorded in the *Missionary Chronicle*, but the following more extended notice will be read with interest.

Died, in the Choctaw Nation, on the 17th of July, 1849, Mrs. Elizabeth P. Ramsey, wife of Rev. J. B. Ramsey, at that time superintendent of Spencer Academy. Mrs. R. was born in the city of New York, of pious parents, and became the subject of serious impressions very early in life. She did not, however, yield to those heavenly influences until she was about twenty years of age; when, during a revival under the faithful ministry of the late Rev. D. R. Downer, the Holy Spirit constrained her to bow to the sceptre of the blessed Jesus. After serious consideration and earnest prayer, she consented to become a Sabbath-school teacher; more, as she remarked, in obedience to her conscience, than to her judgment. But having once engaged in the work, she devoted herself to it, spending much time in preparing for her class, beginning, on each Sabbath, preparation for the next, so that during the whole week the interests of her class were on her heart, and scarcely a day passed that she did not collect some materials, by means of which she was the more thoroughly furnished for her work. The salvation of her class was the desire of her heart, and God graciously smiled on her efforts, converting many of the dear youth who enjoyed her instructions. She co-operated heartily with her fellow-labourers in every effort to send the gospel to the destitute of the great West, and her quiet but efficient labours in behalf of this favourite object were earnest and untiring. About three years since she was invited by the Rev. J. B. Ramsey to accompany him, as his companion, to labour among the Indians of this nation. From the responsibilities of this work she shrank; and not until she had deliberated much, and prayed fervently, did she decide to undertake it. In this new field she was happy and at home, though not without the trials common to Christian missionaries. In June last she was called to give up their darling boy into the hands of death; and in July, just one month after the burial of her only child, she was attacked with disease of the bowels, which in four or five days terminated her life. A few hours before her death, to the question, put by her husband, Do you regret coming to the Choctaws? she replied emphatically, "No." She was perfectly sensible of her danger; talked freely upon the subject; felt, if possible, more deeply than ever, the indwelling corruption of her heart, and trembled in view of it, but was enabled to realize the preciousness of her Saviour, and to feel that He was all in all.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN MAY, 1850.

SYNOD OF ALBANY.

Phy of Columbia.—Windham 2d ch, Julia Atwater, aged 13 years, from her own earnings for Indian youth at Spencer Academy \$1 00

SYNOD OF BUFFALO.

Phy of Steuben.—Vienna ch 18; C Crane 10; Sab Sch in part to ed a heathen child 11 30; Groveland ch 5 44 30

Phy of Ogdensburg.—Oswegatchie 1st ch 22 73; Oswegatchie 2d ch 12 56; Morristown ch 11 30; Wilna ch 6 55; Hammond ch 10 63 14

Phy of Buffalo City.—Alden ch 4; Rochester 3d ch mo con 23 27 00

SYNOD OF NEW YORK.

Phy of Hudson.—Contreville ch 4; Florida ch 6 10 00

Phy of North River.—Smithfield ch 10; Newburg ch 9 64 19 62

Phy of Bedford.—Bedford ch ann coll 70 50, mo con colls 48 85; Red Mills ch 2; Poundridge ch 15; South East ch 50; Croton Falls ch mo con 8 25 203 00

Phy of Long Island.—Sweet Hollow ch 10 00

Phy of New York.—New York 1st ch mo con 107 88; Madison Av ch mo con 17 04; Rutgers st ch 3; Brooklyn 1st ch mo con 8; Duane st ch mo con 4 37; Wallabout ch mo con 3 81; Forty-second at ch mo con 16 06; Brooklyn 2d ch sab sch, Mary Cochran 1 24. Those Cochran 37 cts, Wm Cochran 30 cts, Sam'l Cochran 76 cts, for education in Northern India 162 63

2d Phy of New York.—Mooch ch, Mrs Ferguson 20, R Taylor 10, J. Pirnie 5, Mr. Fraser 2 37 00

SYNOD OF NEW JERSEY.

Phy of Elizabethtown.—Elizabethtown 2d ch for the French Mission 2 50; Elizabethtown 1st 11 62 14 12

Phy of New Brunswick.—Princeton 1st ch ladies sew soc for Niagara sch 45; Freehold ch 23 17 68 17

Phy of West Jersey.—Bridgton ch sab sch to ed Sarah Ralston Jones and Samuel Bosch Jones in Nor India 50; Pittsgrove ch 25 75 00

Phy of Burlington.—Burlington ch 100 00

Phy of Newton.—Belvidere ch sab sch 3 00

Phy of Raritan.—Lambertville ch 28; Pleasant Grove ch 15; Lower German Valley ch 3 46 00

Phy of Susquehanna.—Towanda ch 2 00

Phy of Luzerne.—Tussockhannock, Pa, A Durham 1 00

SYNOD OF PHILADELPHIA.

Phy of Philadelphia.—Philad Tenth ch ann coll 185 14; Mr. McCalla 5, P Thierlow 1, eight miss con colls 228 03, in all 442 26, less 30 for "Foreign Missionary;" Phila Central ch 54 04, Mrs Alexander Henry 20, Mrs John S Henry 10, Miss T Bayard 10, Mrs S Richards 5, S A Albion 5, J V Cowell 10, James Campbell 5, in all 119 04; Phila 6th ch mo con 37 40; Phila 9th ch miss soc 20 23; Phila Pa ladies Jew miss soc 50; Ridley and Middletown chs 5 643 87

Phy of Newcastle.—Forks of Brandywine ch fem miss soc 12 50

Phy of Donagel.—Strasburg ch 3 00

Phy of Baltimore.—Frederick ch 35 25

Phy of Carlisle.—Williamsport ch Md, 20; Silver Spring ch, of which 12 annuity from estate of Jas Graham dec, and 10 a baptismal donation from Rev Geo Morris, Pastor 140; Dickinson ch 20; Gettysburg ch fem miss soc 1 50; Chambersburgh ch, of which 30 from Rev D McKinlay, D D, and family to con his nephew DANIEL MCKINLEY 1 m 181 70, Jav miss soc 68 30 431 50

Pky of Huntington.—Pine Grove Mills saw soc 25; Sinking Creek ch 79 25; Spring Creek ch 49; Rev R Hamill 10 156 25

Pky of Northumberland.—Great Island ch add'l 75 cts; Bloomsburg ch mo con colls 20 77. fem miss soc 93 50. Mrs Waller's miss'y box 3. Hannah E Waller's do 68 cts; Rohrsburg ch fem miss soc 13; Washington ch 55; McEwensville ch 25 141 70

SYNOD OF PITTSBURGH.

Pky of Blairsville.—Poke Run ch 43 38; Plum Creek ch to con Mrs NANCY McCLEUNG l m 35 36; Cross Roads ch 59; Ebenezer ch add'l 15. mo con 5 10, fem miss soc 5 87; Bethel ch add'l 19 13. mo con 1 74. fem miss soc 5 48; Ligonier and Donegal chs 68; Saltsburg ch mo con 5; Congruity ch mo con 10; Johnstown ch 100 364 06

Pky of Redstone.—McKeesport ch 7; Morgantown ch 25; Spring Hill ch "a friend" 6 25; Kingwood ch 4 48 25

Pky of Ohio.—Allegheny City 1st ch, for American Indiana 90; Lawrenceville ch 28 48 00

Pky of Beaver.—Little Beaver ch in part of sub 13 25, mo con 10, Rev Robert Dilworth to ed Robert Dilworth in Nor Ind 25; Mount Pleasant ch 48 75; Shippery Rock ch 98 94 125 94

Pky of Erie.—Plum Grove ch, fem miss soc 3 92

Pky of Clarion.—Concord ch 8; Bethesda ch fem miss soc 10; Pisgah ch 6 24 00

SYNOD OF WHEELING.

Pky of Washington.—West Union ch 9; West Alexandria ch 32 26; Forks of Wheeling ch 52; Cross Roads ch 8 75 102 01

Pky of Steubenville.—Island Creek ch 54; Steubenville 1st ch in part 42, Hans Wilson 100, Mrs Hans Wilson 100; Still Fork ch 4; Fair Mount ch 5 30; Steubenville 2d ch to con CHARLES BEATTY ALEXANDER l m 50 355 50

Pky of St. Clairsville.—St. Clairsville ch bal to con Rev JOHN MURRAY l d, of which 4 is from children in sab sch 55; Nottingham ch 28; Desererville ch 8; Martinsville ch 16 72; Wheeling Valley ch 14; Bealeville ch 8 25; Brownsville ch 8 95; Newcastle ch 5 18 144 10

Pky of New Lisbon.—Newton ch 6; Rehoboth ch 4 61; Bronksfeld ch 12; Salem ch 25 76, and fem miss soc 10 to con Mr. McCracken l m; Poland ch 44; Niles ch 9; Liberty ch 11 123 37

SYNOD OF OHIO.

Pky of Marion.—Presbyterial coll 8 00

Pky of Richmond.—Jeromeville ch 8 00

SYNOD OF CINCINNATI.

Pky of Miami.—Lebanon ch 48 70; Dick's Creek ch 3 51 70

Pky of Cincinnati.—Cinn 1st ch juv miss soc to ed Samuel Ramsey Wilson at Ningpo 25; Cinn 5th ch "a member" 3; Somerset ch 9 92; "—" M (a thank offering) 3 40 92

Pky of Oxford.—Bethel ch, Samuel Porter 5; Oxford ch 5 84 10 84

Pky of Sidney.—Buck Creek ch 15; Stony Creek ch 7 50 28 50

Pky of Masses.—Lima ch 20; Findlay, O, W K Leonard 2 22 00

SYNOD OF INDIANA.

Pky of Madison.—Hanover ch 18 00

Pky of Crawfordville.—Union ch 6 43

Pky of White Water.—Mt Carmel ch 6; Sand Creek ch 18 25 24 25

Pky of Palestine.—Pisgah ch 11; Charleston and Pleasant Prairie chs 11 15 28 15

SYNOD OF NORTHERN INDIANA.

Pky of Logansport.—Lafayette 1st ch 20 00

Pky of Lake.—Valparaiso ch sab sch 4; Crown Point ch 2 50; Sumptions Prairie ch 14 68 21 12

SYNOD OF ILLINOIS.

Pky of Sangamon.—Springfield 3d ch 10; Springfield 1st ch 43 50; Springfield Ill's, "a friend" 5; Greenville ch 5; Edwardsville ch 1 50 65 00

Pky of Schuyler.—Camp Creek ch 5 90; Vermont ch 2 50 8 40

Pky of Iowa.—Washington ch 10 00

Pky of Rock River.—Galena South ch juv miss soc to ed Hempstead Ripley in the Creek Nation 25; Rock Island ch 7; Sterling ch 5; Albany ch 15 52 00

SYNOD OF MISSOURI.

Pky of Missouri.—Boonville ch 3; Dr Twigg 3 50, Captain J Walter 10 16 50

Pky of St. Louis.—St. Charles 1st ch in part to sup a missionary among the western Indians 113; St. Louis Central ch mo con 47 25; St. Louis 2d ch German sab sch No 1, for sup of Rev Henry V Rankin at Ningpo 23 25; St. Louis Mo, Mrs Finley's fem sch bal to con Rev HENRY V. RANKIN l d 22 50 226 00

Pky of Potosi.—Bellevue ch 16 40

Pky of Upper Missouri.—Lexington ch ann coll 34 55, ladies praying circle 6 40 55

SYNOD OF KENTUCKY.

Pky of Louisville.—Louisville 1st ch mo con 12 90; Shelbyville ch mo con 10; Pisgah ch 6 55 29 45

Pky of Muhlenburg.—Henderson ch 36 05; Greenville ch mo con 5 41 05

Pky of Transylvania.—Paint Lick ch 29; Silver Creek ch 12 20; Danville ch 26 20 67 40

Pky of West Lexington.—Versailles ch 14 00

Pky of Ebenezer.—Mayeville 1st ch Sab sch 11 75

SYNOD OF VIRGINIA.

Hanover Co. Va, Dr James A Waddell 2; Arbuckle Va, Mrs Sarah Anne Cone l 3 00

Pky of Greenbrier.—Union 36; Western ch Rev J B Poage 5 41 00

Pky of Lexington.—Mount Carmel ch 10; Bensalem ch 3, Lexington ch 125 15; Goshen ch 10 40; Pisgah ch 8 30; Timberridge ch 17; Bethesda ch 6 25; Hebron ch 12; In all 192 30; less deficiency in remittance 22; Tinkling Spring ch 35 67; Augusta ch 24; Waverlyboro ch 23 78; Daniel Fishburn and family 90 273 75

Pky of West Hanover.—Lebanon ch three children 3; South Plains ch "A Lady" 1; Patrick CH ch 4 11; Charlottesville ch 40; Miss M T T 5; Farmville ch A Friend 1; Cartersville, Va, Rev P Harrison 25; Providence ch Mrs Dabney 2; Orange and Madison ch 90; Old Concord ch 15; New Concord ch 5 62; Bethlehem ch 6; Briery ch 21 148 73

Pky of East Hanover.—Nottoway ch 20; Richmond 1st ch mo con 26 57; Sab sch to ed Virginia Richmond 25; Norfolk ch 270, C K Stribling 30 391 57

Pky of Montgomery.—High Bridge ch 10; Mountain Union ch 12 50; Falling Spring ch 15; Covington ch 1; Christiansburg 10 75; Blacksburg ch 3; White Glade ch 10; Wytheville ch 6; Locust Bottom ch 5 80 74 05

SYNOD OF WEST TENNESSEE.

Pky of Holston.—Mount Bethel ch 22; Salem ch 24 00 46 00

Pky of Nashville.—Mount Vernon ch 8 50

Pky of Knoxville.—Knoxville 1st ch 90; Madisonville ch 5; Bethel ch 1 26 00

Pky of Maury.—Zion ch 11 40; coloured members for African Mission 9 20; Ebenezer ch, "a widow's mite" 60 cents 21 90

SYNOD OF SOUTH CAROLINA.

Phy of Bethel.—Fair Forest ch 5; Ebenezer ch 31; Balloch's Creek ch 3 30 00

SYNOD OF GEORGIA.

Phy of Hopewell.—Macon ch Miss Ann Bailey 40 00
Phy of Cherokees.—Mill Grove Ga. Robert Mable 1 25

SYNOD OF ALABAMA.

Phy of Tuscaloosa.—Oak Grove ch 16; Concord and Mount Zion chs 51 90; Demopolis ch 36 75; Pleasant Ridge ch 10; Bethesda ch 11 25; Bethsalem ch 6; Hobron ch 16; Ebenezer ch 15 75 102 95

Phy of East Alabama.—Wetumpka ch 13 15; Pea River ch 12 25 15

SYNOD OF MISSISSIPPI.

Phy of Louisiana.—N O Prytanoe at ch Javmies soc to ed Elias R Beadle and Hennaah J Beadle in Ningpo 25; N O Third ch Sab sch to ed Grace Leeds and Abby Eldridge Beattie in the Creek Nation 50; New Orleans Soc of Inquiry 23 45; Franklin La D C Murphy 5 103 45

Phy of Tombesbee.—Mount Moriah ch 9 25; J B W Adams bal to con self 1 m 10; Mountrose ch 6 65; Presbyterial collection 12 15 38 15

SYNOD OF MEMPHIS.

Phy of Western District.—Mount Carmel ch ann coll of which 25 from Rev J Holmes D D and Rev D H Cummins and families to ed James Holmes in Northern India 116 70; Sab sch 12 30; Ladies sewing circle 50; coloured members for sup of Rev H W Ellis 6 50; Brownsville ch 20; Prosperity ch 37; Memphis 2d ch 73 215 60

Phy of Chickasaw.—Churches in Presbytery of which 10 from College ch for Hungary and 3 from little daughter of Rev J Weatherby 117 00

Total from churches 6368 75

LEGACIES.

Washington Co Pa bal of Legacy of Jesse H Dungan 36 03
Roxbury Franklin Co Pa Legacy of Miss Margaret Bearight 100 00
Cincinnati O. Estate of John Gallagher 30 00 166 03

SEMINARIES AND COLLEGES.

Princeton, N J, Theo Seminary Missionary, Bible, Tract and Education Soc 144 34

MISCELLANEOUS.

M (a thank offering) 50 00
Amity ch N Y to sup Rev James Wilson of Agra Nor Ind 19 83
Union ch Newburg N Y Sab sch for Sab sch at Grand Traverse Bay 6 50
Associate Reformed Synod of the South for education in Liberia 50 00 126 33

Total receipts in May 6605 45

CHAS. D. DRAKE, Treasurer.

NOTE.—Of the 213 30 reported last month from Waterford ch *Phy of Troy*. 15 was from Sab sch for education in Siam.

DONATIONS IN CLOTHING, ETC.

Ladies of Blairville ch Pa one box clothing to con Hon JOHN CUNNINGHAM and SAMUEL MATTHEWS 1 m's 61 73
Ladies Miss soc of Shirlevsburg Pa one box clothing 35 48
Hollidaysburg Pa Wm M Lloyd & Bros one box — —
Dew drop Soc of Mattheawan ch N Y one box — —
for Oree and Omaha Mission 54 00
New York. A Lady, five fine shirts — —
" R & J Warnock, 2d boys caps — —
" John Campbell & Co, 2 rme Letter Paper — —
Sab sch of Huntington ch, L 1, 2 bundles of Sab sch Books — —

NOTE.—A box of clothing acknowledged in Home and For Record for Feb. as from ——— should have been from the "Bloomsburg, Pa, fem miss soc," value \$34 75.

NOTICES.

LETTERS relating to the Missions of the Board may be addressed to WALTER LOWRIE, Esq., Corresponding Secretary, Mission House, 23 Centre street, New York.

REMITTANCES of money for the Board may be made to CHARLES D. DRAKE, Esq., Treasurer—same address.

PAYMENTS OF MONIES for the Board may also be made to the

Rev. J. N. CAMPBELL, D.D., Albany, N. Y.

Mr. WILLIAM D. SNYDER, 265 Chestnut street, Philadelphia.

Mr. HARVEY CHILDS, Pittsburg, Pa.

Mr. J. M. RUTHERFORD, Louisville, Ky.

Mr. THOMAS MOODIE, Columbus, Ohio.

Mr. J. D. THORPE, Cincinnati, Ohio.

Mr. DAVID KEITH, St. Louis, Mo.

Mr. THOMAS HENDERSON, Natchez, Mississippi.

Col. SAMUEL WINFREE, Richmond, Va.

Mr. WM. H. CRANE, Augusta, Ga. and to

JAMES ADGER, Esq., Treasurer of the Southern Board of Foreign Missions, Charleston, S. C.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

LETTERS TO THE MISSIONARIES in China, Siam, and India, should be sent to the Mission House—postage paid. When intended for the Overland Mail, they should be written on thin paper, with the word "Overland" on the address. The Overland postage is 45 cents per half-ounce; but as all the letters to each station are sent in the same envelope from the Mission House, 25 cents will commonly cover the postage of a single letter. It is recommended that the Overland postage be paid at the Mission House by the correspondents of missionaries.—Letters for the Overland Mail should be sent to the Mission House by the 30th of each month, from April 1st to December 1st; and by the 20th of the month, from December 1st to April 1st.

FORM OF A REQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

THE FOREIGN MISSIONARY is a Newspaper published monthly by the Board of Foreign Missions, at the following prices, payable always in advance:
For a single copy, twenty-five cents.

" 8 copies, in a package to one address, \$1.00

" 20 " " " 2.00

" 35 " " " 3.60

" 60 " " " 5.00

Each number will contain an attractive Engraving.

Letters relating to this paper should be addressed, "FOREIGN MISSIONARY, Mission House, 23 Centre Street, New York."

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYSBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. EWELES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. EWELES, D.D., Editor of the Board.

FORM OF REQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain message, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

AGENT FOR THE WEST.

The Rev. Simeon Brown, pastor of the church of Zanesville, Ohio, has been appointed agent for the Board of Publication for the Western States north of the Ohio river, and has signified his intention to accept the agency, provided his Presbytery release him from his pastoral charge.

It is with great pleasure we make this announcement, as both ecclesiastical bodies and individuals in this and other portions of the West, have, for more than a year past, represented to the Board the importance of an agency for that part of the field. Mr. Brown's interest and labours for some time in behalf of this cause, as well as his other qualifications, adapt him admirably, as we believe, to the

work in view. We trust the arrangements now making will give a still stronger impetus to the rapidly increasing operations of the Board.

AGENT FOR THE SYNOD OF VIRGINIA.

The Synod of Virginia have been engaged for two or three years past in distributing the publications of this Board by a system of colportage, under their own management. For the last eight or ten months they have been crippled for want of a suitable agent to take charge of the whole operations within their bounds. We are happy to see that the Synod have at last secured the services of the Rev. William H. Hogshead as their agent. From what we know of Mr. Hogshead, we should hope for much success as the result of his labours.

A LOUD CALL FROM A WIDE FIELD.

The following earnest appeal is from a pastor whose field of labour adjoins the frontier of Mexico.

"My principal object in writing, is to urge you to do something for us in this portion of the wilderness. We have many facilities for the distribution of books and tracts; for the mass of our population (to their honour be it said) are a reading people. The village where I reside is the great key to Western Texas. *** To give you an idea of the place, within the past six weeks not less than *seventeen hundred wagons* passed out and in from this point, besides a vast amount of government stores, soldiers, officers, &c. As to a library for our church, my heart is much engaged about it. If I had the means, I would establish one myself. I know of no place where a library of this kind would be likely to exert a greater influence for good; and I pray God to put it into the heart of some one or more to give us this efficient instrument of extending the pure knowledge of Christ. Will you, my brother, do the best you can for us? and will you not soon cheer our hearts with the information, that there is coming over the waters such a library for our use?

"I do think a colporteur could do much good in this country. I could myself distribute five hundred Spanish books to Roman Catholic Mexicans; and they would be read. A large number of Mexicans are here, engaged in hauling goods to San Antonio and the interior of Mexico."

COLPORTAGE ON STEAMBOATS; AND THE NOVEL-BOYS.

A zealous and faithful colporteur of the Board, employed in one of the western cities and on the steamboats, writes in regard to his new and difficult field, and as to the work in general, as follows:

"I spend the mornings on the steamboats, and the afternoons among the city population; sometimes I spend the whole day on the boats. It is a missionary work in both places, particularly so in the city. I have been insulted in every way by the novel-pedlars, and threatened; but they are a little more civil now. I supplied twelve Californians with Bibles, and sold them our books too. * * I have been many a time treated so badly that, if it were not for the cause I am engaged in, I would lay aside my pedlar's basket for ever. But I hope to be able to endure all for my Lord and Master's cause, as he endured so much for me. The amount of tracts needed for distribution will be large. I sold three Confessions of Faith to Campbellites, and a copy of the Mission of Inquiry to the Jews to a Jew.

"In every place where I have circulated the books, the people have been pleased with them. One gentleman, to whom I sold *Thoughts on Family Worship*, says he would not give it for all he paid for the whole number of books he bought. I have many such testimonies in favour of that and other books. I sell a great many *Thoughts on Family Worship*, *Great Supper*, *Houston on Parental Duties*, &c.

"I have had much cause for thankfulness since I entered on a colporteur's life. It is a hard life, but it is one that, if gone about in the right spirit, much good may be done in. I feel my own insufficiency for such a work. What I have done, I have done in the strength of my Redeemer; and it is but reasonable to conclude, that, with the blessing of God on the books, they will accomplish something in advancing the Redeemer's kingdom. May his Holy Spirit be given to every reader; and that multitudes may be brought to see a crucified Saviour through their instrumentality, has been and shall be my humble prayer to God. The benefit that I have derived myself, I value highly. I think the students of theology should all be employed as colporteurs at least one year before they begin to preach."

Still later the same colporteur writes:

"I have been employed during the past week entirely on the steamboats, and sold \$23 worth of books during that time. I have to endure all sorts of treatment from the novel-pedlars; but God is on my side, and the prayers of all Christians; and I have taken courage and am determined to go on. There is one captain and clerk, who will not let a pedlar come on their

boat. I waited on them, and stated to them my work and all about it, and they gave me permission to go on the boat every time she is in port. It is so with a great many officers who do not know what our business is. Two or three of the novel-pedlars, since I have been here, are mixing religious books in their pile, trying to run me off, by supplying such as want them before I come along; but I do not feel any regret at their selling them."

ABSTRACT OF THE ANNUAL REPORT OF THE BOARD OF PUBLICATION, MAY, 1850.

During the year ending March 31, 1850, the Board have added to their catalogue 25 new books, amounting to 31,500 copies; 10 new 12mo. tracts, amounting to 34,000 copies; 5 new 18mo. and 32mo. tracts and catechisms, amounting to 10,500 copies; and 15,000 almanacs for the year 1850.

The whole number of copies of new publications issued during the year is 91,000.

They have also published new editions of former publications of books and tracts, from stereotype plates, amounting to 292,500. Total number of books and tracts issued during the year, 383,500 copies; being an increase of 121,750 over last year's issue.

Arrangements are making for publishing portions of Calvin's Commentary on the New Testament, in French, for circulation among the evangelical churches of France—a work greatly needed. The Rev. Mr. Bridel, of Paris, has now in hand the preparation of a translation into French of the Shorter Catechism, which it is hoped will soon be ready. An elegant illustrated Pictorial Primer will probably be issued in the course of a few months. A very considerable addition has been made to the Board's collection of books for children and youth, and the style of their execution has been much improved.

The whole number of colporteurs employed, during the year ending March 31st, is 63; and about 20 more were engaged before the meeting of the Assembly. Their fields extend over sixteen different States. These labourers have been almost uniformly well received, and their reports often communicate incidents of the most interesting character. The colportage system has thus far proved highly successful, and promises a much greater amount of good in the future. Much of the year's work in this department, and that of raising funds for its support, has been merely preliminary to future operations.

Almost the whole Calvinistic family, in all its branches, are encouraging the circulation of these publications. The Reformed Dutch Church, at the sessions of their General Synod

in 1849, very kindly and very favourably recommended them to their churches. Many, belonging to all denominations and to no denomination, seek for and value these books. They have also found their way to Oregon and California. The circulation shows an increase of from 35 to 40 per cent. on that of the preceding year. The entire receipts for the year, for all purposes, is \$87,238.40.

A good deal has been done in making donations to needy ministers, churches, Sabbath-schools, and the destitute. Altogether, this has been a year of great prosperity with the Board; and its prospects for extended usefulness in building up the Church, and spreading abroad the Redeemer's kingdom, are more cheering than at any previous period.

RESOLUTIONS OF THE GENERAL ASSEMBLY,

With remarks of the Rev. Messrs. White, Schenck, and the Rev. Dr. Spencer.

The Committee on the Annual Report of the Board of Publication, reported the following resolutions:

1. *Resolved*, That the Assembly are highly gratified at the wisdom and zeal with which the Board have prosecuted the business intrusted to them, and that gratitude is due to the great Head of the Church for the signal success which has crowned their efforts.

2. *Resolved*, That the Assembly have established this Board for the purpose of supplying the Church and the world with a religious literature, as far as practicable; that the Board have thus far met, to a gratifying extent, the expectations of the Assembly; and that the Synods, Presbyteries, and people ought to give the preference to our own Board over any other institutions established for similar purposes.

3. *Resolved*, That inasmuch as our ecclesiastical system furnishes an admirable instrumentality for efficiently carrying out the system of colportage, now prosecuted by the Board of Publication, it is recommended to Synods or Presbyteries to appoint committees, whose duty it shall be to superintend their operations within their bounds.

4. *Resolved*, That the General Assembly views with lively interest the evidences received through the Board of Publication, our corresponding brethren, and other sources, that an increased and increasing interest is manifested in the study of the Shorter Catechism.

5. *Resolved*, That it be recommended to the Board of Publication to publish a richly illuminated copy of the Shorter Catechism, interspersed with interesting and instructive illustrations, adapted to the understanding and consciences of children and youth.

6. *Resolved*, That the Assembly recommend to the

Board of Publication to consider the propriety of publishing a monthly paper for Sabbath-schools.

REMARKS OF THE REV. WM. S. WHITE, OF VIRGINIA.

Mr. White said, a brother in the General Assembly once remarked to him, "we have had four Sabbaths, —the days on which we have heard the reports of the four Boards;" and he himself felt that it was so. He had anticipated these with more pleasure than any thing else, in coming to the Assembly. He believed that the Assembly ought to do something to induce our own churches to contribute more generally to this Board. He had been an agent of the American Tract Society, and had nothing to say against it; but he must pronounce our books superior, for our purposes, to those of any other publishing institution. We ought to take care of ourselves. We preach our doctrines in the pulpit, and he could see no reason why we should not do it by the press also. We cannot do without the press. We establish schools, academies, and colleges, but they demand books; and as there are few book-stores in many parts of the country, this Board comes in to supply this lack. He illustrated this by Hanover, Prince Edward, and Lexington, in his own native State.

This Board also helps the domestic missionary. Twenty-three years ago, when a missionary, he had been compelled to pay one dollar for a copy of Doddridge's *Rise and Progress*; and yet so important did he deem its circulation, that he paid it out of his scanty purse. We cannot lay the foundations of Presbyterian churches without books. Other churches may do without them, but we cannot.

Again, this Board promotes the growth of Christian character. Our people have abundance of spiritual food, but work too little. This Board gives opportunity to laymen, and even to children and ladies, to work for God. He illustrated this by a number of instances that had come under his own observation. Again, it promotes the union of churches. It is difficult to divide or to proselyte an intelligent and reading people. His own charge (Lexington, Virginia) was a striking illustration of this. Though agitated as much as any church had been, not one member had left it; and the divisions were now so completely healed up, that not even a scar was left.

This Board also promotes and extends revivals of religion. He had laboured in eight within the last few months, and had seen their good effects. Whenever "Miller on Presbyterianism" had been read, the converts came to our church. A Methodist brother had circulated our Confession of Faith in one congregation, thinking it would deter those who read it

from joining us; but the result was, that every one of them came to us.

He had seen colporteurs all his way to the Assembly; but, alas! they had none of our books, or those of the Tract Society. Why should we not be as active as the men of this world? One boy had told him he made four dollars a day, and another four and a half, by selling these fictitious works. Mr. White concluded by an earnest appeal to the Assembly to sustain the Board.

REMARKS OF THE REV. WM. E. SCHENCK, OF PRINCETON, N. J.

Mr. Schenck concurred in Mr. White's views, as to the assistance this Board rendered the domestic missionary. He had been one, and had found it so. He now laboured in a highly favoured portion of Zion, and had found these books useful even there. They had been one of the efficient causes of the interesting revival in his own charge. The church had employed a colporteur, who had supplied every family in the town and vicinity with them. When the people were awakened, he always found them turning to these books, next to the Bible. This Board is worthy of support,

1st. Because it forestalls error. The colporteur can be supplied faster than the minister, and may be sent before to prepare the way for him. Put the wheat into the measure, and the chaff can be kept out.

2d. It supplies our own people with our own Confession of Faith. In the most highly favoured portions of the Church there are many, very many, who do not own it, and had never read it.

3d. It supplies us with a good Sabbath-school literature. New England books, in which all allusion to the divinity and vicarious sufferings of Christ have been stricken out, and books of fiction, from other quarters, are found in some of our Sabbath-school libraries. We need books of a different stamp; and this Board is furnishing us with them.

In concluding, Mr. Schenck bore his testimony to the rapidly increasing importance and value of the Board, year by year.

Mr. C. A. Spring, of Illinois, followed with some remarks, detailing his own efforts in circulating the Shorter Catechism in the West.

REV. DR. SPENCER, OF BROOKLYN, NEW YORK,

Said he felt much concern that the Assembly should pass the resolution recommending the greater study of the Catechism. He was a Presbyterian at first, and then went for four years into New England.

When he returned to the Presbyterian Church, he was laughed at for attempting to introduce the Catechism into his Church, even by those calling themselves Presbyterians. In all the book-stores in the city of New York he could not then buy the number of Catechisms he required for his own use. He had to send to Philadelphia. In one church, in New York, where it had been proposed some years since to introduce the Catechism, it was voted down. He believed this an important matter.

NOTICES OF BOOKS.

PIOUS MEDITATIONS AND DEVOUT BREATHINGS; by the Rev. Joseph Hall, D.D. 18mo., pp. 228. Half-roan, 27 cents; muslin gilt, 33 cents.

We have never seen any one who has made himself familiar with the devotional writings of Bishop Hall, who has not set upon them a very high value. They are eminently spiritual, by no means commonplace, and well adapted to aid the people of God in the much-neglected work of meditation. We venture to say that no one who keeps this little volume as a companion of his closet, will fail to find that its sweet and heavenly breathings have proved an invaluable blessing to him. This volume should be in the hands of every Christian who would aim at a higher standard of devotion. It is printed in a large clear type, suitable for all ages.

PRACTICAL SERMONS; to be read in families and social meetings. By Archibald Alexander, D.D., Professor in the Theological Seminary, Princeton, N. J.: 8vo. pp. 571. Price \$1.50. Illustrated with a fine steel engraving of the author.

We were about noticing this most admirable production of the venerable author, when the following notice from the Presbyterian Advocate came to hand. We are willing to let the Advocate speak for us.

"The Board of Publication have issued this volume in that noble style which combines in so great a degree both elegance and durability, and is every way worthy of the admirable matter contained in its pages.

"Here are thirty-seven inimitable discourses, such as only the venerable author can preach—plain, simple, practical, full of the marrow and fatness of the gospel, and refreshing as the living waters which are divinely employed to represent the blessed nature and effects of salvation by grace. In addition to the intrinsic excellence of the sermons themselves, there are doubtless hundreds of our ministers who will recognise more than one of these discourses as an old and well-remembered favourite, whose familiar face will be greeted with especial welcome. And when we read, as we do with mingled emotions, that 'this is probably the author's last literary work,' we are led to prize the volume as a rich treasure indeed. Among the many excellent works issued by our

Board of Publication, we know of none more acceptable than this. The author styles these discourses, 'Practical Sermons, to be read in families and social meetings;' and we do not understand how any one, especially any Christian, can read them seriously without much instruction and profit."

We only add, that the popularity of this work may be judged of from the fact that although but a few weeks have elapsed since it was issued, a second edition is already called for.

DONATIONS

RECEIVED DURING THE MONTH OF MAY.

Presbytery of Long Island.

Oyster Bay ch "W M" 5 00

Presbytery of New York.

New York 1st Church ann coll (in part) 500; A Friend per Rev Dr Boardman 200; Rutgers street ch addl per Rev Dr Krebs 703 00

Presbytery of Baltimore.

Franklin st ch addl per Rev Dr Pluget 50 00

Presbytery of Sidney.

Keston ch per Rev David Polk 6 00

Presbytery of Transylvania.

Bethel ch 7 65; Lebanon ch 24 15, per A A Lyle 31 30

Presbytery of New Albany.

New Albany 1st ch, A Member 10 00

Presbytery of East Hanover.

Petersburg Mrs S C Atkinson per A Head 5; Norfolk, Capt C K Stribling, U S Navy 50 55 00

Presbytery of Concord.

Hopewell ch per Rev H B Cunningham 10 00

Presbytery of Orange.

Wilmington ch per Rev Jas O Stedman 21 41

Presbytery of Fayetteville.

Bluff ch per Rev Evander McNair 18 81

Presbytery of East Alabama.

Wetumpka ch 2 8

Presbytery of Mississippi.

Pine Ridge ch per Rev B H Williams 22 10

MISCELLANEOUS.

Wm G McClellan Esq to const self Hon Mem 30 00

Total \$965 37

BOARD OF DOMESTIC MISSIONS

The Office of the Board of Missions is at No. 265 Chestnut street, Philadelphia.

ABSTRACT OF THE ANNUAL REPORT OF THE BOARD OF MISSIONS FOR 1850.

During the past year two valued members of the Board, the Rev. Dr. Miller, of Princeton, New Jersey, and the Rev. Dr. Scovel, of South Hanover, Indiana, have rested from their labours, and gone to their reward. Five of the missionaries of the Board have also died during the year. In these providences we are admonished to work while it is day; the night cometh, in which no man can work. But in the midst of trials, God has manifested his special favour. He has been pleased to bless the labours of his Church, and the cause has steadily advanced.

The number of ministers sustained or aided by the Board during the year, has been *five hundred and seventy*. Of these, *three hundred and seventeen* were on our list at the commencement of the year, and *two hundred and fifty-three* have been added during the year. This is an increase of *fifty-six* over the last year, and in advance of any former year. The number of feeble congregations aided, and missionary stations supplied, is *fourteen hundred and sixty-one*. These brethren have laboured in *twenty-five* of our States; and, in addition, a missionary has been sent to Minnesota; and three of our missionaries are now in California, where a Presbytery has been organized. More are expected to be there soon. The amount of labour performed during the year exceeds *four hundred and twenty years*.

Most of the ministers aided have been the pastors or stated supplies of one or more churches. A large portion of them have extended their labours to several small churches or mission stations, and a number have been strictly itinerants.

Four hundred and seventy missionaries report additions to the churches; on examination, *two thousand one hundred and eighty-nine*; on certificate, *eighteen hundred and fifty-five*: total, *four thousand and forty-four*. Had we full reports, the number would probably be not less than *five thousand*.

More than *sixty* new churches have been organized, and not less than *one hundred and forty* houses of worship have been erected. Most of these organizations have been in our new settlements, and are important additions to the number of our churches.

The interest in Sabbath-schools, and biblical and catechetical instruction, has much increased. We are safe in stating that more than *forty thousand* children and youth are in this way re-

ceiving weekly instruction, under the direction of your missionaries.

Increased attention has been paid to pastoral visitation and family instruction, and with the most happy results.

The monthly concert for prayer, and weekly prayer-meetings have been maintained, wherever it has been practicable; in many instances with marked interest and profit.

Your missionaries have engaged extensively in the distribution of Bibles, and the circulation of religious books and tracts. The books and tracts of our own Board of Publication have been circulated more extensively than in any former year. These publications are well suited to large portions of our missionary field. They are greatly needed, and are received and read with avidity. This Board is greatly indebted to the Board of Publication for their prompt and liberal grants of books and tracts. And if the churches will enable that Board to increase their donations to our Missionaries, they will unquestionably do an important service to the cause of Christ.

In the cause of benevolence your Missionaries have taken an humble but efficient part. For Missions, Foreign and Domestic, these feeble churches have contributed not less than *ten thousand dollars*, and for other good objects they have done their part.

In the observance of the Sabbath, while there is much that calls for deep humiliation, we are led to hope there is, on the whole, some improvement. Christians should be very watchful and prayerful in regard to this matter.

The cause of temperance, we fondly hope, has, on the whole, advanced.

With but very few exceptions, the attendance on religious worship, and the attention to preaching, have been decidedly good. There is an evident increase of anxiety among the people to have the stated means of grace, and a growing interest in gospel privileges. This is especially the case in our new settlements. The calls made upon our missionaries for labours in destitute regions around them, have been much greater than they could meet. A door for usefulness is widely opened, through all our new settlements. The inhabitants are literally hungering and thirsting for the bread and the water of life. Your missionaries have laboured with great diligence, extending their labours on all sides, to the full extent of their strength; yet they are compelled, in all portions of our new settlements, to leave thousands around them destitute of gospel privileges.

From California, the Board have received the most cheering intelligence of the reception and labours of your Missionaries. They are doing a good work, and God has given them favour with the people. Three churches have been organized, and a presbytery formed there. The way is fully open for the settlement of ministers in that new region. The people are anxious to have the institutions of the gospel, and are ready to

sustain them. The population is rapidly increasing, and a number of additional ministers are demanded immediately; and as soon as suitable ministers can be obtained, and means for sending them be secured, the Board will lose no time in having them sent.

In addition to the ordinary trials of missionary life, and the difficulties to be encountered in planting gospel institutions in new settlements, your missionaries during the past year have had to encounter some peculiar difficulties, of a very trying and formidable character. The prevalence of cholera through our country generally, and more especially in the West, has subjected many of our missionaries to severe trials, and seriously interfered with the progress and success of their work. In many instances, for weeks, and even months, society was in a measure broken up; regular religious services could not be maintained, and all progress was checked.

Another, and even greater obstacle to the progress of the gospel, has been produced by the exciting news from California, and the mania for gold. In all portions of our country, this influence has been disastrous to the cause of true religion. It has been especially so in many parts of the West. Whole communities have been thrown into a state of ferment. Societies and churches have been weakened, and in some places completely broken up, by whole neighbourhoods emigrating to California; and the excitement produced on those who remained, unfitted them to hear the gospel with profit, or take much interest in spiritual things. The disastrous influence of these and other opposing causes can be fully appreciated only by those who have had to contend with them. But, amidst difficulties the most trying, God's power has been manifested, and the work has steadily advanced. We have the most unequivocal evidence, that in no former year has this cause made more certain progress, nor laid so broad and firm a foundation for future, extensive, and permanent good, as during the past year. The field of labour has been greatly enlarged, the number of efficient labourers has increased, and God has blessed the labours of his devoted servants. The anxiety of the people to hear the gospel is everywhere increasing. In most of our mission churches, the prospect for usefulness is highly encouraging. In very many of them there is deep and general seriousness; and in a goodly number of them, God is at this moment pouring out his Spirit and reviving his work. The Lord is evidently calling upon us as a Church, and as individual Christians, to pray more fervently, give more freely and largely, and labour more diligently in this great and good work.

FUNDS.

The whole amount of funds which have gone directly through the treasuries of the Board

during the year, has been *seventy-nine thousand and forty-three dollars and ten cents*. This is exclusive of what has been raised and paid out by several Presbyteries, and which have been included in our reports of former years, but not in this. Were these included, the amount would exceed *ninety thousand dollars*. The expenditures have been between *seventy-three and seventy-four thousand dollars*. The balance at the end of the year is between *five and six thousand dollars*. In addition to the funds reported, clothing to the value of from *eight to ten thousand dollars* has been received, and distributed gratuitously among the most needy of our mission families.

The whole amount of donations and funds for this cause which have gone through the Board, including clothing and funds for building church edifices, probably exceeds *one hundred thousand dollars*.

The funds received for this object the past year have been, in a larger proportion than usual, from the churches. With the exception of two legacies in Kentucky, paid into the treasury at Louisville, very little has been received from bequests, and a less amount has been received from individual donations than in some former years. It is also worthy of notice here, that the churches which have been visited by an agent, with scarcely an exception, have increased their contributions. In some instances the collection has been nearly doubled; while, with very few exceptions, the churches that have had no agent to visit them have either remained stationary, or have declined, and a considerable number have failed to make any collection.

In the providence of God, the regular collection of funds during the past year has been much interrupted: great difficulties have been in the way; and the favourable result, notwithstanding these difficulties, shows a deep and increasing interest in the cause, and calls for devout thankfulness to the Giver of all good.

The year upon which we now enter will of necessity call for a large increase in the funds of the Board. The engagements already made are very large; and to keep pace with the constantly increasing demands of this country, will require immediately many more missionaries, and additional expensive missions. California needs now at least *ten* additional missionaries. The brethren there tell us that the cause requires at once a sufficient number to form a Synod. Oregon has strong claims, and calls for an immediate supply. A Presbyterian mission should be at once established at Santa Fé. Texas is calling loudly for more good men, and for larger appropriations for their support. Minnesota should have immediately two or more good missionaries. Wisconsin and Iowa, and the settlements on our whole extensive frontier, call loudly for an increase in our ministerial force. These and other missions, which are demanded *immediately*, will necessarily be expensive, and for a time must

be dependent on the Board for their support. Will the churches enable their Board to meet *promptly* these loud and pressing calls? They must be met, and met *this year*, or many souls in this land will go to judgment without the opportunity of hearing of Christ, and salvation through him. Can the churches hesitate to come up in their strength to this work, at this important crisis? We hope not; and, in faithfulness to our important trust, we must say to our pastors, and to the people, if you would meet at all your responsibility in relation to the pressing wants of this land, your efforts in this cause must be on a much larger scale than they have ever yet been.

AGENCIES.

The *Rev. R. Happersett* has continued, during the year, the only agent the Board has had east of the Allegheny Mountains. His agency has extended from Lake Erie to Florida. This brother has laboured with great diligence. He has preached the gospel to many thousands, in our cities and towns, and through the country. God, we have reason to believe, has owned his labours, made him an instrument of good to souls, and eminently prospered his efforts in the cause of missions.

The *Rev. Joseph Smith, D.D.*, has been continued the agent for this cause in the Synods of Pittsburgh, Wheeling, and Ohio. He has given his whole time and strength to his important work, has travelled much, and laboured abundantly. Everywhere he has been most cordially received; and there is ample evidence that his labours have been owned of God, and abundantly blessed.

In the West and South-west, the Committee at Louisville report:

That, during the year, the *Rev. Charles Sturdevant* has been employed the whole time as an agent, with untiring zeal and energy, and his labours have been crowned with gratifying success. That Committee add:

The *Rev. Jephth Harrison, D.D.*, has been labouring in the South-west since the 6th of December; but, owing to the inclemency of the weather, the almost impassable condition of the roads in that region, and other causes, his labours have been much interrupted, and less productive than, under more favourable circumstances, they would have been. No other agents have been employed in the West.

During the year, particularly in the West, peculiar difficulties have attended the collection of funds. On this subject the Committee at Louisville say, "During the summer, the prevalence of the pestilence throughout a large portion of our field rendered it almost impossible to do any thing in the collection of funds; and since the winter set in, not more than half a dozen pleasant Sabbaths have been enjoyed, so that our agents have met with peculiar difficul-

ties in the prosecution of their self-denying work."

The work of an agent is indeed a most laborious, self-denying work; and the man who is competent to this work, and devotes himself to it, has strong claims on the sympathies, the prayers, and the unwavering support of the friends of Christ and his cause. It is now, we believe, generally conceded, that a wise and efficient agency is not only important, but essential to the prosperity of our benevolent operations. And while other institutions, which have no connection with the Presbyterian Church, are constantly sending their agents into our churches, it is certainly important that our own Boards should not be without good and efficient agents to visit them. The strengthening of our agencies, it is believed, is a matter of vast importance to the cause.

CHURCH EXTENSION.

During the year, the Church Extension Committee have made appropriations to aid in building or finishing *sixty-one* houses of worship, and have assisted *nine* congregations in the payment of church debts; making a total of *seventy* congregations that have received aid.

The whole amount of funds received for this object during the year has been,

From individual donors,	\$6,606 75
Collections in churches,	2,026 83
Total,	\$8,633 58

The whole amount appropriated during the year, including \$1500 towards a church edifice for San Francisco, California, has been \$11,210. In addition to this, the Committee have sent a church building to Benicia, California, which, including fixtures and insurance, cost \$2,422 20; making the whole amount of appropriations during the year, \$13,632 20.

Including the buildings for California, the Committee have paid out during the year \$12,763.95.

The amount of appropriations already made, and yet unpaid, is \$11,134.70.

The whole amount of funds in hand, is \$4,454.66; leaving a balance of appropriations made, and not yet paid, exceeding the funds in hand, \$6,680.

All the appropriations of the Committee are made on specified conditions, and are not paid until these conditions are fully met. Whenever they are met, the Committee pay promptly. The appropriations made may therefore be called for at any moment, and demands come upon the Committee for engagements already entered into, far beyond the means at present in their possession.

In venturing to make appropriations beyond the means in hand, the Committee have acted under a strong conviction of duty, urged and

pressed as they have been by the appeals from feeble congregations, and the recommendations of Presbyteries. They supposed they could rely on the oft-repeated pledge, that means would be furnished. Whether they have acted discreetly, in thus venturing beyond the means in hand, they must leave to the judgment of the churches, whose servants they are. It must, however, be evident to every reflecting mind, that they cannot continue to make such appropriations, unless the churches do more for this object.

Every year's experience strengthens the conviction that this is an enterprise of vast importance, and most intimately connected with the prosperity and progress of the missionary work. The Board have so frequently urged its importance on the General Assembly and the churches, that they can now only re-affirm what they have before said; and will merely respectfully add, unless the churches evince a deeper and more general interest, this enterprise cannot be prosecuted as the wants of the churches demand. The Board again commend this subject to the special attention of our pastors and churches.

CONCLUSION.

From the brief review we have now taken of the operations of the past year, and some of the more immediate results, we are warranted in coming to the cheering conclusion, that God has continued to bless and prosper this work. Compared with the last year, or any former year, notwithstanding the difficulties which have been in the way, there has been decided and most encouraging progress. We are permitted to close the year with the *largest number*, and, we may add, the *most efficient body* of missionaries the Church has ever had. All the accounts of the Board are settled up to the close of the year, and a favourable balance is left, with which to commence another year. With a vigorous and healthful state of the cause; with the feelings and confidence of the churches strongly in its favour; and, above all, with the smiles of our redeeming God, and the gracious influences of his Spirit at many of our mission stations, surely we are called upon to render special thanks to God, and gird ourselves for new and greater efforts.

In commencing another year of service in this cause, it becomes the church to consider well *the work* she has to do, and to come up to the *doing of this work* with her whole strength. The work of Domestic Missions in this country contemplates several objects, each of vast importance, and all having strong claims on the prayers and liberality of God's people.

Pastoral sustentation, or to aid in sustaining pastors in our new and feeble churches, is a department of our Domestic Missions. This is a part of our work, of no small importance. It is unquestionably the plain duty of the Church,

so far as there is ability, to see that her ministers, who are labouring diligently in her service, are not left to suffer for want of a reasonable and moderate support; and it is certainly the part of wisdom to use all proper measures for securing and strengthening what has been already gained. In this country, provision to aid in the sustentation of pastors is a work of pressing necessity. In very many places where churches have been organized, and where a stated ministry is of essential importance, the ministry cannot be sustained without aid; and if left to their own unaided strength, such churches must soon cease to exist. Such are the changes constantly going on in all parts of our country, that to maintain a stated ministry in our new and feeble churches is a work of constantly increasing magnitude, requiring large and greatly augmented resources. If our churches would meet fully this part of their work, their contributions for Domestic Missions must be largely increased.

There is also, in the work of Domestic Missions in this country, what may with some propriety be termed a *Foreign Department*, which demands the serious and prayerful attention of our churches. The number of foreigners now in this country is very great, and this number is constantly augmenting. The nations are brought to our door, and domestic missions have become almost literally *missions for the world*. This is an interesting and most important fact. God is sending to us the representatives of almost all nations.

What is our plain duty in regard to this foreign population? Doubtless it is both our duty and our wisdom, so far as we can, to meet them with the gospel, and seek to bring them under its sanctifying and saving influences. This subject has been brought prominently before the Board, and they view it as of unspeakable moment.

In the state of population in this country, an intelligent, active *itinerant ministry* is, to a certain extent, absolutely necessary. Many large sections in our older States can hope for even a partial supply of gospel privileges only in this way; while in our new States and Territories, to meet in any measure the wants of the people, most of our missionaries must perform less or more itinerant labour.

An almost unlimited extent of *new ground* is to be occupied. This is perhaps the *great*, the *principal work*, committed to the Board; to extend the boundaries of the Church, occupy new and important points, and have the gospel preached to the millions in this land who are perishing for lack of knowledge. Such is an imperfect sketch of the work to be done, and which the Church is imperatively called upon to have done without delay.

Let not the fact be overlooked, that the constant increase in this work calls for constantly

increasing prayer and effort. The work of Domestic Missions is at this time a very different work from what it was, even a few years since. The field of operation has quadrupled within the last few years; the number of missionaries has more than doubled; while, with all the efforts made by different Christian denominations, the destitutions have fearfully increased. The call for ministers to preach the gospel is much louder and more pressing now than it has ever before been; and every man authorized by the Church to preach the gospel, and qualified for the work, should be in the field, and should be sustained. The interests of souls and the command of the Saviour imperatively require it; and the Church is verily guilty, and will be charged with the blood of souls, if she suffers any of her ministers, competent and willing to labour, to remain unemployed: and especially guilty will the Church be, if, at such a time as the present, her ministers should be compelled to resort to other employments for want of a bare support. It should be known, and kept in mind, that the *average expense* of our missionaries has increased. This necessarily results from the numerous distant and expensive missions which the Board now have. Not only has the *number* of missionaries more than doubled, but the *average expense of each* has largely increased. It must then be plain to every reflecting mind, that to meet the constantly increasing demands of this country, a large increase in the resources of the Board will be indispensable.

The time has come, when no friend of this cause, no pastor, no church in our connection, can hold back from this work without guilt. Excuses for neglect will not do, at such a time as the present. "The Lord knoweth, and the day will disclose" the utter fallacy of all such excuses. This work is *ours*. God has laid it upon us, and God will hold us to a strict accountability for our faithfulness to the important trust. The resources of the Church are ample to meet all that is required. If God's ministers and people will only do their plain duty in this matter, there will be no lack of men or means. Let the churches really and fully wake up to their high privilege and holy responsibility. Let the minds and the hearts of ministers and people be absorbingly fixed on the great end of their calling, the extension of the kingdom of Jesus Christ, and soon the windows of heaven would be opened; the Spirit of God would be poured out; our sons and our daughters would be gathered into the fold of Christ; a host of godly ministers, with a true missionary spirit, would be raised up; the hearts of the people would be opened to pray earnestly, and to give willingly and largely to the treasury of the Lord; and this great country, beautiful for situation, and abounding with all that can minister to our comfort here, would become a blessing to our world, the joy of the whole earth.

ACTION OF THE GENERAL ASSEMBLY OF 1850.

Rev. Mr. Greenleaf read the report of the Committee on the Report of the Board of Domestic Missions, which was as follows :

The Committee to whom was referred the Report of the Board of Missions have attended to that service, and have examined the document presented, with all the accompanying papers; and are highly gratified to find, in the details, ample evidence of the steady onward progress of this very important instrumentality for advancing the cause of true religion throughout the wide extent of this growing country; and while they do not institute any improper comparison between one form of benevolent operation and another, but would bid them all God speed, yet they cannot refrain from saying that the cause of missions in our own land is productive of great good, and ought to find a response in every heart. After such consideration as we have been enabled to give the subject, your Committee would respectfully submit to the Assembly, for their action, the following resolutions:

1. *Resolved*, That the report be adopted and published under the direction of the Board.

2. *Resolved*, That in view of the widely extending operations of the Board, and the constantly increasing need of funds, it be earnestly recommended to all the churches to make new and strenuous efforts to enlarge their pecuniary contributions, in aid of all the objects contemplated by the Board; a duty that we are greatly encouraged to press upon the churches, from the fact stated in the report, that during the past year much more has been received into the treasury from church collections than in former years.

3. *Resolved*, That the wants of California, Oregon, and other new parts of our wide-spread territory, as brought before us in the report of the Board, joined with the good which we have reason to believe may be effected in those portions of the country, are such as to demand the special regard of our Church, and fully justify the Board in the large expenditures which they have thought it proper to make.

4. *Resolved*, That the efforts of the Board of Missions to benefit the many thousands of foreign population who are cast upon our shores, are worthy of all praise, and should be commended to the churches for their countenance and support.

5. *Resolved*, That, in looking at the results of the labours of the year, and considering that five hundred ministers have been sustained, either in whole or in part, while preaching the gospel in the more destitute parts of our land; that sixty new churches have been organized, more than one hundred and forty houses of worship built, and at least twenty five hundred persons brought into the churches by profession—a large portion of whom, we have rea-

son to believe, were hopefully converted during the year—together with the encouragement felt by our missionaries while labouring among the coloured population at the South: when these results are considered, surely the people of God should lift up their hearts in gratitude to him, and take courage for all coming time.

And whereas, It is understood that Dr. William A. McDowell, who has for many years filled the office of Corresponding Secretary of the Board of Missions, has resigned that office, the Assembly cannot let this opportunity pass without bearing their testimony to the fidelity, diligence, and wisdom with which he has conducted the affairs of the Board, and assure him that he carries with him into his retirement the full confidence of this Assembly in him, as well as their prayers for his happiness in his declining years.

It is proper, in conclusion, to remind the Assembly of a standing rule to provide for the delivery of a sermon on Domestic Missions at some time during the sessions of the Assembly next year.

On these resolutions, Rev. W. S. WHITE said he wished to make a statement or two. He considered domestic missions the great work of our Church, though he designed no invidious comparisons between our various objects of benevolence. The spirit of them all is the same. The foreign work depends upon the home, to raise up men to supply its demands. A Church that has no home missionaries, will rarely have foreign missionaries. It must also supply the funds. He thought the South, in the cry of "The West! the West!" had been overlooked. He here went into a description of that portion of the field, and its prospects of usefulness.

Dr. BAKER said he had been requested to make a speech, but he did not know how, as preaching was his business, not speech-making. He would, however, give some facts about Texas, which, he remarked, presented a magnificent field of labour. It has ample territory to make five or six such States as the Old Dominion or Pennsylvania; a fine climate. He thought it had been overlooked. He went into a deeply interesting history of his labours there. One year ago they were greatly discouraged, and spoke of giving up the State. More than half their ministers were over fifty years of age, or tied down to schools or farms. Now they have enough to form a Synod, there being eleven ministers in the State not yet connected with the Presbytery. Dr. Baker argued that the Assembly ought to send out her ablest and most talented ministers to that field. The population there is very intelligent and enterprising. It requires more labour and skill to build a house, than to hold it up after it is built. There is a strong desire to receive our ministers. He hoped those who are hanging about our cities would remember Texas. He had a list of all the destitutions there, and would be glad to show it to any one desirous to go there. It

would raise any man in his estimation, who would express his desire to go there. They had no "feathered nests" to attract those who loved their ease. He therefore wished to shake hands with any man who is going there. Dr. Baker said he considered the valley of the Rio Grande the best missionary field in the world. There are twenty thousand Mexicans on our side of that river. The last war had made a powerful impression of our superiority, and they attribute it in large part to our religion and form of government. He gave an account of his visit, and of the great interest manifested by the inhabitants in it. He said that Texas was on the borders of Mexico, the boundaries of the Man of Sin. There was a great crevasse into that country, and he hoped the Presbyterian Church would pour gospel light and knowledge through it into that dark land. Dr. Baker's remarks created great interest, and were listened to with fixed attention by the members of the Assembly.

MISSION ROOMS.

✂ The late Corresponding Secretary has left the city, and will be absent therefrom during the summer. At the time Dr. McDowell resigned, the Board unanimously requested him to continue in the office as long as the arrangements he had made for removing to the country would permit. Our late respected Secretary has very kindly remained up to the time of our paper going to press. He has now retired to the country. His address will be Pluckemin, Somerset county, New Jersey.

The affections and prayers of the many with whom he has corresponded and laboured in the cause of Missions, follow him.

ASSISTANT SECRETARY OF THE BOARD.

At a meeting of the Board of Missions, held June 17th, 1850, the following preamble and resolutions were adopted:

Whereas, the business of this Board has, in the good providence of God, greatly increased; and *whereas* it seems to be the will of the Church that the utmost efficiency be given to its action at the centre of its operations; therefore,

Resolved, That an Assistant Secretary be appointed, who shall assist the Corresponding Secretary in the various duties of the office, and also, in conjunction with him, act as agent in the

several Synods which are contiguous to the city.

The Board proceeded to an election of Assistant Secretary, whereupon the Rev. Reese Happersett was duly elected.

ANNUAL REPORT OF THE BOARD.

The Annual Report is now printed, and will be sent to Ministers, Licentiates, Members of the Board, and Honorary Members, so far as we can ascertain their post-office addresses. Should any of the foregoing not receive a copy, it will afford us pleasure to furnish them, on being informed thereof.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. JONES, D.D., elect.

Assistant Secretary—Rev. REESE HAPPERTSETT.

Treasurer—WILLIAM D. SNYDER.

Address, Mission Rooms, No. 265 Chestnut street, Philadelphia.

LETTERS relating to Missionary appointments, and other operations of the Board, including CHURCH EXTENSION, should be addressed to the Corresponding Secretary.

DONATIONS and SUBSCRIPTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, Pittsburgh, Pa.

WILLIAM GARVIN, Louisville, Ky.

THOMAS MOODIE, Columbus, Ohio.

CHARLES D. DRAKE, Mission House, New York City.

CLOTHING.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to WM. D. SNYDER, Mission Rooms, No. 265 Chestnut street, Philadelphia, with the name of the church or individual donor upon it.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain message, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

HONORARY MEMBERS.

The sum of Fifty Dollars constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

✂ Letters for the Board of Education to be addressed to Rev. C. VAN RENSSLAER, D.D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

* * Remittances of money to be made to JOSEPH B. MITCHELL, Esq., Treasurer, Mechanics Bank, Philadelphia.

EDUCATIONAL CAMPAIGN OF 1850.

Year follows year, and effort succeeds effort. The cause of benevolence, though gentle and genial as heavenly love in its influences, involves an incessant warfare. It has to struggle against the spirit of dull inaction, against many real practical difficulties, against the combined hosts of principalities and powers. On the other hand, the warfare is in behalf of Christ's kingdom throughout the world, waged in reliance on almighty grace, aggressive to "the pulling down of strongholds," and secure of ultimate and universal triumph.

The educational campaign of 1850 will be in some respects an important one.

1. In the first place, the Board *will need more means* to carry on its operations. The number of candidates appears to be increasing; and there is no doubt that our schools, academies, and colleges will require augmented receipts into the treasury. The friends of education will bear witness that the Board has made no importunate or burdensome demands for funds during the last few years. By the blessing of God, the churches have generally aided our work to the extent of its necessities, in a steady stream of almost unsolicited co-operation. The experience of the past authorizes the hope that, in the increased pressure of our present wants, there will be a corresponding effort on the part of our friends to supply them. Brethren! stand fast by Christian education in the strength of holy exertion and sympathy. We shall need your aid in the advancement of this cause, which is yours, the Church's, and Christ's. It must be sustained. The Board will labour with diligence to sustain it. With

God's help, those who are the agents of the churches will endeavour to prove our sincere devotion to the great interest intrusted in a measure to our care. We wish to make no unhealthy spasmodic effort. The cause demands a steady increase. It is enlarging in the course of nature; and, like the growth of a tree "planted by the rivers of water," its progress must be annual, not occasional; regular, not impulsive; steadily onward, not declining at intervals and irregularly advancing. The Board requires more means for the operations of the coming year, and desires to obtain them by the natural law of a healthy progression.

2. Another aspect of the educational campaign of 1850 is the developments that may be expected in the *practical working of our school system*. Our hundred schools, thirty academies and eleven colleges must begin to prove in practice the advantages of the principles of education adopted by our General Assembly. The great test of every system is its actual fruits. In regard to our institutions of education, our friends must perceive the importance of rallying around them in affectionate zeal, in earnest prayer, and in every appropriate mode of hearty support. Above all, the *religious course of studies should be kept prominent*. Let no temptation of secular temporizing policy intimidate from the faithful inculcation of God's holy truth in the course of instruction. Let the *peculiarity* of the Assembly's system of education stand forth in the unimpaired glory of its religious aim and its divine original. The operations of the present year will assist in working out a demonstration of the benefits of our educational movement, just in proportion as its true principles are exalted by efficient and practical development.

3. In the third place, ought there not to be in our Church an advance in the *spirit of prayer*? How can these great interests of Christ's kingdom, intrusted to the supervision of feeble men, prosper, without an earnest looking upward for the divine blessing? Dr. Barnes, of Kentucky, wisely remarked in the last General Assembly, that the grace of the Holy Spirit was the great want of our Church. We need the Spirit to quicken parental responsibility, to convert and sanctify our youth, to direct attention to the work of the ministry, to prosper our institutions of learning and religion, to increase revivals in our churches, and to elevate all, ministers and

people, to a true appreciation of duty in this age of glorious promise and active work. Will not every friend of education *pray* more for the divine blessing? Will not our *ministers* pray more in the sanctuary for an increase of labourers, for the blessing of God upon those already preparing for the field, and for the diffusion of the Spirit upon our institutions of learning? A large portion of our present ministers have been brought into the Church through revivals of religion. Let this interesting fact stimulate to prayer, that God in the future displays of His grace may work still more efficaciously in the conversion of our youth. If the great topics, connected with the best interests of the rising generation, are *statedly remembered* in the prayers of the sanctuary and of the family circle, the educational campaign of 1850 will be one of spiritual energy, of aggressive triumphs, of rich immortal results throughout our whole Church.

Brethren! will you co-operate in sustaining the Board of Education during the ecclesiastical year of 1850-1? We hear the response from the North, the South, the East and the West, in reference to our Church and her plans, "If I forget thee, O Jerusalem, may my right hand forget her cunning!"

ACTION OF THE GENERAL ASSEMBLY ON THE ANNUAL REPORT.

The following is the action of the General Assembly on the Annual Report of the Board of Education. In regard to the third part of the Annual Report, containing "Suggestions towards improving the plans and operations of the Board," it was found impossible, in the pressure of business, to bring the subject before the Assembly in a way likely to secure the consideration which its importance demanded. It was therefore judged best on every account to postpone the matter for another year. The Board will endeavour in the mean time either to fortify the positions assumed in their Report, or to modify them according to any additional light which may be obtained.

The Committee to whom was referred the Thirty-First Annual Report of the Board of Education of the Presbyterian Church, (1850,) beg leave to state to the Assembly, that upon the examination of the report, they find it to consist of three departments or sections.

1. Some very appropriate and highly valuable remarks upon the general importance and bearing of the educational operations of the Presbyterian Church, embodied in the first fourteen pages of the manuscript portion of the report.

2. The second division comprises the notice or history of the educational operations of the Board during the past year, and completes the manuscript portion of the report, which exhibits a progress truly encouraging, and calls for gratitude on the part of the Church to her great and divine Head. This progress is cheerfully demonstrated by the growing prosperity of both branches of the important work intrusted to this Board by the Assembly, viz., The superintendence of the education of candidates for the ministry, and the fostering care of seminaries or institutions of learning, from the primary school, where the elements of a scriptural morality and sound theology are inculcated, to the Theological Hall, from whose disciplinary appliances the student is ushered upon his field of labour. The report exhibits an increase in the number of candidates over that of the preceding year, and an advancing prosperity in the schools, academies, and colleges within the oversight of the Presbyterian Church. But while your Committee recognise in the operations of the Board a highly adequate ability, fidelity, and vigilance, on the part of the official agencies on whom its highly important trusts are devolved, they cannot but regret the apparent want of an interest on the part of the great body of the Church in this department of the grand field of her moral and spiritual enterprise, commensurate with the issues to be wrought out. The cause of missions, so dear to the Church, is in an important sense dependent upon the onward progress of the cause of ministerial education. It is here, within the limits of this department of the Church's hallowed enterprise, that the foundation is laid, and the susceptibilities elicited, and the appliances put in requisition for the qualification of an instrumentality, by which the home and foreign field of missionary enterprise is to be cultivated, replenished, and adorned; and to be indifferent to this fountain, from which such streams are expected to flow, appears to your Committee an inconsistency, for which, as a Church, we cannot too severely inculcate ourselves, so long as the present apathy continues to exist in the congregations generally, throughout our borders. Your Committee therefore hope that the members of this General Assembly, in returning to their respective fields of labour, may endeavour to hold up prominently before the view of their congregations the claims which this cause is worthy of maintaining in their prayers and sympathies and contributions.

3. The third division of the report is embodied in a printed circular or pamphlet, entitled "Suggestions towards improving the plans of the Board of Education of the Presbyterian Church

in the United States of America;" and contains some very valuable hints and suggestions concerning the modification and expansion of the present plans of the Board's operations.

As expressive of the sense of this Assembly upon the entire report, your Committee beg leave to submit the following resolutions:

1. *Resolved*, That this General Assembly, believing Christian education in all its departments to be connected with the preservation of the best interests of the Church and State, cherish a high sense of the importance of the measures of their Board of Education, whose aim is to secure the religious instruction of our youth in schools, academies, and colleges, and to assist candidates for the ministry in their preparation for the sacred office.

2. *Resolved*, That this General Assembly record their gratitude to God for the general prosperity which has attended the operations of the Board during the past year, as indicated in the increase of candidates for the ministry, and in the increase of schools, academies, and colleges, under the supervision of the Presbyterian Church.

3. *Resolved*, That the third division of the Annual Report, embodied in the printed pamphlet entitled "Suggestions toward improving the plans of the Board of Education of the Presbyterian Church in the United States of America," be referred back to the Board of Education, and they be instructed to report fully on the proposed change to the next General Assembly.

4. [The fourth resolution recommends the observance of the last Thursday of February as a day of special prayer for the blessing of the Holy Spirit upon our educational operations.]

STATE OF THE TREASURY.

The following is a general view of the finances of the Board of Education during the last ecclesiastical year.

Ministerial Education Fund.

Balance at Philadelphia, May 8, 1849,	\$6,735 85
" Pittsburgh, Louisville, and Columbus,	779 86
	7,515 71
Cash received at all the Treasuries,	28,460 10
Total amount of available funds,	\$35,975 81
Amount paid on orders of Executive Committee,*	31,196 15
Total balance, May 8th, 1850,	\$4,779 66

* Of this amount \$1000 were transferred to the General Education Fund, by consent of the donor.

General Education Fund.

Balance, May 8th, 1849,	\$2,374 15
Cash received from churches, &c.,	\$3,937 85
Cash received from Ministerial Ed. Fund,	1,000
	4,967 85
Total amount of available funds,	7,362 00
Amount paid on orders of Executive Committee,	7,171 76
Balance, May 8th, 1850,	\$190 24

African Fund.

No change since last report, \$933 86

The balance in the *Ministerial Education Fund* has been already greatly reduced by drafts for the May appropriations, which have been paid since the accounts of the last year were closed.

The balance in the *fund for schools and colleges* was only \$190 24, on the 8th of May. Appropriations are about becoming due to the amount of a thousand dollars and upwards; and during the present year a much larger sum ought to be received into this fund than last year, in order to meet the necessary demands. The balance at the beginning of last year was a material benefit, of which the operations for this year will be deprived; and the dependence of the Board will now be altogether upon the amount of donations actually received into the treasury.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

STATISTICS OF CANDIDATES.

The following is a view of the operations of the Board of Education during the last ecclesiastical year:

The number of new candidates received during the year has been	82
Making in all from the beginning (in 1819),	1876
The whole number on the list during the year has been	334

Of this number there have been	
In their Theological course	161
“ Collegiate do.	138
“ Academical do.	62
Stage of study unknown	4
Absent from study	19
	<hr/>
	394

During the year *forty-seven* candidates are known to have finished their course of study. *Six* have withdrawn from the aid of the Board, some of whom continue their studies on their own resources. *Two* have died. *Five* have abandoned study. *Four* have been dropped from the roll for marrying; *twelve* for not reporting themselves for more than a year; *eight* for reasons involving either mental or moral qualifications.

(1.) The statistics indicate an *increase of candidates* during the year. The increase is comparatively small, numbering only *eleven* in the aggregate. But when it is remembered that the signs of a decrease have been of a very threatening character at various intervals, and that since 1844, with the exception of a single year, the aggregate number of candidates has been diminishing, the present increase may be hailed with special gratitude and hope. There are still brighter signs for the future. The revivals that have occurred in our churches authorize the expectation that more of our pious youth will turn their attention to the ministry, under the enlightening and quickening influences of the Spirit of all grace.

The increase of new candidates ought to be considerable from year to year. Our present numbers may furnish materials for augmenting the ministry for a short time to come; but the increase, instead of being little more than nominal, ought to be largely progressive, in order to meet the present and prospective wants of the Church.

(2.) In the second place, the statistics show that a considerable number of students *absent themselves from their studies* during the year. Some of these do so without obtaining permission from the Board, and will of course be dropped from the roll of candidates, according to the regulations. Others present so urgent a plea in the necessity of obtaining additional means for their support, that the Board is sometimes reluctantly compelled to assent. It may well be doubted, however, whether all candidates, aided by the funds of the Church, ought not to be required to devote themselves without intermission to their studies. The agency of relatives and friends, in addition to the exertions of the candidate during vacation, ought at least to supplement the funds given by the Church, to the extent necessary for a maintenance. The disadvantages of absence from the regular course of studies, and from the examinations of college and seminary, are very great, and loud complaints are made upon this subject.

(3.) In the third place, the statistics show the importance of Presbyterian watchfulness in receiving and in looking after candidates. Eight candidates have been dropped during the year for causes which rendered their introduction into the ministry a doubtful measure. All these were in the earlier stages of education, and not in the theological course. Such cases show the necessity of caution in encouraging young men to commence their studies for the ministry. Some of the others, who are reported as *unknown*, are very probably turning their attention to other employments. The number of these who will not enter the ministry at all, will depend very much upon the amount of care and attention on the part of their Presbyteries.

(4.) God displays his sovereignty in raising up candidates for the ministry. Some of the smaller Presbyteries have the largest number of candidates; and some Presbyteries have no candidates at all. This exercise of high sovereignty, according to Presbyterian standards, does not dispense with the responsibilities of the Church.

The imperfections of human agency can receive no extenuation from the majestic decrees of the King of kings. In regard to the ministry, however, as in other particulars connected with the kingdom of grace, the devout Christian is zealous to exclaim, “Even so, Father; for so it seemed good in thy sight.”

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

“Train up a child in the way he should go, and when he is old, he will not depart from it.”

PRIMARY SCHOOLS.

(1.) The excellence of the system of education recommended by the Assembly depends primarily upon its *basis of Bible truth*. The schools are religious schools, definitely aiming, by their course of instruction and discipline, at the inculcation of Christianity. Nor is there a more hopeful and effectual way of laying the foundation of sterling Christian character than by adding “line upon line, and precept upon precept,” throughout the whole educational course. In the language of Dr. Chalmers, “the schools for which we are pleading are scriptural schools, in the character and system of the good olden time—where the Bible and the Catechism are taught, and the minds of the children are brought into contact with those holy principles

and truths, by which alone they can be made wise unto salvation. We trust you perceive a momentous interest involved in the support and multiplication, not merely of schools, but of *such* schools."

(2.) Our primary schools design to impart, in the very best manner, *general elementary knowledge*. Attention to religious instruction will not interfere with thorough instruction in the necessary branches of a good secular education. On the contrary, the union of the two departments of education will be of the highest advantage to the latter in all respects. The necessity of engaging teachers of superior moral qualifications will stimulate a more rigid scrutiny in regard to qualifications in general. Our schools can never flourish according to their original design, unless they possess a high character for sound and thorough instruction in all branches of knowledge.

(3.) Our primary schools are intended for *all classes of society*, as far as practicable. It is a great mistake to assume that they are schools for the indigent. The school of each congregation would naturally partake of the general character of the people. The idea of excluding the children of the rich from the privileges of a Christian education is undutiful as well as unwise. The schools ought to be organized on the principle of benefiting all classes of society. There are indeed churches, especially in large cities, which can advantageously establish missionary schools, designed more particularly for the free education of the poor. Such efforts are in the highest degree benevolent and useful. But the general plan of parochial institutions should invite patronage from all classes in the community, rich and poor. The character of parochial schools would soon be lowered and their efficiency impaired by restricting their benefits in any particular direction. Their true foundation is in an adaptation to meet the whole educational wants of the congregation; and if any choose to keep their children aloof from them, they should be made to realize that there are disadvantages incurred by such want of co-operation.

The following is a list of the churches which have had primary schools in operation during the year, with the names of their Presbyteries:

<i>Presbyteries.</i>	<i>Churches.</i>
Troy,	Lansingburg, N. Y.
Wyoming,	*Warsaw,

North River,
New York,

New York, 2d,
Elizabethtown,
New Brunswick,

Raritan,

Burlington,

West Jersey,

Newton,

Susquehanna,

Luzerne,

Philadelphia,

Philadelphia, 2d,
New Castle,

Baltimore,
Northumberland,
Redstone,

Beaver,

Miami,
Wooster,
New Albany,

Indianapolis,

Logansport,
Kaskaskia,
Peoria,
Palestine,
Saint Louis,

Louisville,

West Lexington,

Wappinger's Falls,
First Church, (2)

15 St. "

42 St. "

Chelsea "

Madison Avenue,
Scotch Church, (2)
Paterson, 1st Church,
Princeton, 1st Ch., (2)
*Titusville Church,

South Trenton,
Clinton,

Milford,
Burlington,

Mount Holly,

*Camden,

*Williamstown,

*May's Landing,

German Valley,

Oxford,

*Friendsville,

Wyalusing, (3)

*Rome,

Tunkhannock,

Summit Hill,

Donelson,

*Southwark,

10th Ch. Miss. School,

Port Richmond,

Penn Church, (2)

Newtown,

*Wilmington, Del.

Upper Octorara, Pa.

New London, Pa.

Frederick, Md.

*Shamokin, Pa.

Fair Mount,

Connelsville,

New Brighton,

North Sewickly,

Yellow Spring,

Northfield,

Charlestown, Ind.

Owen Creek,

*Hopewell,

Bloomington,

Indianapolis,

*Bethany,

Rushville,

Peru,

Edwardsville,

Chicago, (North)

*Grand View,

*Central Ch., St. Louis,

*Bethlehem,

*Bethel,

Carondelet,

Louisville, 1st. (2)

do. 2d.

do. 4th. (2)

Big Spring,

Shelbyville,

2d Lexington Church,

Frankfort, (2)

Transylvania, Ebenezer, Lexington,	Hanging Fork, *Covington, *Staunton, *Fairfield, Richmond, Antioch, Charleston, 1st, Indiantown, Bethel Church, Lowndes Church, Uchee Valley, Mobile, 2d, Valley, Selma, Pisgah, Memphis, 1st, Roswell, Carthage, College Church, Baker's Creek, 1st Ch., New Orleans, Grosse Tête, Batesville, Clatsop's Plains.
East Hanover, Fayetteville, South Carolina, Harmony, East Alabama,	
South Alabama,	
Western District, Cherokee,	
Chickasaw, Knoxville, Louisiana,	
Arkansas, Oregon Territory,	

ENDOWMENT OF OGLETHORPE UNIVERSITY.

The endowment of Oglethorpe University, Georgia, on the scholarship plan, was suggested by Dr. Chester, the Associate Secretary and General Agent of the Board of Education, at the close of 1843. The plan immediately enlisted the attention and efforts of the friends of the institution; and through the agency of Drs. Chester and Talmage, and the Rev. Messrs. Chamberlain, Cunningham, and others, the effort has been crowned with entire success, in the providence of God.

We have just seen the following official announcement of the completion of the work.

ENDOWMENT OF OGLETHORPE UNIVERSITY.

At a meeting of the Prudential Committee of the Board of Trustees of Oglethorpe University, held in Milledgeville, May 15th, 1850, it having been made appear that the sum of sixty thousand dollars, upon the plan authorized by the Board of Trustees of the University, for the endowment of said institution, has been raised, it was deemed expedient that the announcement of this fact be made in the Southern Presbyterian; it being at the same time made known that additional subscriptions will be received to meet the expenses of agencies, and such contingencies as may arise.

By authority of the Committee.

S. K. TALMAGE, *Chairman.*

W. BAIRD, *Secretary.*

FORM OF A DEVISE OR BEQUEST.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, MAY, 1850.

I. Fund for Candidates.

Presbytery of Steuben.

Vienna ch 7; Groveland ch 3	\$10 00
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Presbytery of North River.

Newburgh 1st ch	11 16
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Presbytery of New Brunswick.

2d ch Cranberry 25; Lawrenceville ch 30; Freshhold ch 13 42	68 42
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Presbytery of Raritan.

Milford ch 6; Pleasant Mills & L German Valley 6	12 00
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Presbytery of West Jersey.

Greenwich ch 60; Cold Spring ch 20; Pittsgrove ch 30	110 00
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Presbytery of Philadelphia.

2d ch Misses Freeman 5; J C Williams 2; 10th ch A Friend per Rev Dr Boardman 5	12 00
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Presbytery of Philadelphia 2d.

Neshaminy ch	22 00
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Presbytery of New Castle.

Port Deposit ch	25 00
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Presbytery of Carlisle.

Carlisle 1st ch	65 00
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<i>Presbytery of Huntingdon.</i>	
E Kishacoquillas ch	12 00
<i>Presbytery of Northumberland.</i>	
Warrior Run ch	25 00
<i>Presbytery of Clarion.</i>	
Pisgah ch	6 00
<i>Presbytery of New Albany.</i>	
1st ch, A Member	5 00
<i>Presbytery of Lake.</i>	
Valparaiso ch	10 00
<i>Presbytery of Sangamon.</i>	
Edwardsville ch	2 00
<i>Presbytery of West Hanover.</i>	
Draft on Bank at Farmville	100 00
<i>Presbytery of Greenbrier.</i>	
Gayandotte ch Rev J B Poage	5 00
<i>Presbytery of Orange.</i>	
Harmony ch 3; Red House ch 5	8 00
<i>Presbytery of East Alabama.</i>	
Eufala ch	53 75
<i>Presbytery of West. District.</i>	
Paid to candidates	275 00
● MISCELLANEOUS.	
Missionary Tract and Educ Soc of Princeton Seminary	45 70
Total	\$883 03

II. School Fund.

German Valley ch N J 18; Havre de Grace ch Md, Rev C Huntington for Lafayette College 5	23 00
J. B. MITCHELL, Treasurer.	

RECEIPTS AT PITTSBURGH, MARCH AND APRIL, 1850.

<i>Presbytery of Blairsville.</i>	
Murrysville ch 6; Elder's Ridge ch 6 62; Fairfield & Union chs 6; Glade Run ch Youths Education Society 15 80	34 49
<i>Presbytery of Ohio.</i>	
Sewickly ch 5; Lebanon ch 15; East Liberty ch 61; Montours ch 13; Bethel ch 31 50	125 50
<i>Presbytery of Beaver.</i>	
Pulaski ch 11 26; Hopewell ch 2 50; Noeshanock ch 17 62	31 38
<i>Presbytery of Erie.</i>	
Meadville ch 20; Big Sugar Creek ch 4 47	24 47
<i>Presbytery of Clarion.</i>	
Clarion ch	10 00
<i>Presbytery of Washington.</i>	
Washington ch 44 28; Fairview ch 25; Forks of Wheeling ch 45; Cross Roads ch 20	134 28
<i>Presbytery of St. Clairsville.</i>	
Sandry churches	33 00

LEGACIES.

Estate of Jno Montgomery additional	68 33
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MISCELLANEOUS.

Rev W S Dool 10; Rev F Braddock 4; Donation of Wm Woods 28 66; Shepherdstown ch 3	43 66
Total	\$305 04

LEECH, McALPINE & Co. Treasurers.

RECEIPTS AT COLUMBUS FROM MAY 1849, TO APRIL 30, 1850.

<i>Presbytery of Columbus.</i>	
Blendon ch 3 97; Hamilton ch 6 36; Columbus ch 41 75; Ladies Sewing Circle of same 50; Truro ch 15 25; Miffin ch 3 73; Circleville ch 16; Mount Pleasant ch 33 12	189 18
<i>Presbytery of Coshocton.</i>	
Keene ch 5 62; Berlin ch 8 72; Apple Creek ch 1; W Carlisle ch 9 37; Mount Eaton ch 8 25	32 96
<i>Presbytery of Marion.</i>	
Eden ch	1 43
<i>Presbytery of Wooster.</i>	
Sugar Creek ch 5 50; Jackson ch 5 66; Springfield ch 3	14 16
<i>Presbytery of Richland.</i>	
Hopewell ch 1 14; Ashland ch 19; Haysville ch 7 88; Martinsburgh ch 5; Chesterville ch 20 73; Jeromeville ch 10; A Friend 5	68 73
<i>Presbytery of Zanesville.</i>	
Buffalo ch 10; Zanesville ch 30 66; Newark ch 24 83; Centre ch 19 65	85 28
Total	\$391 76

THOMAS MOODIE, Treasurer of Synod.

RECEIPTS AT LOUISVILLE TO MAY 1, 1850.

<i>Presbytery of Miami.</i>	
Springfield ch 14 92; Franklin ch 12; Middletown ch 14 20; Washington ch 5	47 12
<i>Presbytery of Cincinnati.</i>	
Somersaet ch	7 00
<i>Presbytery of New Albany.</i>	
New Albany ch 5; Utica ch 4 90	9 90
<i>Presbytery of Peoria.</i>	
Pridonsville ch	4 00
<i>Presbytery of St. Louis.</i>	
Westminster ch	22 00
<i>Presbytery of Louisville.</i>	
Louisville 1st ch 32; do 3d ch 17	49 00
<i>Presbytery of Lexington.</i>	
Nicholasville ch	37 43
<i>Presbytery of Muhlenberg.</i>	
Fredonia ch 5 75; Marion ch 6 75; Salem ch 1; Cany-Fork ch 1; Greenville ch 5 50	20 00
<i>Presbytery of Transylvania.</i>	
Danville ch Fem Ed Soc 100; B Owsley 75; Rev Dr Young 75; A Sneed 40	290 00
<i>Presbytery of Nashville.</i>	
Nashville 1st ch 204; do 2d ch 50; Rev A H Kerr 15	269 00
Total	\$765 27

J. M. RUTHERFORD, Treasurer.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 25th of May, by the Presbytery of New York, the Rev. Peter D. Oakley was installed pastor of the Presbyterian church, Jamaica, Long Island.

On the 26th of May, by the Presbytery of New York, the Rev. Edward G. Rankin was installed pastor of the Presbyterian church, 42d street, New York.

The Rev. Ashbel Green Vermilye was installed in May last, by the Presbytery of Newburyport, pastor of the 1st Presbyterian church, Newburyport, Massachusetts.

On the 19th of May, by the Presbytery of Luzerne, the Rev. P. E. Stevenson was installed pastor of the Presbyterian church of Wyoming, Pennsylvania.

On the 24th of April, by the Presbytery of Steuben, Mr. G. D. Stewart was ordained an evangelist.

On the 18th of April, by the Presbytery of Elizabethtown, the Rev. Lewis H. Lee was installed pastor of the 2d Presbyterian church, Rahway, New Jersey.

The Presbytery of Elizabethtown, in April last, installed the Rev. Edward B. Edgar, pastor of the Presbyterian church of Westfield, New Jersey.

By the Presbytery of Elizabethtown, in April last, Mr. William S. Garthwaite was ordained and installed pastor of the Presbyterian church at Lyon's Farms, New Jersey.

On the 4th of June, by the Presbytery of Chillicothe, Mr. H. W. Taylor was ordained and installed pastor of the church at Piketon, Ohio.

On the 11th of April, by the Presbytery of Tuscaloosa, Mr. A. P. Silliman was ordained and installed pastor of the churches of Hebron and Ebenezer.

On the 22d of April, by the Presbytery of Hopewell, Mr. Charles B. King was ordained an evangelist.

On the 31st of May, by the Presbytery of Marion, the Rev. J. P. Lloyd was installed pastor of the church of Sandusky, for half his time.

CHANGE OF RELATION.

The Rev. W. H. Hunt has been dismissed by the Presbytery of Elizabethtown, to join the Consociation of Long Island.

CALLS.

The Rev. William Blackwood, late of Newcastle-upon-Tyne, England, has received and will accept a call from the 9th Presbyterian church, Philadelphia.

The Rev. R. H. Steel has accepted a call to the Presbyterian church in Ballston Spa, New York.

The Rev. Jesse Edwards has accepted a call to the church at Portageville, New York.

The Rev. John Miller has accepted the call to the 11th Presbyterian church, Philadelphia.

The Rev. Nicholas Murray, D.D., has declined the call to the 7th Presbyterian church, Cincinnati.

The Rev. Louis L. Conrad has accepted a call to the Presbyterian church of Mount Vernon, Ohio.

The Rev. John Ustick has accepted a call to the Willow Creek church, Illinois.

The Rev. W. K. Talbot has accepted a call to the church at Oquawka, Illinois.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation between the Rev. John Johnstone and the Presbyterian church, Jersey city, was dissolved on the 27th of May.

The pastoral relation between the Rev. R. H. Steele and the church of Freehold, Charlton, New York, has been dissolved.

The pastoral relation between the Rev. Mr. Rankin and the church of Springfield, New Jersey, has been dissolved.

COLLEGES AND SEMINARIES.

The Rev. Dr. Philip Lindale, of Nashville, has been invited to occupy the new Professorship established in the Theological Seminary of New Albany, Indiana, of Biblical Archaeology and Church Polity.

The full sum of \$60,000 has been raised for the endowment of Oglethorpe University on the scholarship plan.

The Rev. James Clark, of Belvidere, New Jersey, has accepted the Presidency of Washington College, Pennsylvania.

POST-OFFICE ADDRESSES CHANGED.

The post-office address of the Rev. Winthrop Bailey is Middle Island, Suffolk county, New York; that of the Rev. Edward Eels, Absecombe, Atlantic county, New Jersey; that of the Rev. Daniel McNair, St. Louis, Missouri.

The post-office address of the Rev. William Love, late of Martinsburg, Virginia, is now Richmond, Virginia.

The Rev. David King, late of the Theological Seminary at Princeton, New Jersey, has received and accepted a unanimous call from the First Presbyterian church, Jersey City, New Jersey.

LICENSURES.

Mr. John K. Annin, and Mr. David Stevenson, have been licensed to preach the gospel by the Presbytery of Elizabethtown.

Varieties.

A GREAT MISSIONARY FIELD.—California would make *forty-five* States of the size of New Hampshire! The sea-coast extends nearly a thousand miles, and the territory extends into the interior twelve hundred miles.

THE BAPTIST BIBLE CONTROVERSY.—At the late meeting of the American and Foreign Bible

Society, it was decided, by a large majority of votes, that the present version of the Scriptures should remain without alteration. The originators of the movement, among whom were the President and Secretary of the Society, then resigned their offices, and have since, it is understood, formed a new society, whose object is to publish and circulate the altered version of the Bible.

THE PAST FIFTY YEARS.—Within that time 2000 missionaries have gone forth to the heathen; 7000 native preachers have been raised up; 4000 churches formed, embracing 250,000 members, with 8000 schools and 250,000 children. All this has been done where, in 1800, not one of these could have been found.

THE GOOD CHOICE.—An eminently pious man of God once exclaimed, "Let Diotrephes say, It is good for me to have the pre-eminence; let Judas say, It is good for me to bear the bag; let Demas say, It is good for me to embrace the present world; but do thou, O my soul, say, with David, It is good for me to draw near to God."

TRUE KNOWLEDGE.—The excellent John Newton, on being asked his opinion on some topic, replied, "When I was young, I was sure of many things; there are only two things of which I am sure now; one is, that I am a miserable sinner, and the other, that Jesus Christ is an all-sufficient Saviour." He is well taught who gets these two lessons by heart.

THE REV. DR. WM. L. BRECKINRIDGE'S CHURCH, Louisville, Kentucky, has just been thoroughly repaired and remodeled. Connoisseurs in such matters pronounce it to be the most tasteful and elegant church edifice in the Valley of the Mississippi.

SOMETHING TO THINK ABOUT.—The entire sum of money raised by the churches of Great Britain for missionary purposes, is about \$1,750,000; by those of America, 750,000; making together, \$2,500,000, and yet this sum scarcely equals the annual gifts at Kalle's temple at Calcutta.

THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH SOUTH, closed its session in St. Louis, on Tuesday, the 13th of May. The Rev. Dr. Bascomb was ordained a Bishop. The Quarterly Review, heretofore published at Louisville, is to be removed to Richmond, Virginia, and the Rev. Mr. Doggett was elected editor in place of Bishop Bascomb, resigned. The Methodist Expositor, published at Cincinnati, is to be removed to Louisville. The General Conference is to hold its next session in 1851 at Columbus, Georgia.

THE PRESBYTERY OF WESTERN DISTRICT have memorialized the Synod of Nashville to set off a portion of their territory for a new Presbytery, to be known as the Presbytery of Memphis.

A GREAT ACHIEVEMENT.—When we can do nothing more, if we can bear annoying and vexatious events meekly, patiently, and prayerfully, that is doing a great deal; it is more than taking a city.

RECOMMENDATION OF THE HOME AND FOREIGN RECORD BY THE GENERAL ASSEMBLY.

Resolved, As the action of the last General Assembly has resulted in the establishment of the Home and Foreign Record, that paper is hereby recommended; and the ministers and churches are urged to exert themselves to place it in every family as the organ, indirectly, of the Church on many important subjects.

✂ **WANTED**—Copies of the pamphlet Record for January and June, and of the newspaper for January and March. Subscribers who do not wish to have their volumes bound, and who will forward us the numbers wanted, in good condition, shall be entitled to receive the Record in the same form, gratis, for one year.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards, can be used with less loss by us than smaller ones.

✂ *Payment in all cases in advance.*
Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

The Books of the Missionary Chronicle are not at this office, but at the Mission House, 23 Centre street, New York.

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SUPPLEMENT

• TO THE

HOME AND FOREIGN RECORD

FOR JULY, 1850.

A SERMON,

Preached by appointment before the Board of Foreign Missions of the Presbyterian Church in the United States of America, at Cincinnati, Ohio, during the sessions of the General Assembly, May, 1850; by the REV. WILLIS LORD, D.D., Pastor of the Seventh Presbyterian Church, Philadelphia.

"And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 32.

THE speaker was the Incarnate God; his theme the Cross: its place and power in the economy of salvation.

Let us ponder this divine sentence. Let us trace out and apply its ideas. Let us mark its aspect in reference to the holy and sublime work of Missions.

"If I be lifted up." But that "if" suggests a contingency—a contingency, too, as to an event, than which none could be more sure—which God had resolved on from eternity—on which was based and did absolutely depend the whole enterprise of saving men. The original, therefore, should be expressed, as it rightly may be, thus: "When I shall be lifted up."

Doubtless, indeed, the cross was divinely efficacious from the moment of the fall. Nay, conceived of according to its effect on the divine government, it seems to rise up out of the depths of the eternity that is past, and, like some beautiful bow of promise, overspanning earth and time, and revealing the before unre-

vealed perfections of Godhead, to embosom itself in the depths of the eternity to come. In view of it, God suspended the full penalty of his broken law, and began, in Eden, the overture and the triumphs of mercy. Adam, Abel, Enoch, Noah, the uncounted multitude of patriarchs, prophets and saints of the ancient dispensations, who were saved, were saved by the cross. They exercised faith in the atonement then to be made, as we exercise faith in the atonement which now has been made; so that, amidst the scenes of the coming glory, they and we alike shall sing, "Unto Him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, unto Him be glory and dominion for ever and ever!"

It is true, however, that the actual erection of the cross, and sacrifice of the divine Victim on it, formed an epoch in the government of God. The wall of partition between Jews and Gentiles was then broken down. The eternal Spirit descended with plenipotent and glorious power. The purposes of sovereign love began to be evolved and accomplished on a scale of enlargement and unexampled magnificence. We have no reason to think that such scenes as crowned the day of Pentecost with beauty and glory, and as have been so often repeated in the subsequent history of the Church, had ever before occurred; we mean, in such extent—with such power and results. When Christ was "lifted up," the old economy, with its distinctive limitations and institutions, passed away, and a new and nobler economy began.

"If I be lifted up." This term has a twofold sense. The one is literal. It means to elevate, as on a cross. It is so used in the memorable

comparison of Christ, (John iii. 14;) "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him might not perish, but have everlasting life." So also in these words, (John viii. 28;) "Then said Jesus unto them, When ye shall have lifted up the Son of Man, then shall ye know that I am He." In both these passages, the obvious reference is to his being lifted upon the cross: they intimate the manner of his death—by crucifixion.

There is, too, a figurative sense of the word. In this, it means to lift up from a low condition; to raise to prosperity, dignity, honour. It is thus used in Luke i. 52: "He hath put down the mighty from their seats, and exalted them of low degree." So in the Acts, xiii. 17: "The God of this people of Israel chose our fathers, and exalted the people when they were strangers in the land of Egypt." So in the 1st Epistle of Peter, v. 6: "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time." So also in James iv. 10: "Humble yourselves in the sight of the Lord, and He shall lift you up."

Could we adopt this as the immediate sense of the text, as indeed many do, it would be as if the Saviour had said, "When I shall be lifted up, not merely on the cross, but from my humble condition; when, after my obedience unto death, I shall be recognised and honoured as the Son of God, being exalted to the right-hand of power and glory, then I will draw all men unto me."

Nor is it improbable that this idea was intended by the Saviour, as involved in the first. Certain it is, that his condescension to the cross was the ground and root of his subsequent exaltation. "Being found in fashion as a man," testifies Paul, "he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name." Certain it is, also, that this exaltation of Christ was immediately and causally connected with the mission of the Spirit, by whose divine power the victories of mercy are actually won.

But, notwithstanding this, the first sense of the expression is the especial and true one here. It is so determined by the Evangelist, when he adds, "This he spake, signifying"—not the fact nor the greatness of his coming glory, nor its moral influence upon men, but "by what death he should die." On this ground we said, that his theme was the cross. He intended to set forth his *atoning sacrifice* there, and to assert its vast power in the matter of salvation. "When I shall be lifted up," he cried; "when on the bloody tree, in pursuance of the eternal compact, I shall make my soul an offering for sin, I will draw all men unto me!"

"All men," you observe, is the unqualified

affirmation. But is it so? Has this been the effect of the cross? Has it drawn all men unto Him who died upon it? Alas! by no means. So far from this, that the great proportion of those who have lived since his death, have not even heard the name of Christ; while many, who are called Christians, do not pretend to be renewed or controlled by his grace. It is a truth, most clear and melancholy. Innumerable and immense as are the benefits, personal, social, political, and religious, which have flowed and are flowing to men from the cross, it is but a little flock that has been drawn to it; has reclined in its light; has been washed in its blood; been guarded by its protection; been fitted by it for eternal glory.

We must interpret the text, then, in harmony with this fact. It must be understood, either as more strongly expressed in our version than the original permits, or as awaiting a more signal and complete fulfilment in the future.

Both these solutions are requisite in order to the truth.

The text is more strongly expressed in our version than the original permits. The word "men" has been supplied. The Saviour said thus: "I will draw all unto me." If we must supplement his words in this place, we are bound to do it from that precisely analogous declaration of his, "All that the Father hath given me shall come unto me." In other words, the saving results of the cross to men, shall be commensurate with the purpose of God in rearing it. They cannot be less; they will not be more. Divine power will secure the one; human depravity will prevent the other.

But let not this truth be misconceived, as if it were in conflict with the unsearchable riches of grace. The intrinsic adequacy of the cross to save men is not to be measured by the number who shall be actually saved; just as the resources of creative wisdom and might are not to be measured by their actual creations. As one universe arose at their bidding, so, in equal magnitude and beauty, might another, yea, and many others. A feast may be ample to satisfy the wants of multitudes who refuse to partake of it, and who, because they refuse, will perish with hunger. We hold the sacrifice on the cross to be absolutely infinite in its worth, and therefore sufficient for the spiritual and eternal necessities of every sinner. We hold, too, that God offers its blessings to the race, without respect of persons, or variation of terms. "Believe on the Lord Jesus Christ," is the heavenly averment, "and thou," of whatever nation, language, climate, colour, sex, or age—"thou shalt be saved!" If by any, or by all, this munificent offer is rejected, that is a result for which God is not responsible, and which in no wise affects the divine worth or power of the cross. And the purpose of God sovereignly to interpose and save some, who

else would persist in the rejection of mercy and die, does not affect its worth or power. The atonement is free, and, in its moral value, illimitable. If any one, whom we might suppose not embraced in the especial purpose of God, will receive it, rest on it, cleave to it, be controlled by it, he shall be saved; and God, and holy beings through the universe, will rejoice over him with eternal joy.

This is one solution of the difficulty. There is also another. The text awaits a more complete and signal fulfilment in the evolutions of the future. The moral and spiritual are more sure and enduring than the material. Heaven and earth may pass away, but the word of God will remain; in every iota it will be verified.

We may differ as to the relative time of certain great events, now enwombed in futurity. We may differ as to some of the agencies and circumstances in which and by which those "scenes surpassing fable" shall have their perfect realization; but we cannot and do not differ as to this; that at some time and by some means, the whole sweet, rapture-giving word of prophecy will be fulfilled; that "the stone which was cut out of the mountain without hands, shall break in pieces the iron, the brass, the clay, the silver, and the gold;" that "unto one like the Son of Man shall be given dominion, and glory, and a kingdom, that all people, nations, and languages should serve him;" that "the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously;" that the vast system of imposture and impiety, whose head is "the man of sin, shall be consumed by the Spirit of his mouth, and destroyed by the brightness of his coming;" that "out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and He shall judge among the nations; and they shall beat their swords into plough-shares and their spears into pruning-hooks, and learn war no more;" that "in that day this song shall be sung in the land of Judah," and the Gentiles joyously respond to the strain, "Lo, this is our God: we have waited for him and he will save us. This is the Lord; we have waited for him; we will be glad and rejoice in his salvation;" that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" yea, that "there shall be new heavens and a new earth, in which shall dwell righteousness;" and a great voice out of heaven shall be heard, saying, "Behold, the tabernacle of God is with men; and He will dwell with them, and they shall be his people; and God himself shall be with them, and be their God!"

All these magnificent assurances, and the many more which glow in celestial beauty and brilliance on the prophetic page, faith firmly holds as sooner or later to become still more magnificent realities. There is no uncertainty

here. We as much look for the wreck and ruin of God's throne, as for the failure of God's word; and when that word is fulfilled, the universe will see how vast and glorious was the intent of Christ, when he said, "And I, when I shall be lifted up from the earth, will draw all unto me."

But these remarks touch only the accessories of the text. We proceed to its main thought.

The Cross of Christ has power. It draws men. It is effective in reference to that great and gracious purpose of God for which it was reared. In unexampled grandeur and glory, it stands in the sight of the universe, reconciling heaven to men, and winning men to heaven. Let us gaze at it for a while, as do the adoring angels.

Reconciling heaven to men, is the first and chief result and demonstration of the power of the cross. It sends up its sweet and mighty influences into the very pavilion of Godhead, and sheds them around the everlasting throne. He that sits upon it is moved. Justice holds back the avenging sword. Mercy assumes the sceptre. How—why this wondrous result? It is by the power of the cross. It furnishes a perfect satisfaction to the violated law and dishonoured attributes of God; a basis on which God can act, in suspending the penalty of the law and in the dispensation of pardon, without sullying his perfections, without abandoning one essential principle of his government, without compromising the interests of the universe. What seemed the insuperable difficulties in the way of saving the lost, were not those which pertained to the creature, they were those which pertained to God. The question was, "How can He be just, and yet justify the ungodly?" The moral sense of all created beings revolted at the thought that one attribute of Jehovah should be sacrificed in this matter. That were a sacrifice more terrific than the perdition of a world of sinners. The question could be answered, the emergencies of lost men could be met, only by a divine person. By such an one the question was answered, and those emergencies met. "Lo, I come," said the Eternal Son; "lo, I come to do thy will, O God!"

We need not recite the marvellous history. We need not trace the Divine One, descending from the adorations of the angels and the bosom of the Father. We need not mark his earthly course, so beautiful and beneficent. We need not depict those closing scenes, so passing strange and awful! We seek now only the result. It was a perfect obedience! It was an atoning sacrifice! It was an infinite righteousness! It was the cross! And because of the obedience, the sacrifice, the righteousness, the cross has power over God!

But, while it reaches thus to heaven, it throws out sacred and mighty energies upon men.

The cross has power over *the intellect of men.*

It commends itself to their reason, as a wise and effectual measure for the exigencies of guilt.

In the popular apprehension, indeed, when no sense of sin is pressing on the soul, "the cross is foolishness." It was so to the cultivated Greek, to the sensual and warlike Roman, to the exclusive and blinded Jew. It is so to all men who will not look at it. But let the sense of sin intervene; let it become deep and urgent, so that the cry of the soul, "What shall I do to be saved?" is sincere and earnest, and then the cross will begin to be discerned as the noblest device of infinite wisdom.

The logical process in such a case is direct and obvious. It is clear to any intelligent mind, Christian or Pagan, that no creature can repair a law which he has broken, and which requires from him an absolutely perfect obedience.

It is equally clear to such a mind, that no sinless creature, subject to such a law, can acquire a surplus merit, by which to cover the guilt of those who have fallen. Gabriel can do no more than obey for himself that divine law, which, because it is divine, exacts all his powers.

A qualified mediator for sinners, therefore, one able to save, cannot be found throughout the ranks of created beings. Each one of them, and all alike, are subject to a perfect and immutable law. You must be able to point men to a divine Saviour,—one who is above the law, and the source of it,—before you can meet that demand in the case, which reason pronounces imperative. When you do this, reason has nothing more to ask. It is satisfied. Despite the mysteries which may still spread their awful splendors and their like awful shades around the pathway of Jehovah, it can see how He is just, while He justifies the ungodly.

This is the great and signal characteristic of the cross. In this is its demonstration and appeal to the intellect of men. It reveals a divine Saviour, Emmanuel, God with us; in the verdict of reason, therefore, able to save to the uttermost all that come unto God by him. Men see this, so soon as they look upon the cross with the convictions and the desires which awakened guilt originates. The poor Pagan sees it as quickly and clearly as we can, when the sense of guilt is oppressing and overwhelming his soul. You remember the case of the anxious Burman. "What must I do to expiate my guilt?" he cried. "Walk four hundred miles, with the point of a spike piercing through each of your sandals!" was the reply of his priestly teacher. We shudder at the cruelty. But the untaught man knew no other way, and guilt was urgent. It was pressing upon him like an armed man; and guilt is hard to bear—harder than bodily pain. He began the journey. He travelled over many a mile. Each step was marked with blood,

and forced a groan. He reached at length a spreading tree, beneath whose shade a Christian missionary was telling of the cross. He paused. He listened. They were strange words, most wonderful words; but guilt helped him to understand them. "Ah!" he cried, "that is just what I want!" and, throwing from him the instruments of torture, he became a disciple. It was not a mere impulse. It was no transient gush of sympathy. It was rather a strong and abiding conviction. The glorious truth flashed upon his reason, as well as beamed upon his heart, that the cross could meet the appalling exigencies of guilt!

The cross also has power over the sensibilities of men. With whatever force and clearness it may address the intellect, it is equally fitted to impress, allure, expand, ennoble, satisfy the heart. Every thing that is touching, beautiful, sublime, holy, has its divinest existence and manifestation in the cross. Nor can we restrict its power, in this respect, to them who are sanctified. Doubtless they feel it most deeply. Nor do they resist it like other men. It sweetly yet powerfully constrains them, as it did blessed Paul. But not these alone are susceptible to its influence. It is adapted to act upon man, savage or civilized; in his ruin, or by grace restored. Go with it to the refined Saxon, or the degraded Hottentot; go with it, where all other means of moral impression and culture have been tried and failed, whether in Christendom or among Mohammedans and Pagans, and it will be seen to embody and exert power, vital, sacred, transcendent; not that cannot be resisted, but which will be felt. In this respect, it stands unparalleled, alone. There is nothing like it.

Have men reverence for what is divine? Brightness of the divine glory, and express image of the divine Person, is He who died upon the cross!

Have they admiration for heroic self-sacrifice, and lofty devotion to the welfare of others? Where is there another instance of such sacrifice and such devotion as those of the Son of God?

Have they love for what is pure in character, for what is beautiful and ennobling in instruction, for what is beneficent and sublime in action? Who so pure as Christ? Whose thoughts and precepts so beautiful and transforming? Whose life so godlike?

Have they gratitude for blessings? Whose hand bestows so many, so constant, so great, so costly, so undeserved, as his who was nailed to the tree?

Have they sympathy for suffering? Whose suffering so intense as the Man of Sorrow's? What agony comparable to that in the garden? What dying cry like that on the cross?

Have they fear, to be restrained and awed by the mandates and sanctions of power? Who has power like Christ? Who reigns in such glory?

Who sits on such a throne? Who wears such a diadem? And how terrific the doom of them who finally reject him!

Have they hope, to be awakened and allured by the attractions of infinite beauty and enjoyment? Where are such attractions but in the cross, revealing and leading to a blessed immortality in heaven?

Thus the cross has power over all the strongest and best susceptibilities of men. Through these, it often draws them to Christ, when all the convictions wrought in the intellect by other revealed truths have proved unavailing. You remember that notable instance of this in the missionary annals of Greenland. The devoted Brethren began with the doctrines of God, of the creation, and the fall. They proved his existence. They first set forth his natural attributes. They traced the adaptation, beauties, and all the wonders of this immense materialism. They showed that sin had entered the world, and death by sin. The listless natives heard them; but it waked no warm emotion, it fixed no salutary conviction. They were unimpressed and unimproved.

The Brethren turned then from the sphere of formal dogma to the morality of the Bible. They proclaimed the commandments. They said, Thou shalt not steal; thou shalt not kill; thou shalt not commit adultery! They exhibited the sanctions by which the holy law was environed and enforced. The effect was as before. Their words fell to the ground. Those whom they sought to save were still frigid as the everlasting ice around them.

Thus six years passed away. The Brethren were discouraged, but did not give over. They began to translate the Gospels. One evening, in their work, they read the narrative of the Passion in Gethsemane and on Calvary. "Read that again," cried Kayarnak, one of the natives who had overheard them. "Read that again, for I also wish to be saved!" They read it again. He was deeply moved. He gave himself to Christ.

The incident was not only interesting, but suggestive. They saw where they had been deficient. They changed their manner of preaching. They concentrated their affections and energies around the cross. The effect was perceptible and immediate. They had access now to the hearts of the people. From that day the moral scene began to change, and showers of blessings descended upon Greenland. They were the rich and glorious result of the power of the cross.

The cross, moreover, has power over men *as the great instrument of the Holy Spirit*. His presence and energy are in intimate association with it. Nor is this association casual, fluctuating, arbitrary. It is an essential, corporate feature in the method of grace. It augments the power of the cross to the highest conceiva-

ble degree. It clothes it with omnipotence. It makes it literally the power of God.

That power is imperative in the salvation of men. We utter no thoughtless or empty word. If to the influence of instruction and argument, which may convince the intellect; if to the influence of persuasion, made powerful by all those motives which can mightily move the heart; if to the whole array of means which Heaven has prescribed for the impression and conversion of sinners, there were not added the illimitable power of God, then salvation were a dream—the cross itself, with all its sacred and wonderful adaptation and energy, a splendid failure. There may be many auxiliary and most befitting preparations and accompaniments; but, in the last analysis, the power which vivifies the dead is divine power.

And men are dead. The millions in heathen lands, whom our missionary efforts contemplate, are dead. It is not metaphor; it is fact.

We know indeed they have physical life. They breathe. Their pulse beats. Their blood circulates. They stand erect. They eat, drink, toil, sleep!

They have, too, mental life. If the masses are ignorant and imbecile, it is not from want of faculties, but of culture. They can understand. They can reason. They can give wings to the fancy. They can construct ideal forms of surpassing beauty. Socrates, Plato, Aristotle, masters in philosophy, were Pagans. Old Hesiod and Homer, princes in song, were Pagans.

But they have no spiritual life, the highest and most divine species of existence. Of that life, there is not in their souls the feeblest pulsation. It is utterly extinct; as much so as is animal life in that beloved form you have just covered in the grave. They are "dead in trespasses and sins."

The fact is appalling, as sure. It invests the work of missions with a difficulty of achievement, equal to the grandeur of its design. If it were only to the bodies of men we must minister, or if it were but requisite to pour the light of knowledge upon their minds, it were, in comparison, an easy labor. We could build hospitals among the heathen, send them physicians, and multiply their physical conveniences and comforts, until love itself could ask no more. And we could diffuse knowledge among them; we could found the institutions of literature and science, and renew more than the ancient glories of Academus and Parnassus. And, doing this, we could undermine and overturn some of the huge and hoary systems of idolatry.

But this is not the work to be done. Great as it were in itself, it is trivial in comparison. It is one thing to mould into form and beauty that which is; it is far another thing to call into being that which is not. Men arrange, combine, construct. God alone creates. In

the case before us, the vital heat, movement, force of a new and divine life, are to be originated and communicated. The dead are to be made alive. There is to be a vivification, a resurrection!

Who then can give life to the dead? Who can cause them to stand up in forms of beauty? Can we? Can our beloved missionaries? Can the combined Church? Yes, do you say? Try it then. Try it. Go forth into the valley of vision. Uncover the graves, in the islands and over the continents. Speak to the ghastly mass. Exhort, argue, implore. Ply the arts of rhetoric, the resources of logic. Appeal to reason, to hope, to fear. Call in the aid of others. Concentrate all human power. In every conceivable form of combination and application, bring it to bear on the vivification of these dead.

Do they hear you? Are there symptoms of life? Do they move in their sepulchres? Do sinews come upon the bones? And flesh cover them? And breath enter into them? And all the appropriate functions of organized and living men begin?

Alas! they are still dead. The only power in the universe that can quicken them, is the power of God. It is so in nature. It is equally so in grace. It will be so, while grace and nature last.

But this power is associated with the cross. God has firmly, beautifully, for ever interlinked them. The cross is the chosen and beloved instrument of his power, in all the processes of spiritual creation and life. It therefore draws men, as nothing else, on earth or in heaven, can. It draws them to Christ.

Such is the place, fitness, efficiency of the cross, in the economy of salvation.

We turn to the practical bearing of these truths.

They disclose what we may term *the essential law of missions*. It is, that we preach the cross; that we go with it to every island and over every continent; that we proclaim it to Jew and to Gentile, and to Jew as well as to Gentile. All doctrines and institutions besides are inadequate to the necessities of men. The methods of human legislators and reformers are superficial. They do not reach the central and fatal sore of humanity, whence issue social diseases and spiritual death. They are exhausted in their attempts to shape and beautify the outside, while there is most distressing need of deep probing and thorough cleansing within. The almost numberless associations external to the Church, which characterize the age, and whose object is somehow the reconstruction and regeneration of society, or at least its amelioration, all testify to the existence of immense and pressing evil; but they are all alike impotent to remove it. They all leave out of sight what physicians would call the true *diagnosis*. Political equality cannot touch and purify the corrupt

and corrupting heart of the world. Agrarianism, in all its forms, is but a most shallow specific. It can kill, but it cannot cure. Even social regeneration can be effectually achieved only by the cross; while, past all debate, the life of God in the soul of man is the product of it alone. It is obvious to reason. It is verified by fact. The testimony of the past is clear and conclusive as that of the present.

The men who lived before the Flood,—lived, we mean, in the divine sense,—who, amidst the social and civil violences and crimes which then filled the earth, maintained their integrity and walked with God—were men of faith, who felt the power, and rejoiced in the light of the cross.

It was so after the Flood, until the Incarnation. Spiritual life was found only within the range of one sweet, sacred, mighty influence, the influence of the cross. The Hebrew patriarchs, the prophets, those to whom God made known, chiefly by institutions and symbols, the scenes of Calvary, before they actually transpired, they lived. The rest of men were dead.

We know, indeed, that some of the most intensely interesting events and characters in the history of the race, belong to the period we now advert to. But the fact does not impair the truth of our representation. It gives it rather enhanced clearness and power. In Assyria, Egypt, Greece, Rome, contesting with or succeeding each other in the empire of the world, there was doubtless a high degree of civilization. Science had its enthusiastic devotees, and made no inconsiderable progress. Some of the mechanic arts reached a perfection which has since been lost. Poetry, music, painting, sculpture, have had no greater masters; rhetoric, logic, eloquence and philosophy, none more accomplished, acute, or profound. While the Israelites were still in bondage, Athens was founded. After the Exodus, but during the times of Joshua, Cadmus introduced letters into Greece. Three centuries later, while Jephtha was Judge in Israel, occurred the memorable siege of Troy. Almost a thousand years before Christ, and contemporary with Assa and Jehoshaphat, Boeotia resounded with the harp of Hesiod. In the next century, while Elijah and Elisha fulfilled their office, Lycurgus gave laws to Sparta, and Homer was winning his immortal name. Still later, though centuries before the Christian era, Æsop, illustrious among fabulists, Solon among legislators, Cyrus and Cambyes among kings, and Thales, Pythagoras, and Confucius among philosophers, were contemporary with the prophets, Daniel, Ezekiel, Haggai, and Zechariah. The century following is full of world-renowned names. With those of Ezra, Nehemiah, and Malachi, the last of the inspired men under the old economy, are those of Miltiades, Aristides, Themistocles, and Pericles, among statesmen; Eschylus, Sophocles, and Euripides, among poets; Herodotus, Thu-

cydides, and Xenophon, among historians; and Socrates, whose wisdom, doctrines, and method formed an epoch in philosophy. Subsequent still, but yet from two to three hundred years previous to the Incarnation, were Philip of Macedon and Alexander the Great; Plato, called by his admirers, the divine; Diogenes the cynic, Zeno the stoic, Euclid the geometrician, Demosthenes the orator, and Aristotle, of a genius universal as profound. These were followed, during the flow of two centuries more, by the most illustrious names in the annals of Rome.

This glance serves to indicate some of the great characteristics of the period. It shows that during it, the human mind wrought many of its most brilliant achievements; that unaided reason culminated then to the very zenith of its power and glory.

Yet look at the moral aspect of the world. Without that little sphere, enlightened and made sacred by the cross, where its rays were reflected and its power felt, "darkness covered the earth, and gross darkness the people." Civilization did not mature into piety. Genius devised no method of escape from guilt. Science worked out its problems, and the arts adorned the temples of idolatry, but the souls of men were debased and polluted. "Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; and changed the truth of God into a lie, and worshipped the creature more than the Creator!" They pressed on to eternity in the dark!

It is needless to extend this induction from history. Every page of every century, from the first day to this, presents, on this point, the same testimony and the same result. Spiritual life, holiness, salvation have flowed everywhere, always, exclusively from the cross. There, and there only, all experience cries, is the power to save! There is no ground, in nature or in reason, to suppose that, in future time, any other instrument or influence can produce these specific, vital, glorious results.

We repeat, then, it is the essential law of missions that we preach the cross. We must hold it up in the sight of the nations, and of all nations. We must exhibit it in its simplicity, purity, glory, infinitely surpassing all human means and institutions;—the wisdom and the power of God!

These truths, moreover, involve the entire success of missions. In the true conception of it, the cross is self-efficient. It has in it power adequate to every purpose of infinite wisdom and love. We have only to lift it up, and it will draw men. It will draw all unto Christ, in that sense of the term which he himself has defined. We do not hesitate to say, that sense is ample and glorious enough. We do not as-

pire to a benevolence purer and larger than that of God and his redeeming Son. When their designs are accomplished, the holy universe will have nothing more to wish. They will be ready, with one heart and voice, to raise the rapturous and majestic song, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!"

Our ideas of success in the work of missions, will indeed vary with our ideas of what is the purpose of God. In some respects we may misinterpret that purpose. It is possible that, in the intense brilliancy of those beams which pour upon our sight, when we gaze at the future, we have become subject to some indistinctness of vision, and unconsciously transfer to the dispensation now passing, scenes of bliss and glory which may belong to a dispensation to come. We think it might be useful to the Church, carefully to review the grounds of her prevailing expectations; with a cautious and exact eye, to go over and re-inspect the prophetic panorama. It would do her good to be reassured that she is right in her current views, if she be so. It would be equally advantageous that she become aware of it, if in any important respect she errs.

Her great triumph and glory are yet in the future, and it cannot but be for her present benefit to read the future aright. Trials and reverses may still await her, more extended and fearful than hope and love are willing to believe. The slaying of the witnesses, whatever that may be, may still remain to be accomplished. Most certain it seems, that they yet prophesy in sackcloth. And as we closely trace these delineations of the Spirit, there seems at least some ground for the impression, that this dispensation is destined to close amidst scenes of darkness, fire, and storm.

The diversities, however, which may obtain in our conceptions of the divine purpose, as to its details, or the time, order, and subsidiary means of its accomplishment, cannot affect the success of missions. Our mistakes detract from the cross none of its power. They neither change nor frustrate the great designs of God. Those designs will all be gloriously realized, through the cross. Truth, holiness, heaven will at length prevail. The universe shall see the triumph of the blood-bought Church:—

Triumph, in the subjugation of all her foes.
"The nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted. The sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow down at the soles of thy feet, and they shall call thee the city of the Lord, the Zion of the Holy One of Israel."

Triumph, in the exercise of universal dominion.
"The Lord shall arise upon thee, and his glory shall be seen upon thee. The Gentiles shall come to thy light, and kings to the

brightness of thy rising. I will say to the north, Give up; and to the south, Keep not back. The abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee." "And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High!"

Triumph, in the *possession of perfect peace, purity, and blessedness*. "I will extend peace to thee like a river, and the glory of the Gentiles like a flowing stream. Thy people shall be all righteous. And the Gentiles shall see thy righteousness, and all kings thy glory. Thy sun shall no more go down, nor thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended!"

Triumph, in the *presence of her gracious and glorified Lord*. "I go," he said, in view of the cross, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, ye may be also." And He will come again. It is determined in heaven. It is revealed to faith. It is "that blessed hope" which wrought so mightily in Paul. It is that for whose realization the souls under the altar wait, and cry, "How long, O Lord?" It is the pole-star of the Church, in this night of her wandering and sorrow. What the advent in the flesh was to the ancient saints, the advent in glory is to us. They looked for the bloody sacrifice; we look for the sublime coronation. It will presently take place. He will come again. The Church will hail him with songs and everlasting joy. He will reign in the midst of her, the acknowledged "King of Kings and Lord of Lords!"

This triumph of the Church will be by the cross; because of its matchless power over men, and its equally matchless power over God! No other instrument or influence can achieve it. It is a triumph which eternal wisdom and love have irreversibly ordained to be the triumph of the cross!

Our duty then, Christian brethren, is clear, simple, imperative. If we would save men and honor God, we must go forth bearing the cross. We must rear it upon the hill-tops and in the valleys throughout this apostate world. We must uncover it in the sight of every creature.

Our encouragement, too, is perfect. In no other labor can there be so sure or glorious results. The cross is the device of God. There is essentially incorporated in it, or associated with it, every element of power, in kind and in degree, requisite to the fullest consummation of all that grace designs. It is the magnet of souls. It draws them, when all other means and influences are powerless. It will continue to exert its mighty and holy force, until all of God's hidden ones are drawn unto Christ. If they are in America or Europe, in Asia or Africa, in the isles or on the ocean, the cross will sweetly, wondrously, resistlessly

draw them. Whether they are young or old, ignorant or learned, bond or free, prince or subject, Gentile or Jew, Papist, Mohammedan, or Pagan, the cross will throw around them an influence of divine sacredness and invincible strength; it will enlighten them, impress them, quicken them into spiritual life, transform them into the likeness of God, exalt them to the crowns and thrones of heaven.

Be this then our work, our constant, earnest, holy work, to make known the cross. To this, let us give our prayers, consecrate our wealth, devote our bodies, our intellects, our hearts. We ought to do it. It is to us an honor and a blessing that we may do it; the richest of all blessings, the noblest of all honors, to live and to die for the cross. It brings us into association, sympathy, labor with God. It makes us benefactors indeed to men. It gives peace to our own hearts. It clothes us with the beauty of Christ, as with a garment. It throws a serene and joyous light around our transit from this world. It opens heaven for our entrance and for our immortal abode. And there, in the "great multitude, which no man can number, of all nations and kindreds and people and tongues," drawn unto Him who was lifted up, we shall at length see, ay, and feel, the *infinite wisdom, beauty, and power of the cross!*

DOMESTIC MISSIONS.

EXPLORING MISSIONARY AGENCY.

Early in March the Board of Missions appointed the Rev. J. N. Shepard, pastor of the church of Utica, Ohio, on an exploring missionary agency, in Iowa and Minnesota. A leading object of this agency was to obtain full and definite information in regard to these important missionary fields. Mr. Shepard set out on his tour early in April. We have received a long and exceedingly interesting letter from him, dated May 10th, from St. Paul, Minnesota. This letter contains much valuable information in relation to the wants of Iowa, urges the necessity of greatly increased effort to strengthen the Presbyterian interest there, and makes some important suggestions as to the best plan for enlarging our missionary operations in that State, and through the whole West. We publish his thoughts on this subject, and ask special atten-

tion to his suggestions. The subject is one of deep and general interest. Ed.

In attempting to enlarge our operations in this field, three things are indispensable.

1. More means.
2. More men; and,
3. The best appropriation of both.

It is a question of importance, how this can be accomplished. In order to increase the funds of the Board, which is a vital matter, I am convinced that an increase of our *agency system* is indispensable. In times past, there was a strong prejudice against agencies; but the experiment has been tried, and we have found that it is the only way in which funds can be raised. And our domestic field has become of such immense importance, that a most vigorous effort must be made to meet its wants. I had an opportunity of conferring with brother Sturdevant, Dr. Potts of St. Louis, and other influential brethren, and found the unanimous opinion in favour of an increase of our agencies. I would respectfully suggest, that the Board adopt the plan of appointing an agent for each Synod. The work of this agent in the East, and the older Western States, would of course be to raise funds; but in the extreme West, as, for instance, Iowa, Wisconsin, Northern Illinois, and Missouri, he would have to sustain the character of an evangelist, or exploring agent. And further, those who are engaged in this work, should be the very best men that could be found. And if they could be obtained from the Synods in which they are to labour, it will be so much the better.

Reasons in favour of this Plan.

1st. Impartial, full, and particular information relative to the whole field of operation is indispensable to the Board; but this cannot be obtained by an agent making a tour of a few weeks through the State; nor will the most impartial information be obtained from many of the brethren on the ground. Of this I became satisfied in conversation with some of them; each one seemed to think their particular location the most important, and one entitled to the special attention of the Board. Again, the relative importance of different points is changing every year. What at first were supposed to be the most important and influential points, some of them, by change of circumstances, lose their importance, and cease to increase in population. The construction of public improvements, such as railroads, manufacturing establishments at important water-powers, will be both changing the relative importance of different places, and bringing into existence other places of great importance. The Board cannot keep pace with such changes, unless they have an agent on the ground, whose special business it shall be to note all these circumstances, to travel through

new counties, and keep the Board fully informed on all these topics, the fields where men are needed, and the kind of men best suited for the place.

2d. The establishing of an agent in each Synod would without doubt greatly increase the funds of the Board; and it would give the people a due impression of the vast importance of the Domestic Board, and the necessity of greatly increasing their contributions to it. The agent, having a less field, would be able to visit nearly all the congregations, and make strong appeals, and in this way stir them up to the work. This increase of funds would enable the Board to locate more missionaries, and sustain them more fully.

3d. There are many very important points now open, where strong men should be located; men of experience: but such cannot be either obtained or sustained without funds to do it. There are many excellent brethren, of fine abilities and experience as pastors, in the older Western States, who would be willing to move into this wide field, if they could be sustained. Let the churches furnish the means to enable the Board to say that they will secure a competent support, and the men can be found, who will engage in the work. I have in my mind several valuable brethren of the Synod of Ohio, who have signified their readiness to go into any important field that might be designated by the Board, if they could have the assurance of a moderate support.

4th. An important part of the efforts of agents, in the older Western States, should be to labour to induce many churches, that are now *consumers*, to become *producers*. Many that are now receiving aid, ought not to have it; but it is a matter of delicacy for a pastor to urge this matter; and a judicious agent, by proper efforts, might wake up many of our delinquent churches to a sense of their duty on this subject.

So much am I impressed with the importance and necessity of increased effort on this subject, that I have freely communicated with brethren, and find them of one mind upon this whole matter.

Since I came to St. Paul, I have had abundant opportunity of conversing with intelligent men, who have for twenty-five and even thirty years resided in this territory, who have been connected with the fur company, and have explored every foot of this territory, from the British possessions to the Missouri river, and the vast country lying south of the Missouri river. This comprehends an area sufficient for six or eight States, possessing a soil of unrivalled richness, a healthful climate, and the best commercial advantages. What we now call the extreme west, in less than forty years will be only the centre of our common country. The most vigorous efforts of all evangelical denominations cannot meet the necessities of this growing country. Our Church must adopt the

principle that *Domestic Missions* are to be regarded as immeasurably beyond all our other efforts in importance, and treat this Board accordingly; and I know no plan more likely to produce such impression than the one suggested, or something similar to it.

And I would further remark here, that the Board for Foreign Missions have pursued a course in selecting agents, that is worthy of imitation. They send to this work as many returned missionaries as can be obtained, and the earnestness and enthusiasm of their feelings are imparted to those they address. By sending into the work of agencies good brethren, who have been on the ground, have estimated its wants, experienced its toils, and imbibed its spirit, the same results would follow. But I must close this part of my communication. I have expressed my views and feelings freely, and if I have suggested nothing new or practicable, I have at least given vent to the earnest convictions of my own mind.

FLORIDA.

From a Missionary at Pensacola—Important Field for ministerial Labour.

I still labour at Pensacola, and at the Navy Yard, in immediate proximity to it. There is nothing at this time of special interest connected with my labours at Pensacola proper. When I left home, however, a few weeks since, the state of things connected with my labours at the Navy Yard was peculiar.

You are perhaps aware that a large mass of population has lately concentrated there, in consequence of the great public works which are being carried forward. These consist of a dry dock and permanent wharf, a basin, a fort, barracks, and other improvements. There are also three forts at a short distance from the Navy Yard. To build houses for the labourers at these works, other labourers are requisite; and to supply those engaged, requires still an additional number. These various operatives are from almost every part of the known world. Philadelphians, New Yorkers, Baltimoreans, Scotch, Irish, Dutch, Swedes, Danes, Norwegians, Spaniards, French, Italians, Portuguese, English, Creoles, and Africans, mingle here promiscuously together. The Navy throws another portion of population upon our coast. The lumber trade also, which connects us with Texas, Mexico, California, and other places on the Gulf of Mexico, brings a large additional population within the reach of our influence. This whole mass is accessible to religious effort. I have occupied this position for four years. During a portion of the time, the Holy Spirit has gently distilled upon us like the dew, and souls have been converted. More than one hundred have united with us on the profession of their faith in Christ. A good many

more, who we trust have "passed from death to life," have connected themselves with other branches of the Church. This is encouraging, and for it we give thanks to Him, to whom only all the glory is due.

For several weeks before I left home, our meetings at the Navy Yard were crowded to overflowing. After arranging our seats, so that our house of worship might hold the largest possible number, more or less went away every night, because they could not be accommodated. And many more would have come, but they despaired of obtaining seats. The meetings were solemn. The utmost attention was given to every word; and from conversation with individuals, there is reason to believe the Spirit of God was there. The movement of the whole community seemed like the swell of the ocean before the tempest.

I may mistake—we are liable to make mistakes—but it seemed to me, when looking at the state of things, that we were not far from the point when the Spirit of God would come down, "like a rushing mighty wind," and the whole community would feel a divine influence.

Connected as we are with the various parts of the world from which our people have come; and more especially, through our Catholic population, with the Spanish and Creole population of Mobile, New Orleans, Mexico, South America, and the West India Islands, I do think that a revival of religion here, and the conversion of a goodly number of this mixed population, would be attended with glorious results as regards the general advancement of the kingdom of Jesus Christ. I do not utter these sentiments from the impulse of momentary excitement; they have been and are the deliberate convictions of my judgment.

ANNUAL REPORT OF THE WESTERN EXECUTIVE COMMITTEE TO THE BOARD OF MISSIONS, MAY 1st, 1850.

DEAR BRETHREN—In presenting another annual report, we would express our gratitude to the great Head of the Church that our entire Committee has been spared amid the ravages of disease and death during the past year. In the prosecution of our labours we have had to contend with peculiar difficulties.

During the summer, the prevalence of the pestilence throughout a large portion of our field, rendered it almost impossible to do any thing in the collection of funds, and since the winter set in, not more than half a dozen pleasant Sabbaths have been enjoyed; so that our agents have met with peculiar difficulties in the prosecution of their self-denying labours. The agents of almost all the other benevolent associations in this part of the country make sad complaints of the decline of funds contributed

to their objects, from these causes. We are happy, however, in reporting, that notwithstanding the operation of these hindrances, there has been a gradual and healthful increase during the year, both in men, and in money to support them, within the bounds of our field.

In comparing our labours with those of the preceding year, we find that there have been twenty more missionaries commissioned than there were during the preceding twelve months, and that there are seventeen more now in commission than there were on the 1st of May, 1849. Though our treasury has received nothing from Nashville, New Orleans, and St. Louis, three of the principal cities in our bounds, owing to the fact that the agent has not yet reached one of them, (Nashville,) and the other two are making vigorous efforts for church extension at home; some of which are of such a character that they cannot well be included in our mode of action: yet we have received into our treasury during the year the sum of \$19,294.10, which is an increase of \$3,363.56 over the sum received last year; though the very liberal contributions from the cities above named were included last year, and nothing has been received from them this. These facts show that the cause is gradually gaining a hold upon the affections of the churches, which leads them to an increased liberality in sustaining the operations of the Board.

In comparing the present operations of the Board with what they were within our field five years since, we find that they have almost doubled within that time.

During the present year we have received two valuable legacies, amounting in the aggregate to five thousand dollars; last year we received only two thousand dollars from this source. We are pleased to announce that we find a growing disposition on the part of Christians to remember our operations in making their bequests; and we may hope that our resources from this quarter will be increased in time to come.

During the year, Rev. Charles Sturdevant has been employed the whole time as an agent, with untiring zeal and energy, and his labours have been crowned with gratifying success.

Rev. Dr. Jephth Harrison has been labouring in the South-west since the 6th of December; but owing to the inclemency of the weather, the almost impassable condition of the roads in that region, and other causes, his labours have not yet yielded as rich results as we had hoped. As these difficulties have now to a considerable extent passed away, we may look for greater results in that portion of the field yet to be passed over by him.

We have directed these brethren to make their annual reports to your body, and to them we refer you for further information as to their labours.

For the trials, labours, and successes of the

devoted band of missionaries commissioned by us, and labouring under our direction, we refer you to the reports forwarded by them to your office. So far as we have been able to gather from their reports to us, notwithstanding the peculiar difficulties of the past winter, already alluded to, there have been an unusual number of revivals of religion within the bounds of their fields, and larger numbers have been by them gathered into the Church than during any former year since our connection with the Board.

Praying that the great Head of the Church may continue to smile upon your labours, and vouchsafe to you the guidance of that heavenly wisdom which is profitable to direct, in the prosecution of the mighty enterprise in which we are engaged, we are,

Yours truly, in the Lord.

ANNUAL REPORT OF THE REV. R. HAPPERT.

MY DEAR BROTHER—The sixth year of my connection with the Board of Missions has just closed, and I send you below a very brief report. In no formal or unfeeling manner would I record the kind providence which has extended to me protecting care in all my wanderings and manifold dangers, and so graciously smiled upon my feeble efforts to advance this glorious cause.

My whole time has been given to the work. The field of my labours, and the work performed, was precisely similar to that of former years. This field embraces a vast territory of the most densely populated portion of our whole country, extending from the northern Lakes to the southern Gulf, including the whole Atlantic coast, and as far west as the Allegheny Mountains—a field over which no one man can do more than extend a general supervision. A large portion of this whole field has been visited during the past year; and by the assistance of some excellent brethren we have succeeded, without any additional expense to the Board, in bringing this cause prominently before a very large number of our churches, and in securing the co-operation of some churches that never before contributed to it. In order, however, to compass this whole field, and wake up many pastors and churches now comparatively asleep, it will be necessary to have additional force in this work. Whether this result can best be secured by a permanent additional agent, or by temporary assistants in different portions of the field, is a question for the Board to decide.

The success of the past year, notwithstanding the alarming and almost universal prevalence of the cholera, has been very encouraging. In many instances the increase of funds was very large. It will be seen by reference to the

churches which I have visited during the last two years, that the aggregate increase this year over that of the last, is about *thirty-seven* per cent. This exhibits *substantially* the growing interest in this cause, and gives encouragement for the future.

There are two or three things, in the prosecution of this work, which at this particular time seem to demand the special attention of the Board, and which I beg leave respectfully to notice.

1st. The necessity of a more full exploration of the whole field, in order to ascertain definitely the importance and wants of particular portions of this field, and to provide immediately, as far as possible, for each particular case.

2d. The importance of securing, if possible, a more liberal support to the faithful and laborious missionaries under the care of the Board, even if it should be at the decrease of the number of men in the field; to select important points, and then sustain well our best men there, until these churches are able to sustain themselves.

3d. To secure, if possible, a large increase of labourers among the foreign population in this country, and thus not only gather the Protestants among them, and mould them into our doctrines and order, but also indirectly, and, as I believe, most effectually, (by the distribution of books and tracts, &c.) bring the influences of the gospel to bear upon the Roman Catholics in our midst. Our Boards happily embody every element for the successful prosecution of the whole work of Christian benevolence, whether at home or abroad. Our churches need not look to other societies to carry out any cherished object for them. The Board of Domestic Missions is emphatically an orthodox *Protestant Association*, fully competent, and already successfully engaged in this great work. All we need is more good, sound men, and more means to support them in their arduous labours. For these strangers in a strange land we would labour and pray.

In my former reports I have frequently alluded to the immense field God has opened to us in this country, and to the unspeakable importance of its moral and religious cultivation. This field is not less important now. On the contrary, every year more than a *half million* of souls are added to our population. Immense fields are open and opening to us; and the cry of perishing souls for the word of life is constantly falling upon our ears. It is indeed a sad reflection, that the efforts of all evangelical societies in this country are not keeping pace with the rapid and constantly increasing demand. The people of God, however, are in a measure waking up to the importance of this subject. It is now certainly the increasing impression, if not the settled conviction, of our Church in this country, that the work of Home evangelization is among the first, if not the very

first, of benevolent efforts to every American Christian; and that it should and must receive in the future a large share of their Christian sympathies and benevolent efforts. In no other department of the operations of our Church, during the ten years last past, has there been such a marked change of feeling, and of growing interest; and should there be a corresponding increase of favour and effort for the next ten years, with an earnest looking for and humble reliance upon the blessing of God, we may confidently expect that many a wilderness and solitary place will be made glad, and many a desert rejoice and blossom as the rose.

Very truly, yours,

REESE HAPPERTT.

REPORT OF THE REV. C. STURDEVANT, OF THE WESTERN AGENCY.

NEW ALBANY, Indiana, May 1, 1850.

Rev. and Dear Brother—Another year has closed, and all its thrilling incidents and important events have gone forth to produce their effect on earth, and to be reported before the General Assembly and Church of the first-born on high. With the solemn impression that we live in a most eventful day—that we labour in a country whose influence must go far to decide the destinies of our world—that we act for a cause whose only object is the extension of God's appointed means for enlightening, elevating, and saving men, and that what we do here must be done quickly; with this impression burdening the mind, I could wish I had been able to accomplish more, far more than I have, for the great interest committed to my hands. While, however, I have not accomplished all that these considerations would prompt me to desire, yet, with the shield of the Lord over my head, and his blessing following my efforts, I have accomplished more than I had any just right, under the circumstances, to expect.

Never have I been more perplexed to know the path of duty. It will long be remembered, that during the first half of our ecclesiastical year, the cholera was, almost everywhere, committing its fearful ravages. Alarm and consternation filled the public mind; whole communities were scattered; business of every kind was arrested; even the house of God was, to a great extent, forsaken; and the whole land sat in sadness, and was clothed with mourning. The fountains which had hitherto poured forth supplies to our Board were dried up, and our suffering missionaries looked apparently in vain to us for help. Under these circumstances, what could be done? No agent, however reckless of life or health, could effect much. Still, I could not find it in my heart to lie inactive. Committing myself and my dear family to the care

of Him who can protect from the plague, I went forth, and for more than four months lived and acted in the midst of this fearful disease. Scores of times were its premonitory symptoms upon me; but God in mercy arrested their progress, and ultimately delivered me from its power.

This state of things crowded our whole business into the last half of the year. That half was a period of almost unparalleled inclemency. In the West, from early in November till late in February, we were favoured with but one smiling Sabbath. Still, storms and mud can be braved: they are not so intolerable as hunger and nakedness. And as the latter must be endured by our missionaries, or the former encountered by myself, I did not find it difficult to determine the path of duty. Under the promptings of an empty treasury, and a suffering host, dependent upon my efforts, I went forth and submitted to trials such as I have never encountered before, and passed four entire months without spending one Sabbath at home.

During the year, I have written and sent out at least one thousand letters and circulars; I have travelled extensively; have brought the claims of our Board, in some form, before all the important churches in my extensive field, and have put forth every influence of which I was capable, to promote the interests of our great and growing cause. To these efforts the Lord has been pleased to add his blessing. Notwithstanding nothing has been received from New Orleans, from Nashville, or from St. Louis—points from which hitherto large amounts have been derived—notwithstanding only very imperfect reports and meagre returns have, as yet, been received from the entire South, except from the Presbytery of Mississippi, we are enabled this year to report near four thousand dollars more collected in the West than it has been our privilege to report in any former year. For this prosperity we would desire to feel most devoutly thankful to God, who has given the heart of liberality, and to whom we would award all the glory.

In conclusion, allow me to say, the work of Domestic Missions in this country has become immeasurably important. In retiring from the responsible and perplexing office which you have so long and so ably filled, you may enjoy the grateful consciousness of having, under God, given, by your wisdom, patience, and unremitting exertion, prominence to a cause which has become the strong support of our republican institutions, and the great controlling instrumentality for the establishment of the Redeemer's kingdom in our land. You retire, dear sir, with the gratitude of God's people following you, and with their prayers that your last days may be as quiet and happy as your first have been active and useful. May God in his abundant mercy soon afford us another presiding officer, whose activity of intellect and devotion of heart shall conduct as wisely and as success-

fully as you have done, those interests which you now resign. Very truly, your brother,

C. STURDEVANT.

CENTRAL AGENCY.—REPORT OF THE REV. JOSEPH SMITH, D.D.

ALLEGHENY CITY, PA., April, 1850.

In making this annual report to the Board, it becomes me, in the outset, to record with fervent gratitude the great and unmerited goodness of God, in sustaining the health of myself and family, so that I have been permitted to devote another entire year to the service of the Board. That service has been expended widely over the three Synods assigned to me as my appropriate field. Though there has been no lack of kind reception and hearty co-operation, some falling off in the contributions, especially during the earlier part of the year, has been observed. This can be satisfactorily traced to other causes, rather than a diminished interest in the work of Domestic Missions. Your agent has taken much pains to make himself and the people acquainted with the most remarkable facts bearing upon this important cause. The necessity for the diffusion of evangelical religion throughout our land, in order to the perpetuity and welfare of our great republic, and in order to the accomplishment of its mission among the nations of the earth, has not been overlooked. The vast extent of the inviting fields for missionary enterprise, and the facilities afforded for immediate operation, have been held forth prominently to view. The great duty, privilege, and honour of evangelical effort in concert with the Church, as involved in church membership, have been often stated, proved, and illustrated. The special duty binding upon our American Zion at this time, of directing her prayers and efforts in behalf of our own country, has been a continual theme. The cheering indications of the Divine blessing upon this great enterprise have been constantly set before the people. The Lord has been manifestly beckoning on his people to the noblest work ever committed to a Church. We shall be recreant to our high calling, deaf to the voice of God's providence, and the earnest pleadings of our countrymen, famishing for the bread of life, and callous to the highest interests of our entire race, if we falter now in the arduous struggle to save our country from the overflowings of infidelity, popery, and various popular delusions, and to render this land the light and glory of all the earth. In view of the manifest tokens now afforded, in various parts of our beloved Church, that the set time to favour Zion is just at hand, may we not hope that the ensuing year will be the *annus mirabilis*, the year of great rejoicing in heaven and on earth, over multitudes of re-

turning sinners, and over the building up of all the waste places of Zion? I cannot but congratulate the Board, especially, in view of their recent intelligence from Texas and California. May it be but an earnest of still more glorious news from every part of the West and Southwest! and may the entire coming year be "the year of recompenses for the controversy of Zion," when "the wilderness and the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose!"

Your brother in the gospel,

JOSEPH SMITH.

ACKNOWLEDGMENT OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of May, 1850.

SYNOD OF ALBANY.

Phy of Londonderry.—Londonderry ch N H. in part to constitute Rev TIMOTHY G BRAINERD an Hon Mem 22 52
Phy of Albany.—Schenectady ch N Y, addl 2 50; Oneida ch 15 17 50

SYNOD OF BUFFALO.

Phy of Steuben.—Vienna ch 13; Groveland ch 6 19 00
Phy of Buffalo City.—Second ch Rochester, N Y 12 00

SYNOD OF NEW YORK.

Phy of Hudson.—Milford ch 20 08
Phy of North River.—Smithfield ch 13; Newburg 1st ch 9 62 92 62
Phy of Bedford.—Croton Falls ch 6 18; Bedford ch ann coll 46; and Ladies' Miss Soc 53; Red Mills ch 3 60 110 68
Phy of Long Island.—Fresh Pond ch Wm F Buffett 10 00
Phy of New York.—Williamsburg ch Youth's Miss Soc 46 66

SYNOD OF NEW JERSEY.

Phy of Elizabethtown.—First ch Plainfield 10 00
Phy of New Brunswick.—Freehold ch, N J 19 52
Phy of West Jersey.—Cold Spring ch, Cape May 30; Pittsgrove ch addl 27; Millville ch 17 49 74 49
Phy of Raritan.—Pleasant Grove ch, N J 4; Lower German Valley ch 1 5 00
Phy of Luzerne.—Beaver Meadow ch 7 00

SYNOD OF PHILADELPHIA.

Phy of Philadelphia.—Ridley & Middletown chs 5; Spring Garden ch, Phila, addl Wm A McCullough 1; Miss M A Cochran 1; Sarah Steinfelt 3; North ch Phila (Rev T L Janeway's) 235 65 245 65
2d Phy of Philadelphia.—Doylestown ch, Pa 15; Newtown ch Pa 14 29 00
Phy of Newcastle.—Lower Brandywine ch Del 5 50; Red Clay Creek cong Del 18 23 50

Phy of Donagel.—Marietta ch Pa balance from the pupils of Cedar Hill Seminary at Mount Joy 3 50; Strasburg ch Pa 3; Middle Octorara ch Pa 30; Chancesford ch addl 1 25 36 75

Phy of Baltimore.—Tantown ch, Md. 60; New Windsor ch Md, Col James C Allen and family 5; Rev James Williamson and family 8 50; Henry Drack 3; Mrs Ann Crawford 1; Miss Mary Dode 5; James Earhard 1; J M Ferguson 1; Cash 25 cts. in all 24 73; Franklin Street ch, Baltimore addl 60; Govan Chapel ch, Md Miss Box in Sab Sch 8 30; H C Turnbull Esq 11 70 164 75

Phy of Northumberland.—Briar Creek ch 3 90

SYNOD OF WHEELING.

Phy of New Lisbon.—Deerfield ch 25; Newton ch 5 20 00

SYNOD OF OHIO.

Phy of Marion.—Presbyterial collection 12 00

SYNOD OF NORTHERN INDIANA.

Phy of Lake.—La Porte ch 35 00

SYNOD OF ILLINOIS.

Phy of Sangier.—Henderson ch Knox Co Ills 1 00
Phy of Peoria.—Princeton and Rochester chs 20; Union Grove ch 8 50 28 50
Phy of Wisconsin.—North Presb ch Milwaukee 10 00
Phy of Rock River.—Sterling ch Ill 3 00

SYNOD OF VIRGINIA.

Phy of West Hanover.—Mrs R Brown 1 50
Phy of Montgomery.—Locust Bottom ch 6; Mount Union ch 1 50; Covington ch 1; Christiansburg ch 30; White Glade ch 7; Parisburg ch 22 12 57 62

SYNOD OF WEST TENNESSEE.

Phy of Maury.—Zion ch Tenn 14 00

SYNOD OF SOUTH CAROLINA.

Phy of Bethel.—Unionville ch 20; Lancasterville ch 6; Bethesda ch York District 5 50; Ebenezer ch 32 63 30

SYNOD OF GEORGIA.

Phy of Hopewell.—Woodstock ch 29; Mount Zion ch 21 35; New Lebanon ch 13 30; Ebenezer ch 6 50; New Hope ch 12 05; Bethany ch 7 66; Hebron ch 8 15; Donation from Col W. 5; Donation from Rev Wm Baird 5 108 01

Phy of Georgia.—Thro' Rev. Edmund Lee, J A B 10; Miss W 5; E G 10; L 5 30 00

LEGACIES.

Legacy of Jesse H Dungan, dec'd, of Washington county, Pa, balance in full (less state tax) per James Thompson and William See Executors 36 03; Legacy of Gen Daniel Montgomery dec'd late of Mahoning township, Columbia county, Pa per Samuel Yorks Administrator, thro George H Frick 780 39; (less premium on check 3 90) 812 42

MISCELLANEOUS.

Miss Bible Tract and Religious Education Society of Princeton Theological Seminary 61 50; A Friend Freehold N J thro' Rev J R Young 30; Donation of Richard M Green Esq of Lawrenceville N J 100; A Friend thro' Rev Dr Boardman 250; John Stewart, Graceham, Frederick county Md 2 50; A Member of Harrisburg ch Pa thro' Rev Wm E De Wett DD 10; A Friend thro' the Board of

Publication 2; C K Stribling Esq Norfolk, Va thro' J B Mitchell Esq 30; Rev J B Poage Guyandotte Va 5; Mrs Young Hanover N J 1

519 00
Total \$2630 37

W. D. SNYDER, Treasurer.

CLOTHING.

Received since last acknowledgment:
1 Box from Wytheville Va through Miss McKee per Rev B Gilderleeve, valued at 20 00
2 Boxes from Bethlehem ch, East Hanover Pky thro' Miss Mary Ann Webb, per Rev B Gilderleeve, valued at 40 00
1 Bundle from a Lady of Allentown, New Jersey, valued at 7 00
1 Box from the Ladies of Presbryn ch Bellefonte, Pa Rev Jas Linn, Pastor per Miss Frances Burnside, valued at 63 00
Total \$130 00

WM. D. SNYDER, Treasurer.

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of May, 1850.

Scotch ch New York City, Robert Walsh 25 00
Rev J J Jaseway, D D New Brunswick, for special object 100 00
Smithfield ch N Y 3 00
Rev Hector McNeill, thro' W S Martien 1 00
John Dickson Esq of Great Cunowago Cong Pa A Member of the 1st ch, New Albany Ind. thro' Rev Dr Chester 10 00
A Friend thro' Rev Dr Boardman 250 00
John Stewart Graceham Fred, Co Md 2 00
Franklin Street ch, Baltimore Md 25 00
Fairview ch, S Alabama 11 00
Total \$437 00

WM. D. SNYDER, Treasurer.

TREASURY AT PITTSBURGH.

Receipts into the Treasury during the months of April and May, 1850.

APRIL.

SYNOD OF PITTSBURGH.

Pky of Ohio.—Lawrenceville ch 13; East Liberty ch 20; Millers Run ch 24; Chartiers ch 6; Pine Creek ch 9; Manchester ch in part 26 85; Pittsburgh 4th ch 40 29 139 14

Pky of Roddens.—Laurel Hill ch 8; Mt Pleasant ch 25 62; Tent ch 16; Georges Creek ch 11; Dunlape Creek ch 44; Round Hill ch 9 75 114 37

Pky of Blairsville.—Fairfield and Union chs 7; Harmony ch 3; Rayne ch 2; East Union ch 1 05 19 05

Pky of Allegheny.—Scrub Grass ch in part 8 25

Pky of Beaver.—Polaski ch 9; Sab Sch of ditto 3; Beaver ch 14 05; New Castle ch 23 08; Bridge-water ch 49; Westfield ch 38 130 13

SYNOD OF WHEELING.

Pky of Washington.—Fairview ch 26; Welleburgh ch 11 57; Wheeling 1st ch part of a thank offering by a member 100; Sistersville ch 4; Forks of Wheeling ch 4; Pigeon Creek ch in part 21; Cross Roads ch 14 17 180 74

Pky of New Lisbon.—New Salem ch 9 95; New Lisbon ch 40; Champion ch 10 59 95

SYNOD OF OHIO.

Pky of Coshocton.—Hopewell ch in part 6; Nashville ch 4 10 00

MISCELLANEOUS.

Estate of John Montgomery per Executors 62 34; Bequest of Rev Geo M Scott per Executor 10; Dividend of proceeds Wm Wood's bequest 13 33; Rev F Braddock 3 94 67
Total \$749 30

MAY.

SYNOD OF PITTSBURGH.

Pky of Roddens.—Somerset ch 10; Stoytown ch 3; Round Hill ch bal to con Rev Wm Hamilton an Hon Mem 40 75; Kingwood ch 1 54 75

Pky of Clarion.—Pleasant Grove ch 10; Plagah ch 6; Tylersburgh ch 3 19 00

Pky of Blairsville.—Cherry Run ch 3; Ebenezzer ch 10 50; Lagoaner ch 3 25 16 75

Pky of Beaver.—Neshanock ch 49 20; Clarksville ch 13; Pulaski ch 7; Hopewell ch 5 78 74 98

SYNOD OF WHEELING.

Pky of Steubenville.—Steubenville 1st ch 50; Still Fork ch 4 54 00

Pky of New Lisbon.—Yellow Creek ch 20 00

Pky of St. Clairsville.—Cadex ch 10 00

MISCELLANEOUS.

"One who wishes well to the cause of religion in our land" 25; "A Friend" 6 25; M Allen Esq 50 81 25
Total \$330 73

J. D. WILLIAMS, Treasurer.

TREASURY AT LOUISVILLE.

Receipts into Treasury at Louisville, Ky., during the month of May, 1850.

Henderson ch Ky 53 75
Shelbyville ch Ky Ladies Benev Soc 25 50
Danville ch Ky balance 65 75
Perryville ch Ky 30 00
Shiloh and Olivet chs Ky 38 50
Prosperity ch Tenn 36 00
Portersfield ch Tenn 13 00
Rev Dr Harrison 40 00
Pleasant Township ch per Rev Wm Lickels 4 40
Jefferson ch " " 2 60
Nicholasville ch per Rev Mr Coons 2 00
J Stonestreet " G F Fishback 10 00
G F Fishback 4 00
Caperton ch 1 00

Ebenezer ch Ky	14 00
Jas Brodie Eddyville Ky	2 50
Grandville ch Ill	23 30
Harrodsburgh ch Ky balance	62 45
Mt Carmel ch Tenn Ladies Sew Soc	24 00
New Providence ch Ky	31 10
East Alabama Pby per Rev J Harrison, D D	50 00
Pisgah ch Ky	11 00
A Lady of Lexington Mo	20 00
Balem ch Tenn	15 75
Hopkinsville ch Ky Monthly Concert	22 00
Louisville 1st ch addl	23 00
West Liberty ch Ohio	30 00
New Albany 1st ch Ind Sabb School	10 35
Riley ch Oxford Pby addl	2 00
Louisville 3d ch Ky	10 00
Farmington ch Mo	20 00
Carrollton ch Ky	23 70
Hamilton ch Ohio	1 00
Hillsboro ch Ohio	7 00
Brownsville ch Tenn West Dist Pby	27 00
D Harrison Mo to sup Rev D Baker D D	5 00
Mary H Wallace (a little girl) Louisville Ky	75
Wm Hodge, Trustee of Thos Wallace, dec	1000 00
Total	\$1,808 00

J. M. RUTHERFORD, Treasurer.

SYNOD OF OHIO.

Receipts into the Treasury at Columbus, Ohio, from May 1, 1849, to May 1, 1850.

Pby of Columbus.—Welsh ch 5 84; Blendon ch 9 19; Columbus ch 109 50; do Mrs Hulburd 10; do Ladies Sewing Society 100; Mt Pleasant ch 60; do "A Friend" 80; Circleville ch 30 65; Truro ch Female Missionary Society 58 03; Milfin ch 7; Hopewell ch 4 50; Worthington ch 12 05; do for California 16; Lithopolis ch 8; Hamilton ch 19; Tarleton and Amanda chs 9

538 76

Pby of Hocking.—Athens ch

50 00

Pby of Coshocton.—Jefferson ch 2 50; Valley ch 2 50; Berlin ch 8 72; Nashville ch 7; Apple Creek ch 14; Evans Creek ch 1 87; Linton ch 4 65; East Union ch 2 81; New Philadelphia ch 5; West Carlisle ch 5 10; East Hopewell ch 2 90; Mount Eaton ch 10; Keene ch 9 58

76 63

Pby of Marion.—Waynesburgh ch 1; Milford ch 15

16 00

Pby of Richland.—Hopewell ch 1 93; Jeromesville ch 15; Utica ch 21; Chesterville ch 4 62; Lake Fork Roads ch 5; Orange ch 5; Martinsburg ch 17 95; Frederick ch 3 50; do Fem Missy Socy 2 50; Haysville ch 8; Mansfield ch 6; Ashland ch 37; Olivesburgh ch 2; Sharon ch 1; Savannah ch 14

144 50

Pby of Wooster.—Northfield ch 22 88; Springfield ch 16 15; Pigeon Run ch 6 20; Sugar Creek ch 13 75; Marshallsville ch 4 62; Guilford ch 16 72; Jackson ch 5 75; Northfield ch to con Rev John Andrews, Hun Mem 29 75; Mt Hope ch 5 85; Chippewa ch 33; Congress ch 3 35; Fulton ch 29; Nashville ch 1 50; Green ch 3; Wayne ch 455

195 07

Pby of Zanesville.—Newark ch 89 50; do Sab sch 40 30; Brownsville ch 11; Hebron ch 7; Buffalo ch 39; Deerfield ch 6 85; Rush Creek ch 10; Norwich ch 9 77; Rev J H Parmlee 50 cents

206 41

Total **\$1,927 37**

THOMAS MOODIE, Treasurer of Synod.

EAST HANOVER PRESBYTERY.

Receipts into the Treasury at Petersburg, Va., from May 1, 1849, to May 1, 1850.

Nottoway ch	96 50
Amelia ch	10 00
Sasser ch	17 00
Richmond 1st ch	119 25
Petersburgh ch	216 20
Namozine ch	5 00
Total	463 95

JOHN E. LEMOINE, Treasurer.

CONCORD PRESBYTERY.

Receipts into the Treasury from April, 1849, to April, 1850.

Tabor ch 11 26; College ch 13 50; Providence ch 29 30; Sharon ch 37 25; Ramah ch 4 22; Rocky River ch 35; Poplar Tent 21 90; Black Creek ch 21 15; Morganton and Silver Creek chs 14; Sugar Creek ch 6 60; ditto from a Lady 10; Unity (Lincoln) ch 68; Mallard Creek ch 5 62; Rev W S Pharr 10; Charlotte ch 122 60; Concord ch 10; Fourth Creek ch 30 95; Concord Town ch 28; Hopewell ch 6; Bethpage ch 8; Mrs J R Gillespie 1; Salisbury ch 12; Sugar Creek ch, Ladies Missy Soc 12 40

\$519 35

E. F. ROCKWELL, Treasurer.

LEXINGTON PRESBYTERY.

Receipts into the Treasury at Staunton, Va., from May 1, 1849, to May 1, 1850.

Tinkling Spring ch Pby coll 25 36; Goshen ch 34 02; Pisgah ch 15 25; Mrs Dinwiddie of ditto 5; Augusta ch 23; Lexington ch 28 96; Rocky Spring 12 40; Waynesboro ch 18 50; New Monmouth ch 25 62; Kerre Creek ch 6 88; Bethesda ch 7; Union ch 13 65; Staunton ch 40; Lebanon ch 8 53; Fairfield ch 6; Mosey Creek ch 15 25; Windy Cove ch 11 63; Mt Carmel ch 8; Harri-sonburgh ch 10

\$349 53

B. M. SMITH, Treasurer Lexington Pby.

WEST HANOVER PRESBYTERY.

Receipts into the Treasury of West Hanover Pby., from May 1, 1849, to May 1, 1850.

Pittsylvania ch 11 25; Diamond Hill ch 2 12; 1st Presbyn ch Lynchburg 20; Presbyterial coll 26 37; Rev B B Wilson 5; Bethlehem ch 9; College ch 56 50; Lonsburgh ch 15 50; Buffalo ch 8 25; Briary ch 31 38; Farmville ch 38 05; Union Theo Seminary 54

\$277 41

C. C. READ, Treasurer West Hanover Pby.

THE HOME AND FOREIGN RECORD OF THE

Presbyterian Church in the United States of America.

VOL. I.

PHILADELPHIA, AUGUST, 1850.

No. 8.

"ENTER INTO THY CLOSET."

We do not need to enter the closet in order to find the Lord. He is ever near to us. But we enter it in order to escape from distractions, and in order to regain those associations, and, it may be, to surround ourselves with those mementoes which we formerly found helpful to our prayers. One who has great powers of abstraction may take refuge from surrounding bustle in the depths of his own spirit, and pass along the crowded streets in the perpetual hermitage of his own self-seclusion, undiverted and undistracted by all that is whirling round him. But few have this talent of inward sequestration, this power to make a closet of themselves; and, in order to find for their thoughts a peaceful sanctuary, they must find for their persons a tranquil asylum. It little matters where or what it is. Isaac went out into the field, and Jacob plied his night-long prayer beside the running brook. Abraham planted a grove, and, in the cool shadow of his oaks at Beersheba, he called on the name of the Lord. Abraham's servant knelt down beside his camel. And it would appear from some of his psalms, that a cave, a mountain fastness, or a cavern in the rocks, was David's frequent oratory. Peter had chosen for his place of prayer the quiet and airy

roof of his sea-side lodging, when the messengers of Cornelius found him. It would seem that the open air—the noiseless amplitude of the “solitary place”—the hill-side, with the stars above, and the shadowy world below—the fragrant stillness of the garden, when evening had dismissed the labourers, were the places where the Man of Sorrows loved to pray. It was in the old church of Ayr that John Welsh was wont, all alone, to wrestle with the Angel of the Covenant; and we have stood in the wild rock-cleft where Peden found frequent refuge from his persecutors, and whence he caused his cry to ascend “unto the Lord most high.” It does not need four walls and a bolted door to make a place of prayer. Retirement and silence, and a sequestered spirit, will create it anywhere. By the shore of the sounding sea, in the depths of the forest—in the remoteness of the green and sunny upland, or the balmy peacefulness of the garden bower—nay, amidst the dust of the dingy ware-room, or the cobwebs of the owlet-haunted barn—in the jolting corner of the crowded stage, or the unnoticed nook of the traveller's room, you have only to shut your eyes, and seclude your spirit, and you have created a closet there. It is a closet wherever the soul finds itself alone with God.—“*Mount of Olives.*”

WHICH WOULD YOU CHOOSE?

The world looks upon some of its families coming out like a fresh blooming flower in the morning; their cheeks covered with the bloom of health; their step bounding with the elasticity of youth; riches and luxuries at their command, long bright summer days before them; the world says, There is a happy soul. God takes us into the darkened room where some child of God lately dwelt. He points to the pale face, where death sits enthroned; the cheek wasted by long disease, the eyes glazed in death, the stiff hands clasped over the bosom, the friends standing weeping round, and he whispers in our ears, "Blessed are the dead!" Ah, dear friends, think a moment: whether does God or you know best? . . . It is a happy thing to live in the favour of God, to have peace with God' to frequent the throne of grace, to burn the perpetual incense of praise, to meditate on his word, to hear the preached gospel, to serve God: even to wrestle, and run, and fight in his service are sweet. Still God says, "Blessed are the dead." If it be happy to have his smile *here*, how much happier to have it without a cloud *yonder*! If it be sweet to be the growing corn of the Lord *here*, how much better to be gathered into his barn! If it be sweet to have an anchor within the veil, how much better ourselves to be there, where no gloom can come! "In thy presence is fulness of joy; at thy right hand are pleasures for evermore." Even Jesus felt this: God attests it. "Blessed are the dead."—*McCheyne*.

AT EVENING TIME IT SHALL BE LIGHT.

Though earth-born shadows *now* may shroud
Thy thorny path a while,
God's blessed word can part each cloud,
And bid the sunshine smile.

Only BELIEVE, in living faith,
His love and power divine;
And ere thy sun shall set in death,
His light shall round thee shine!

When tempest-clouds are dark on high,
His bow of love and peace
Shines sweetly in the vaulted sky,
Betokening storms shall cease!

Hold on thy way, with hope unchilled,
By faith and not by sight;

And thou shalt own His word fulfilled—

At eve it shall be light!

BARTON.

"I WILL MOCK WHEN YOUR FEAR COMETH."

In his work on the unspeakable loss of the soul, Bunyan writes the following solemn dialogue between God and the lost sinner. After recounting the conduct of the sinner, and his treatment of the great offers of salvation, Bunyan says:

Of all these things God takes notice, writes them down, and seals them for the time to come, and will bring them out, and spread them before them, saying, I have called, and you have refused; I have stretched out my hand, and no man regarded; I have exercised patience, and gentleness, and long-suffering towards you, and in all that time you despised me, and cast me behind your back; and now the time, and the exercise of my patience, when I waited upon you, and suffered your manners, and did bear your contempt and scorns, is at an end; wherefore I will now arise, and come forth to the judgment that I have appointed.

But, Lord, saith the sinner, we turn now.

But now, saith God, turning is out of season; the day of my patience is ended.

But, Lord, says the sinner, behold our cries.

But you did not, says God, behold nor regard my cries.

But, Lord, saith the sinner, let our beseeching find place in thy compassion.

But, saith God, I also beseeched, and I was not heard.

But, Lord, says the sinner, our sins lie hard upon us.

But I offered you pardon when time was, says God, and then you did utterly reject it.

But, Lord, says the sinner, let us therefore have it now.

But now the door is shut, saith God.

And what then? Why, then, by way of retaliation, God will serve them as they have served him; and so the winding up of the whole will be this—they shall have like for like. Time was when they would have none of him, and now will God have none of them. Time was when they cast God behind their back, and now he will cast away their soul. Time was when they would not heed his calls, and now he will not heed their cries.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENOLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENOLES, D.D., Editor of the Board.

"A. A." ON COLPORTAGE.

We ask the attention of our readers to the article on Colportage in another column, over the well-known signature of A. A.

DO YOU READ THE ANNUAL REPORTS OF THE BOARDS?

Many of our readers do not, for they do not receive them, and are of course not to be blamed for omitting to read them; although all of the Boards would gladly send their reports to any members of the Church who may wish them. But these reports are already sent to all our pastors, and to many others throughout our churches. Are they read? By some they are; and those who do read them are often by no means the unknown in our Zion. A venerated father, than whom the Church more delights to honour no one, very recently wrote us in most encouraging terms, as to the satisfaction he had received from the details of this Board's operations, as given in the Annual Report of the present year. Still more recently, an excellent pastor, who has seen not a few years of service in the Master's vineyard, expressed in a very decided manner his views as to the importance of the work this Board is doing, judging from the Annual Report which he had just read.

By the time this number of the Record reaches our pastors, they will have received the reports of probably all the Boards. May we not ask, in behalf of the Board of Publication, that you will give their report an attentive perusal? We firmly believe that this Board is doing a great work, and just getting ready to do a greater one; and wherever facts have been

brought before the minds of ministers and people as to these operations, they have not failed to produce an important effect. We earnestly desire that facts such as are embodied in our report may reach extensively the minds of the Church.

A PRESSING APPEAL FOR COLPORTAGE.

We give below a portion of a very earnest appeal for a colporteur to circulate our publications, which has recently been presented to the Executive Committee, from a Presbytery in one of the newer South-western States. As soon as the proper man can be found, he will be sent to this important and needy field.

Our Presbytery is new, and embraces as yet but ten or eleven small Presbyterian congregations. Yet our territory is large, embracing the entire southern half of the State; containing sixteen large counties, with an area of land of about twenty-three thousand square miles, and a population, probably, of nearly sixty thousand inhabitants.

For all this territory we have only four settled ministers of our denomination; and two of these have their usefulness greatly crippled by school-teaching. Still, we have Presbyterian families scattered here and there, that would be glad to receive our books, had they the opportunity. Other denominations, and even non-professors, would, in many instances, purchase them. Bunyan's Works, Dr. Alexander's, and many others, would be universally popular.

We have thought much upon the subject; and, situated as we are, we have come to the conclusion, that the most we can do now is, to ask your Committee and the friends of our Church and of the destitute in this great and whitening field, to send us a colporteur of the proper qualifications, with a sufficient quantity of the books of our Board of Publication, to supply all who will receive them, and thus have the *good seed* scattered among the thousands who are hastening to the retributions of eternity, without the preached word and the regular ministrations of the sanctuary, at least in the way that we, as Presbyterians, think is most in accordance with the word of God, and conducive to the best interests of Christ's kingdom.

We have no money: our churches are few and feeble; and if you send us a pious colporteur, we can promise him nothing but our prayers and cordial co-operation, a wide and open door of usefulness, and the sweet reflection that he is feeding Christ's lambs in the wilderness. It will require a *man of God*; one that can bear hardness as a good soldier of Jesus Christ; one that can take his horse, saddle-bags, and books, and go to and fro, sleep in log-cabins,

wade through mud and water; and such a man will be sure to find many warm-hearted Christian friends, and great success in his labours of love.

We do hope and pray, dear brethren, that you will do what you can for us, speedily, in this matter; and thus rejoice our hearts, and those of our scattered brethren around, by sending a wholesome cheap religious literature among our destitute population.

So far as is known to the Committee, neither has the American Sunday-school Union, nor the American Tract Society, (except a few books sold by a single Colporteur,) nor the Board of Publication of our Church, had any agency in our entire State! Texas has them, Oregon has them, and even California and New Mexico, we believe, have them; but poor — has been passed by, left to perish in her ignorance. "No man hath cared for her," she might exclaim. But a few of us here feel that *we* should bestir ourselves in this matter. "Brethren, the time is short." "Whatsoever thy hand findeth to do," &c.

A NEW WAY OF DISTRIBUTING TRACTS.

At a late meeting of the London Religious Tract Society, Mr. Plumtree, a member of Parliament, said,

"He would mention a circumstance which showed the importance of tract distribution. On that very day he had heard that a person, living not very far from the metropolis, who frequently travelled about in a gig, was in the constant habit of taking with him tracts and distributing them, as opportunity arose, by the way. On one occasion, not very long since, while travelling in his usual manner, he had occasion to stop at a house; and when he had got down from the gig, his conscience smote him with the recollection that in the few miles over which he had just travelled, he had omitted to circulate any tracts. Hardly had he descended from the gig, when his horse, having been in some way frightened, ran away with the gig. At the end of four miles the horse stopped, and neither the animal nor the gig was materially damaged. But when the owner came up, he found that all his tracts had run away too during the flight: not a single tract was left in the gig. But now came the most remarkable circumstance; and he believed the statement to be perfectly true. One of the tracts which had been thus scattered was picked up by an individual shortly afterwards, and was the means, under the divine blessing, of bringing that individual to the knowledge of the Saviour. He would not recommend any one present to employ the agency of a runaway horse; but what he had mentioned certainly showed that they

ought to neglect no opportunity of distributing tracts, and to be 'instant in season and out of season.'"

For the Home and Foreign Record.

COLPORTAGE.

"Many shall run to and fro, and knowledge shall be increased."—DAN. xii. 4.

No device could be better adapted to the state of our country, than that of sending pious, intelligent men, to visit the people, from house to house, and to bring to them books and tracts, by which they may be led to the knowledge of the way of life. In extensive regions of our country, as among the mountains, and along the sea-coast, there are multitudes who have few opportunities of hearing the gospel; and when such opportunities are afforded, many, on account of ignorance, indifference, and hatred of the truth, do not avail themselves of the offered privilege. Many families, in consequence of the destitution of the means of instruction, are growing up with as little knowledge of the gospel as the savages of the wilderness. It is a fact, that persons have been found in some of our older States, who do not know any thing more about Jesus Christ than they do about Mohammed or Confucius. Indeed, they scarcely know that there is a God who made and preserves them, and to whom they are accountable for their conduct. A visit to such families, by a pious colporteur, may be attended with the happiest effects. Even if the man of the house be found incorrigible, and hardened in his iniquities, it may not be so with his wife and children. Such a visit, especially when some attractive little books are distributed among them, will not be soon forgotten. Very often females, who have had some early religious instruction, are carried, against their wills, into the wilderness, where they are deprived of all means of knowledge; and yet they thirst for the water of life; and when the colporteur comes, laden with the treasures of divine truth, the hearts of these poor women are filled with joy; and the children will listen with attention to every word of counsel which proceeds from the good man's mouth; and the books and tracts which he sells or gratuitously bestows, if they are too poor to buy, will be read over and over again, until their contents are almost known by heart. And, even when none of the family can read, it is worth while to have small books and tracts, suited to the humblest capacities; for they will get some one to read them to them; and, not unfrequently, they will be led, by possessing such books, to learn to read themselves. Books prepared for such ignorant people should be printed in large, clear type, and should be embellished with instructive

prints. Every visit of a colporteur to an ignorant family will commonly prove a rich blessing to some one, and, it may be, to all in the house. And when people get a taste for knowledge, they will welcome those who furnish them with the means of instruction.

How much good might rich people do, by employing colporteurs to carry the "word of life" to the poor and ignorant! They might be the means of saving many souls from death; for the people are destroyed for the lack of knowledge. Every rich congregation should employ at least one colporteur or missionary. Half a dozen ladies, by a little self-denial and extra labour, might support a colporteur. Alas! how many opportunities of doing good do we neglect! Our lives are rapidly passing away; and what are we doing for the good of our generation, or for posterity? Let us awake from sleep, shake off sloth, engage in works of piety and benevolence. Let us not live to ourselves, but let us seek to glorify God with our bodies and spirits, which are God's. A. A.

For the Home and Foreign Record.

FISHER'S CATECHISM.

This book is a complete system of Theology, with every point proved from the Bible; and no family should be without it: no minister can afford to do without it. In Rockland county, New York, I met with a man about ninety years of age, who in his youth had received Fisher's Catechism in exchange for another book of little value. He read Fisher; became interested in it; it was the means of his conversion; and he had studied it all his life. Though so old, he could at any time be interested by the mention of that book. He had given one to each of his grandchildren, and procured copies for others. His pastor read to him in my presence, from the section on union with Christ. "That," said the old man with a smile of joy, "that is precious to me!" Happy for all our youth, and the aged too, were they given to the study of Fisher's Catechism.

W. J. M.

SIX NEW TRACTS.

The Presbyterian Board of Publication have added to their Catalogue six new original Tracts, viz: No. 84, Scarcely Saved! by the Rev. W. J. McCord, 12 pages. No. 85, Sin must Die, or the Soul must Die; by the Rev. W. S. Plumer, D.D., 16 pp. No. 86, Thou must Die. To Die is Gain. 12 pp. No. 87, The Standards of the Presbyterian Church a faithful Mirror of Bible Truth; by the Rev. D. Baker, D.D., of Texas, 32 pp. No. 88, The

Difference between Popery and Protestantism, in a letter to an inquiring Friend; by "Kirwan," 16 pp. No. 89, The Western Patriarch, by Dr. Plumer, 20 pp. Price, 15 pages for a cent.

BOOKS.

Books are the seeds of things. They are the preserved essences of the minds that have lived before us. They are the armory of the human mind, containing at once the trophies of its past, and the weapons for its future conquests. As the Dutch Shakspeare has said of Vossius, so we may say of all the books that we read; "Whatever is anchored in them, floats about in our brains." It is of vast importance, then, *what* we read. No one that values the purity of his heart should ever touch a bad book.

TRIBUTE TO FRENCH COLPORTAGE.

The Record of the Free Church of Scotland, in giving a view of the progress of the gospel in France, says, "It is well known to the religious public, that the most important instrument in the hands of God for shaking the power of popery, and spreading the gospel, within late years, in France and Belgium, has been the labour of colporteurs. Their efforts have been crowned with marvellous success; whole districts of country have been awakened out of their lethargy, and made to feel their need of the gospel, through their instrumentality. Numerous little companies of forty or fifty or sixty individuals, have been led to assemble together among themselves for reading the word and prayer; and many have been the instances in which revivals have taken place."

POST OFFICE ADDRESS OF MINISTERS.

For reasons not necessary to be mentioned, the list of ministers by which the Record has been heretofore mailed, has been found very defective. The present number is mailed according to the names and post-office addresses given in the Minutes of the General Assembly for 1850. As it is extremely difficult accurately to collate this list with the nearly ten thousand names on our books, it is possible that some ministers may receive two copies of this paper; in which case they are respectfully requested to return one of them through the post-office, that hereafter the mistake may be rectified.



THE HOUSE OF JOHN KNOX.

There is certainly not much to commend or admire in the outward aspect of this humble pile. Its general features partake of the sternness of the times in which it was reared, and its fate through the intervening centuries has not been such as to soften them. But we have not come hither to find architectural beauty; "far from us and from our friends be such frigid philosophy." It is in the spirit with which Samuel Johnson visited Iona that we must pause before the house of John Knox!

The edifice stands at the head of "the Nether-bow," near the High Street, Edinburgh (old town.) A considerable space stretches in front, where a large concourse might assemble, and from the upper window the Reformer was used to pour forth his eloquence without fear, favour, or affection. At the corner may be seen his bust, of rudest stone, in the most artless sculpture, and near it a triple inscription of the name of God, in Greek, Latin, and English. The several apartments have been rented to different tenants, whose sign-boards show prominent in our plate; but behind these is a redeeming trace, more sublime in its associations than the mark of the bloody hyssop on the lintel and door-posts of Israel; immediately over the door, in the strong and simple language of the time, is written:

"Lufe . God . above . all . and . your . nighbour . as . yourself."

[*Sartain's Magazine.*

DONATIONS

RECEIVED DURING THE MONTH OF JUNE.

2d Presbytery of New York.

Peekskill ch ladies benev assoc	\$15 00
A. M. M. to con the Rev D M Halliday an hon mem	30 00

Presbytery of Bedford, N. Y.

South East ch, N Y per Rev. Wm J McCord 3 64;	6 64
North Stamford ch do do 3	3
Chickasaw Presbytery,	25 00

Presbytery of New York.

University Place ch, Jno C Green, Esq	50 00
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Presbytery of Lexington.

Covington ch per Rev H H Paine	2 00
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Presbytery of South Alabama.

Montpelier ch	4 00
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Presbytery of Orange.

Sylabury ch, Rev H B Cunningham	16 00
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Presbytery of Blairsville.

Ligonier and Donegal chs per Rev A B Clark	7 50
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Presbytery of Steuben.

Groveland ch per Rev A Lloyd	2 00
Vienna ch do	6 48

Presbytery of Cincinnati, O.

1st ch per Rev S B Wilson	6 00
do. John Baker, Esq	50 00
Central ch, H Horne, Esq	20 00
do E Taylor, Esq	5 00

Presbytery of St. Louis, Mo.

Central ch St Louis, a "Friend"	10 00
do do do	5 00
St Charles ch, Mrs Mary Sibley	5 00
Prairie ch, Mo, Rev T A Bracken	2 00
Mt Zion ch, Mrs Jane Bryan to const self an hon mem	30 00

Presbytery of Steuben.

Sparta ch, Miles Harris to const his daughter, Miss Martha E Harris an hon mem	30 00
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Presbytery of Hopewell, Ga.

Greensboro ch, contribution to const Rev Mr and Mrs Bowman hon mems	60 00
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Presbytery of Hocking, O.

Athens ch, sundry "Friends"	41 60
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Presbytery of Philadelphia, Pa.

Second ch, Mrs C Field	3 00
Henry D Gregory, Philade, hon mem	30 00
Juv Miss Soc of the 9th ch	12 33

Presbytery of Sidney, O.

Dayton ch, Rev S Brown	65 25
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Presbytery of Newton, Pa.

Musconetcong Valley ch per E. Green, Esq	10 00
First ch Stillwater do.	5 40

Presbytery of Allegheny, Pa.

Bethel ch to const Rev Geo Marshall hon mem	31 00
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Presbytery of Bedford, N. Y.

South Salem ch per Rev Wm J McCord	91 75
South East ch do	17 94
Rev Wm J McCord to const Mr Ezra Reed an hon mem &c	38 25

Presbytery of New Brunswick.

Pennington ch, Rev Geo Hale	15 00
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Presbytery of Wisconsin.

Rev W W McNair	5 00
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Presbytery of Washington.

1st ch Wheeling, Va, Rev H R Weed, D D	50 00
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MISCELLANEOUS.

A Friend in Bladensburg, Md	1 50
Madison ch to const Rev Richard Baker hon mem	31 50
Miss Jane E. Wilson	5 00
"G" Mt Pleasant, Tennessee	10 00
I E Broadus, Clarksville, Tennessee	1 00
A "Friend" Greensboro, N C	5 00
Greenbush ch, N Y per Rev J C Rankin	1 00

Total \$759 14

BOARD OF DOMESTIC MISSIONS

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. JONES, D.D.

Assistant Secretary—Rev. REESE HAPPESETT.

Treasurer—WILLIAM D. SNYDER.

Address, Mission Rooms, No. 265 Chestnut street, Philadelphia.

LETTERS relating to Missionary appointments, and other operations of the Board, including CHURCH EXTENSION, should be addressed to the Corresponding Secretary.

DONATIONS and SUBSCRIPTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, Pittsburgh, Pa.

WILLIAM GARVIN, Louisville, Ky.

THOMAS MOODIE, Columbus, Ohio.

CHARLES D. DRAKE, Mission House, New York City.

CLOTHING.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to Wm. D. SNYDER, Mission Rooms, No. 265 Chestnut street, Philadelphia, with the name of the church or individual donor upon it.

DR. C. C. JONES' ACCEPTANCE.

It will be gratifying to our numerous readers to learn that the Rev. C. C. Jones, D.D., has accepted the appointment of Corresponding Secretary of the Board of Missions, and will enter upon the duties of the office early in the month of October. Brother Jones leaves an important station, which he has filled with great satisfaction, to enter upon another, which, at this particular time, is second to none in importance in our Church. He will not only be cordially welcomed, but we believe fully sustained by the whole Church in this responsible situation.

OUR LATE SECRETARY.

In the last number of the Home and Foreign Record, it was announced that the Rev. William A. McDowell, D.D., had retired from the office of Secretary of the Board of Missions. This important office he filled for *seventeen* years with eminent success. When he entered upon its duties, he found the cause of Domestic Missions in our Church not only feeble, but languishing, and greatly embarrassed. A heavy debt had been incurred by the Board; many of the missionaries were not paid, and the friends of the cause generally were discouraged. But, by the blessing of God upon the energetic and laborious efforts of this excellent brother, all these debts were soon paid, and new life and energy infused into this cause. From that time down to the present, it has steadily advanced under his auspices, until now it stands before the Church and country, among the first of the successful benevolent operations of the day. Although God in his providence deprived him in a measure of the sense of hearing during the last few years, still his knowledge and long experience in this work, its difficulties, and rapidly increasing importance, seemed to point to him as the man for this important position, at that particular time. He yielded to the wishes of the Board and the urgent solicitations of his friends, and has continued to perform the duties of Corresponding Secretary and General Agent until within a month past. He now retires with the delightful assurance that this cause is eminently prosperous.

It was not our design, however, at this time to speak so much of the progress and present prosperity of this cause under the administration of Dr. McDowell, as the appreciation by the whole Church of his valuable services, and particularly the high estimation in which he is held by the missionaries of this Board. This is the case, doubtless, in all parts of the Church, where faithful servants have rendered valuable services in it. But in this instance it can be seen only in its full force by those who have access to letters and reports of missionaries in this office.

Almost every letter we receive alludes to his retirement in affecting terms. Many an overflowing soul pours forth its affectionate regards, its deep regrets at parting with a valued friend and counsellor; and all breathe the earnest wish that peace and tranquillity may attend him in

his retirement. Were we to give vent to our own feelings, much would be said on this subject. But this must not be. We have, however, felt that we could not say less at this time; and therefore close this hasty sketch by inserting in this connection an extract of a letter from one of our western missionaries, which not only speaks for itself, but also expresses the unanimous sentiments of all who have been and still are missionaries of this Board.

"You will allow me to say a word in relation to the estimation in which your former Secretary (Dr. W. A. McDowell) was held by your missionaries in this portion of the field. In counsel and tenderness we found him a father; in sympathy in our trials and wants, a brother; and in all that could promote the cultivation and prosperity of our churches, an interested and ardent co-labourer. With such feelings we deplore the necessity that has led him to retire from his post. But we trust our covenant God will go with him and support him under all his trials; and as he has been the honoured instrument in making many hearts rejoice, he will in no wise lose his reward. And if it can be any consolation to him, he may be assured that he will continue to have the grateful remembrance and the sincere affection of many of his former missionaries."

TO NON-CONTRIBUTING CHURCHES.

Owing to some causes, (we trust they have good reasons therefor,) a number of churches which have been in the habit of making an annual contribution to the cause of Domestic Missions, have failed to send in their collections for the last year. The Board feels the loss of these contributions, and the treasury in consequence is now entirely empty. Had every church done its duty, or even made an effort, however small, the treasury of the Board would now be sufficient to keep the missionaries paid up. We trust that those churches which, during the past year, have taken no part in the sweet privilege of extending the gospel in our own beloved country, will feel themselves called upon to take immediate measures towards taking up a collection, and forwarding it immediately. Brethren, the cause needs your help.

CALIFORNIA.

It will be remembered by our readers generally, that the General Assembly, at its sessions, held in Pittsburgh, a year ago last May,

ordered that three of the Missionaries of the Board of Missions, then in California, should be detached from their respective Presbyteries to constitute the Presbytery of California. These brethren met at Benicia on the 20th of February last, at which time the first Presbytery on the whole Pacific coast was formed. The interesting proceedings of that meeting have already been laid before the public.

We have, however, recently received an admirable sermon of the Rev. S. Woodbridge, Jun., which was preached at that opening session. We regret exceedingly that our limits will not permit us to publish it entire, or even to make large extracts. The whole sermon is a beautiful exhibition of forcible truths, beautifully expressed, and happily adapted to the peculiar circumstances in which they were then placed. And although connected in all its parts, each bearing its relation to the other, still we cannot forbear giving to our readers an extract or two, even if it be at the risk of breaking this connected chain. His text was from Psalm lx. 4: "Thou hast given a banner to them that fear thee, that it may be displayed because of thy truth." After alluding to Christ, as being the banner of his people, as well as the bond of union to all who love him everywhere, he adds:

Christ, the banner, guides and directs his people. He does not merely give general commands as to the course to be pursued, but points out the way, by the impressions of his truth and the leadings of his providence. Far is it from my intention to intimate that there is especial inspiration, or that our judgment is infallible in this respect. But no Christian inquirer can doubt that the Most High does often impart to his people a clear view of direction with regard to duty. And what case could be more in point than that which has resulted in our own organization. But a few years since, and it seemed that centuries must elapse before a great Christian people should be found upon the shores of this ocean. A train of singular providences placed this land within the territory of the United States. Wise men then prophesied that the vast distance between the Valley of the Mississippi and this seaboard would prevent its occupation by American emigrants. While the words were being written, trains of wagons were wending their way through the passes of the Rocky Mountains, and a band of fearless men, with their wives and children, were on their way hitherward. Still it was anticipated that a long period must elapse before California would become a powerful State. But once more the Lord called to the nations from afar, that "his banner might be displayed."

The treasures of the mountains, which had been hidden from the foundation of the earth, were laid open. Every State of the Union sent its representatives by hundreds and thousands to occupy this soil. With them—rather in advance of them—came the institutions of the Gospel, the Sabbath, the sanctuary, the ministry of the word.

Collected, brethren, as we are, from different States and synods—from Alabama and Wisconsin, from Missouri and New Jersey, from Louisiana and New York—alike we believe that it has been the Lord who led us safely through the sea and wilderness, and "brought us to this border of his sanctuary, even to this mountain which his right hand hath purchased."

Still the glorious banner waves before the Church, the pledge, the earnest of victory. It has not been planted in vain upon these shores. It requires but a limited faith, or rather but a short-sighted discernment, to perceive the already gathering presages of success. The great movement of the children of Japhet from the plains of Asia to the West has gone on, until we, in the foremost ranks, are already upon the verge of our primeval home. "Japhet shall dwell in the tents of Shem;" the next migration shall not be for destruction, but with that gift which confers civilization, virtue, holiness and heaven: with Christ—the banner to which the dispersed are gathered, the banner of union, love, discipline, truth, guidance, and success. "God hath given a banner to them that fear him."

There is a passing notice in this discourse of a fact which is peculiar to California, alone, as a new country. But few new settlements are very desirous for the institutions of religion. Indeed, they are often more than indifferent on this subject. The reports of our missionaries in California show an entirely different state of things there: and the passage below beautifully alludes to this encouraging fact:

Let this people, with all their wealth and power, grow up an immoral, godless nation, and our counsels will be turned to foolishness, and our riches will but make the final reverse the more painful and desperate. "But, beloved, we are persuaded better things of you, and things that accompany salvation." The most hopeful feature in the character of the permanent citizens of this great and powerful State is, that they seek to establish a high and abiding standard of rectitude, education, morals, and religion. "Righteousness exalteth a nation;" and should there be added to the other extraordinary features of California, proportionate intelligence and piety, there would be no hazard in foretelling a career of unprecedented prosperity, glory, and renown.

The only other extract we can give is that

which contains his closing remarks. Several reasons were previously given why this banner should wave victoriously over every nation—*why truth must prevail*. The last and certain reason is based on the sure promise of God; and is here given, together with the concluding remarks of this excellent discourse:

Finally, the promise of God and the express prophecy of the Holy Scriptures confirm and insure the result. The prayer shall be answered,—“thy kingdom come, thy will be done upon earth as it is done in heaven.” The seed sown through many generations—as we scatter it in our migration—shall spring up; “there shall be a handful of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like the grass of the earth.” There is a sense in which the purport of Scripture, its doctrines and ordinances, as well as promises, are prophetic; for although the one atonement has been made, and he that believeth is made partaker of the riches of Christ, the final deliverance, sanctification, and glory remain. And even this earth is to behold the victory. “The kingdoms of this world are (to) become the kingdoms of our Lord and of his Christ.” In this conquest he is to lead his people; He is “to smite the nations with the sword that proceedeth out of his mouth;” that is, the word of truth; and the armies of his Israel are to follow him; not with garments rolled in blood, on battle-stained steeds, but riding “upon white horses, clothed with fine linen, white and clean:” that is, Christ leads the way and wins the victory, and his people follow to occupy and enjoy the triumph.

Brethren, in the duties which still devolve upon the Church, we can hold no inferior place in zeal and fidelity, without dishonour to our Master and his cause. We are the first organized Presbytery of our Church, upon Christian ground, on the borders of this immense ocean. Around us are swelling and rushing the waves of an unprecedented migration. From the midst of the confusion now are beginning to loom forth the majestic outlines of stately edifices of peace, liberty, law, knowledge, and righteousness. It is for us, by the faithful performance of the duties of our holy profession, to aid in the construction of these important works.

More than this: as the current spreads northward and southward, and sets backward, we must endeavour to ascertain the leadings of Providence, and follow them fast as unfolded—to enter in and occupy this far-spread land; to establish churches and schools, train up ministers, and in our day and generation strive to perform well the great work which has been committed to us in this distant land. And in the fulfilment of the next grand movement—“Japhet shall go to dwell in the tents of Shem”—the way shall be found prepared; and “peace

shall be extended like a river, and righteousness like the waves of the sea;” and the decree shall be fulfilled, that “the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession.” Meanwhile, let us firmly adhere to our doctrinal truths, strictly maintain our ecclesiastical order, faithfully build up our allotted work, and continually increase in humble, ardent piety.

MISSIONARIES WANTED.

We have received the following communication, and cheerfully give it a place in the Home and Foreign Record, with the hope it will meet the eye of some of our ministers and licentiates who are unemployed, and always inquiring for a field in which to labour. There are many such fields. Who will go and supply them?

LIBERTY, Missouri.

“The harvest truly is great, but the labourers are few.” In very truth, this is the case; and shall nothing be done? Shall our Church fold its arms and suffer other reapers to gather the golden harvest which waves over one of the fairest portions of the North American continent? Shall we *desert* this fair and lovely portion of the earth—this country, which has been the gathering place of emigrants from the North, the South, the East, the Middle, and even the West—(although we were, a very few years ago, on the very confines of the great West)—this country, which affords the *main supply* of emigration to Oregon, California, Texas, and New Mexico? Shall this country be *abandoned* by Presbyterians? This is the question I wish, seriously, to put to our Church authorities, and especially to young men in the East, or elsewhere, who live in places where the “gospel is preached.” May I not appeal to the Board of Domestic Missions for help? Take your map, gentlemen, and from Liberty, the seat of justice of Clay county, see Platte City, Weston, St. Joseph, Savannah, Oregon, Plattsburgh, Richmond, Gallatin, Carrolton, Independence, Kansas, and divers other places of respectable size, all situated in counties of great wealth, intelligence, and numbers, and nearly all destitute of either regular or *irregular* Presbyterian preaching; and then answer the question, Shall all this country be abandoned by Presbyterians? Knowing the people as I do, knowing the wealth and fertility of the country, the benevolence of the people, and their great liberality, I hesitate not to say that, if properly supplied with stated pastors or missionaries, who would bring the claims of all our excellent Boards before the people, and who would earnestly and zealously “preach the truth as it is in Christ,” no portion

of our Union would contribute more freely, and in none would Presbyterianism take firmer hold. In this town, (Liberty,) which has been settled nearly thirty-five years, with a population of about seven hundred and fifty souls, with an ample supply of merchants, lawyers, physicians, mechanics, and preachers of other denominations, we have no Presbyterian preaching; none since the excellent and beloved Richard H. Allen left the field. Our members are disheartened; some talk of removing to other countries; and all, I doubt not, are praying earnestly for the dispensation of the bread of life. I have not the slightest doubt that a missionary confined to the two adjacent counties of Clay and Ray, who would use the proper efforts, would be able to raise more for the Board of Domestic Missions than it would cost to pay the whole of his salary, on the most liberal (as it should be) scale. At all events, I do hope the trial will be made, and that speedily. We want an energetic, active man, full of zeal and of the Holy Ghost.

COMMUNICATIONS FROM MISSIONARIES.

A very important Department of Missionary Work—Interesting Case of Conversion.

The question is sometimes asked, What is our Board of Missions doing for the religious instruction of the coloured people in the southern country? Here and there we find a man who seems to doubt whether any thing is done, or can be done among this class of people in the South. The truth is, there is no more important, open, or encouraging field in our whole country, and none in which this Board is more encouraged by the reports of their missionaries. Some have been commissioned to labour exclusively among the blacks, whilst almost all give a portion, and many a large portion of their time to this class of people. An extract from the report of one of our excellent missionaries in Virginia, is given below. After alluding to the evident influence of the Spirit of grace, and great encouragement in his church, he adds—

“In no part of my labours have I been more encouraged than in my efforts among the coloured people. I preach for them regularly in the afternoon of the Sabbath, and occasionally on plantations in the week, as the way is open. Often my meetings are exceedingly solemn, and the word of God, declared in simplicity and plainness, seems to fall with power on the hearers; and as they listen, the tears may be seen stealing down their dark but thoughtful faces. I feel it to be an unspeakable privilege to declare a gracious Saviour to this

too much neglected people. After the services are over, I invite those who feel interested on the subject of religion, those also who wish any matter not understood explained, or who have any spiritual difficulties, to remain after the congregation is dismissed, for instruction and direction. Some generally stay. At my last meeting, there were five who seemed greatly distressed at their lost and ruined condition.

A case of more than ordinary interest came to my knowledge a few weeks since. I had, during the whole of last summer, observed a woman in the congregation who seemed deeply distressed, and who sometimes interrupted my preaching by her bitter weeping. Living at a considerable distance from the church, I did not see her very often; but when she was present, she gave earnest heed to the things which were spoken. A short time ago, while by herself, she found the Saviour who had so often been pointed out to her as the sinner's only hope. She came to apply for admission into the church; and never did I hear any one who made a more joyful and hopeful confession of faith in Christ than was made by this poor negro woman. All her thoughts as well as her hopes seemed to centre in Christ. By way of seeing if she was building on self, I asked her if she did not think there was something good in her prayers and tears, which could merit the pardon of her sins. “O no, sir, she said; “Jesus died for my sins, and his blood washes them out. All my hope is in Jesus.” Finding her clinging so firmly to the cross, I asked her a question to see if she could be drawn away from it. “But what will you do if you find you are mistaken, or if Jesus will not be your Saviour?” With much feeling she replied, “O, I would never let him go. I would pray to him as long as I lived. *He is my only hope.*”

I asked her if she did not think being a member of the church would save her. “No, sir,” she replied emphatically. “Why then do you wish to join the church, if that will not save you?” Her answer was, “Jesus says I must be baptized and join his Church.” I was forcibly reminded by the whole conversation of the declaration of Peter, “unto you therefore which believe he is precious.”

Destitutions supplied by Missionaries of the Board—Encouraging Prospects.

In many portions of our country there are interesting settlements where the voice of a Presbyterian minister is seldom or perhaps never heard. They are too remote from our settled pastors to be even occasionally supplied by them, and are often ignorant of the doctrines and order of our Church. These interesting and growing communities are being looked after and supplied by the missionaries of this Board. This will be seen by an extract of

the report of one of our missionaries in Logan county, Illinois, which we here insert.

Ten days ago, by direction of Presbytery, I visited a destitute region in Mason county, called "Long Point." But a few sermons had ever been preached in that neglected settlement, and these by the Methodists and Baptists. One of our Presbyterian families had recently moved among them, and given notice of our appointment. The few congregations hitherto assembled were reported to have been quite disorderly. On the appointed Sabbath, before the hour for service, families and parts of families, one after another, began to meet upon the ground. Some trudged through the deep sand on foot; others rode, peradventure, two or more upon a horse; and others came in vehicles, slowly rolling along through the heavy road. Soon was our little room, and a great number of rude seats outside, crowded. In the psalm, many voices seemed heartily to unite in praise to God. This we had not expected, as before, on such occasions, they were said mostly to have remained silent. In prayer, they all rose up, and seemed still as death. Our text was John v. 39: "Search the Scriptures," &c. We cannot describe the interest, the feeling, the rending of hearts, the flowing of tears, manifested on the occasion. Suffice it to say, that if any disorder existed, it was none other than sighs and sobs, seeming to flow from conviction of sin in neglecting God's word, and a realizing sense of his amazing mercy in sparing such guilty rebels. In the evening, I again addressed them from the words, "Why stand ye here all the day idle?"—in behalf of the Sabbath-school just organized among them, by the efforts of one of the students from New Albany Seminary. Again their attention was fixed, their feeling deepened, and apparently were they persuaded henceforth to do their duty, and labour cheerfully in the vineyard of the Lord. We trust this "Point" will not henceforth be neglected; that, by doing all we can, in prayers and tears and labours, with the blessing of God, it may be made to bud and blossom as the rose.

What encouragement, in the midst of many trials, thus to labour and pray! Many a careless sinner is thus awakened, and many a wandering soul brought back to duty and to God. Such destitutions are by no means confined to the western country. They are all around us. Almost every Presbytery has missionary ground. Let them go and do likewise.

The Way Churches are built in Missionary Fields—Encouragement to the Friends of Church Extension.

One prominent difficulty in the work of a missionary, particularly in the west and south-western portion of our country, is the want of a

suitable house of worship. Important fields have been abandoned frequently for the want of encouragement to make an effort to build. The Church Extension Committee of our Church happily meets this difficulty, so far at least as to render substantial aid, and encourage them to make an effort not only to build, but to meet the conditions upon which all grants are made; viz., that, with the aid promised, the building shall be entirely finished, and no debts left unpaid. The following extract of a letter recently received from a brother in Tennessee, will show the encouragement and success of this work.

The people, encouraged by your promise of assistance to the amount of one hundred and fifty dollars, went to work last fall in earnest. Those who could not give money, gave timber. Others hauled it to the mills, where it was sawed on shares; and after getting their lumber on the spot, without being obliged to pay out money, a carpenter undertook the job very low. It is a very neat building, thirty-five feet wide by forty-eight feet long, and sufficiently high to admit of a gallery being put in, should it at some future time be thought necessary. The building, thus completed, cost about four hundred dollars. The church is finished, and the payment of the one hundred and fifty dollars which the Committee promised, will leave it without a dollar of debt. As they need the money to settle with the carpenter, they have requested me to write you and make these statements, and at the same time express their sincere thanks for the aid the Committee has so timely and kindly rendered.

The amount of good this Church Extension scheme is accomplishing, no one can calculate. It is doubtful whether, in any other department of the Church's operations, so much has been accomplished with so small amount of means. At present, the applications for aid are very numerous and pressing. Already the Committee have appropriated several thousand dollars more than the actual receipts in our treasury for this cause. Let each pastor and session ask, what has our church done for this cause, universally acknowledged to be so important!

HONORARY MEMBERS.

The sum of Fifty Dollars constitutes a person an Honorary Member of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of—, or I devise a certain message, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENT OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of June, 1850.

SYNOD OF ALBANY.

Phy of Troy.—Kingsbury 1st ch N Y 13; Troy 2d ch N Y 13 80 \$35 80
Phy of Albany.—Lexington ch N Y, to con Rev J J BUCK an Hon Mem 50 00

SYNOD OF BUFFALO.

Phy of Wyoming.—Moscow ch 7 00

SYNOD OF NEW YORK.

Phy of North River.—Marlborough ch N Y 3 00
Phy of Long Island.—West Hampton ch L I 7 50; Sweet Hollow ch L I, 6 57 14 07
Phy of New York.—Wallabout ch L I 3 85; Jamaica ch L I, to con Rev F D OAKLEY an Hon Mem 30; Newtown ch L I 45 98 85

SYNOD OF NEW JERSEY.

Phy of Newton.—Thro' E Green, Treas of Phy of Newton, Bradsburgh ch Pa 15; Upper Mount Bethel 1; Durham 2 34; Oxford 10; Musconetcong Valley ch 20 48 54
Phy of Luzerne.—Berwick ch Pa 6 00

SYNOD OF PHILADELPHIA.

Phy of Philadelphia.—Central ch. Mrs C Howe 5; Freydriff ch Pa 20 57; Tenth ch Phila, Mrs and Miss Tate 10 41 57

Phy of Newcastle.—Doe Run and Coatesville chs Pa 21; Upper Octorara ch Pa 16 75 37 75

Phy of Donegal.—York ch Pa, Sew Soc 2 44; Poqua ch Pa 12 14 44

Phy of Baltimore.—Frederick ch Md, addl 25 00

Phy of Carlisle.—McConnellsburg ch Pa 50; St Thomas and Rocky Spring cong Pa 14 25; McConnellsburg ch Pa, addl to con Rev N G WHITE an Hon Mem 2 66 95

Phy of Huntingdon.—Williamsburg ch Pa 60 00

SYNOD OF OHIO.

Phy of Columbus.—Mount Pleasant ch O. James Torbert, for California 100; Rev T Stearns, to con JAMES TORBERT and Mrs S A LAWRENCE Hon Mem 100 900 00

SYNOD OF VIRGINIA.

Phy of West Hanover.—Draft in favour of a miss'y 25; do 50 75 00

Phy of East Hanover.—Draft on Treas of Phy 50 00

SYNOD OF GEORGIA.

Phy of Florida.—Lowndes co ch Geo 3 00

LEGACY.

Legacy of Mrs Nancy Seeley, dec. late of Bridgeton N J, per L Q C Elmer, Esq, executor 50 00

MISCELLANEOUS.

Sidney B Green, Lawrenceville N J, per Mr Hamill 10; Hon Levi A Ward, Rochester N Y, per Rev Dr Murray 10; "A Friend in Bladensburg Md," thro' Bd Pub 1 50; thro' E M Samuel, Liberty Mo, Wm Samuel 1. V Samuel 1. S B Samuel 1. E E Samuel 51 cts; Martha Samuel 50 cts, E M Samuel 1-5; D C Murphy, Franklin La 5; "F C M" thro' John Stewart, Esq 3; Rev C Huntington, Jr. 1 29; B Everett, New Hackensack N Y 5; "A Friend" 5; Miss Jane R Wilson, Shippensburg Pa, thro' J P Engles 5; Rev Wm W McNair, Fort Winnebago, Wis 3 53 79

Total \$930 06

CLOTHING.

Received since last acknowledgment:
 1 Box from the ladies of Bridgehampton ch L I, Rev C H Edgar pastor, valued at 93 82
 1 Barrel of clothing from the ladies of Waterford ch N Y, Rev A B Ballions, valued at 45 00
 1 Box from the Ladies' Sewing Ass'n of Athens ch Pa, per Miss Sarah A Robb, Sec'y, valued at 50 00

Total \$188 82

WM. D. SNYDER, Treasurer.

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of June, 1850.

Hon L A Ward, Rochester N Y, for a church in Washington D C, per Rev N Murray, D D \$10 00
 Rev P E Bishop, Guthrieville S C, per Dr Engles 5 50
 "F C M," thro' John Stewart, Esq 2 00
 Shamokin ch Pa, per Rev D Hull 6 00
 Belvidere ch N J 20; Musconetcong Valley ch 6 37, per E Green, Esq, Treas of Newton Phy 26 37
 Rev W W McNair, Fort Winnebago, Wis 2 00

Total \$51 87

WM. D. SNYDER, Treasurer.

TREASURY AT PITTSBURGH.

Receipts in the Treasury at Pittsburgh, Pa., in June 1850.

SYNOD OF PITTSBURGH.

Phy of Blairsville.—Pine Run ch 13 63; Leechburg ch 9 30 \$23 02

Phy of Redstone.—Sewickly ch 47; Rehoboth ch 13 25 60 25

Phy of Ohio.—Allegheny City 2d ch 9 51; Bethel Sab Sch 2 25 11 76

Phy of Allegheny.—Scrub Grass ch 1 75

Phy of Beaver.—Clarksville ch 18 62

LEGACY.

Estate of J Montgomery, dec 45 00

Total \$180 40

J. D. WILLIAMS, Treasurer.

TREASURY AT LOUISVILLE.

Receipts into Treasury at Louisville, Ky., during the month of June, 1850.

Greenville ch Ohio	\$18 00
Philadelphia ch Mo	5 00
Stoney Creek ch Ohio	7 50
Newton ch Ohio	3 00
Little Rock ch Ark	27 75
Fairfield ch Iowa	15 00
Union ch Iowa	5 00
Lowell ch Iowa	9 00
Andover ch Illinois	14 00
Bedford ch Iowa	5 00
Union ch Ohio	3 97
Eagle Creek ch Ohio	4 50
Lima ch Ohio	12 50
Crow Meadow ch Illinois	7 13
Wilmington ch Ohio	10 00
Rochester ch Illinois, donation of two young ladies	9 50
Dick's Creek ch Ohio	16 00
High Street ch, Cincinnati Ohio	96
Troy ch	3 00
Hopewell ch	16 50
Harmony ch	24 15
A thank-offering of M	3 00
Frankfort ch Ky, monthly concerts	13 40
do do Sab Sch for Rev D Baker	7 45
Mayville Ky, Ladies' Miss Soc, for Rev Robt Scott,	
Haynesville Mo,	50 00
Total	\$277 31

J. M. RUTHERFORD, Treasurer.

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

✶ Letters for the Board of Education to be addressed to Rev. C. VAN RENSSLAER, D.D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

✶ Remittances of money to be made to JOSEPH B. MITCHELL, Esq., Treasurer, Mechanics Bank, Philadelphia.

ANNIVERSARY MEETING OF THE BOARD OF EDUCATION AT CINCINNATI.

The anniversary meeting of the Board of Education of the Presbyterian Church, was held during the sessions of the General Assembly at Cincinnati, on the evening of May 17th. JUDGE FINE, of Ogdensburgh, New York, was called to the chair, and the Rev. JOHN A. STEELE, of Illinois, opened the meeting with prayer.

The CORRESPONDING SECRETARY of the Board gave a brief statement of the operations of the year, from which it appeared that there was an advance in both departments of the operations of the Board.

Number of candidates	394
" " parochial schools	100
" " Presbyterian academies	32
" " Colleges	11

Receipts, \$33,447.95.

Total available funds, including balances of last year, \$43,337.81.

The Rev. Dr. LELAND, Moderator of the

General Assembly, then addressed the meeting in an interesting and eloquent manner. His speech, of which the following is a very meagre outline, occupied about three-quarters of an hour in its delivery.

Dr. LELAND observed that it was a remarkable peculiarity in the divine administration that nothing was done directly by God which can be done through his servants. There are some things, as the regeneration of the soul, which are peculiar to God himself; but in reference to details he acts by human means and instrumentalities. This is in unison with the dictates of reason, as there would otherwise seem to be a needless display of his power, and a neglect of the agencies of his own creation. God acts by means in the perpetuation of the ministry.

It may be here remarked that the ministry is the great instrumentality for the salvation of men. Where the ministry is not, dead souls remain dead. Where the ministry is not, churches are not. The ministry is essential in carrying forward the work of God. God might indeed have appointed a miraculous agency, but he has not done so. He has given apostles, prophets, evangelists, pastors, and teachers; and although in the early ages these possessed miraculous endowments, yet now the ministry is left more to the ordinary responsibilities of the Church under the guidance of the Holy Ghost. The ministry is not raised up by miracle. He who has appointed it, has appointed the means which the Church must use. Certainly there is a preparation belonging to God alone. But there is also a work which has been assigned to the Church. This work consists, in part, in educating the young, and in preparing them for the ministry. Sometimes the Church is required to educate those who have been called by the Spirit from the secular pursuits of life; and then the duty of preparing for the ministry commences professionally. At other times, the Church educates from early life, in the hope that God will convert her well-trained youth, and set them apart for the ministry. But whenever or wherever the work of education is pursued, the Church is using an appropriate means of divine appointment. Especially after our youth feel themselves called by the Spirit to engage in the ministry, is it manifest that education is a duty on the part of the candidate, which the Church must assist him in discharging, if unable by his own resources to obtain the desired end. A great work is to be done by the Church of God in helping forward her consecrated sons to the high vocation of divine ambassadors. A great work is also to be done by parents in training up their children in the way they should go, and in "lending them to the Lord," after the example of Hannah and many other godly mothers.

And here, said Dr. Leland, I repel the idea that our young candidates who need aid from

the Church are to be regarded as "beneficiaries." I maintain that the Church is the party most benefited. Our young men make a hundred times more sacrifices than those who help them with a little money. The candidate gives up *himself*, his youthful years, his ardent energies, his worldly prospects. The Church is called upon to assist him to be "a workman that needeth not to be ashamed." Is this a burden? It should be regarded as our highest privilege. God honours us in permitting us to engage in this work. It is a great privilege for us to co-operate. But it is also a duty; and God indicates this duty in no dubious signs. If God ordained that all men should sustain themselves while preparing for the ministry, then the call would go exclusively to the rich. But the reverse is rather true; "not many noble are called." The great majority of our ministers come from among the poor. We all know that there are many temptations which prevent the rich from looking towards the ministry. The cause of Christ would suffer, if its dependence for the sanctuary was anywhere else than where God has placed it. The rich are indeed sometimes called to the ministry, but the multitude of labourers in the vineyard are, like the apostles, poor in this world's goods. The rich, however, if they do not often engage in the ministry directly, (and this may be their sin,) can nevertheless assist in sustaining those who preach the glad tidings. There is a beautiful adaptation in the arrangements of Providence to bring into requisition all classes to carry out the designs of love and mercy.

It is generally admitted to be a duty to support the ministry, although it is often looked upon as a mere business transaction. The amount offered is scarcely ever more than a bare support. Offer a *bare* support to a lawyer, a physician, a merchant, and will he accept it? No, he looks for more. He would rather trust his enterprise and skill in worldly affairs, than accept a mere subsistence. But candidates and ministers put up with a scanty, often a very scanty maintenance, in order to do good to the souls of men. Oh that the Church possessed a more liberal spirit! As I have before said, it is a *privilege* to co-operate in advancing God's kingdom and in sustaining the ministry of reconciliation. Who would like the ministry to be supported by a miracle? Why, at the South, sometimes the slaves press forward with their gifts, in token of gratitude to their minister; and to accept of their money is such a gratification to them, that we would not fail to indulge their benevolent dispositions, even though we afterwards returned five-fold the amount. It is indeed a great privilege to give of corruptible things to secure things incorruptible. Our ministers and our candidates must be supported. To support the ministry is to perpetuate it—to secure its enlargement. The secular is mixed up with the spiritual. If the Church simply

supports those now in the field, and, by neglecting her indigent and pious youth, compels them to go to worldly avocations, she suffers an untold and irreparable loss. Let her take warning. There are temptations enough in the world to keep our youth out of the ministry. Let not the Church superadd the chilling discouragements of her own want of interest and zeal.

Brethren, the time is short! These opportunities of working with God in giving salvation to men will soon be over. The saints in heaven do not enjoy such opportunities. When we are on our dying-beds, Christians will look back with satisfaction, not upon wealth or pleasure or honour, but upon humble efforts to advance the glory and the kingdom of our Lord Jesus Christ.

Dr. Leland was followed by Rev. JAMES WOOD, D.D., of New Albany Theological Seminary, who occupied about twenty minutes in an earnest and forcible address.

DR. WOOD said that in the excellent discourse delivered yesterday by the Moderator of the last Assembly, our attention was directed to the elements of a glorious Church. That discourse has suggested a suitable theme for the present occasion, viz., The *materials* of which the Church is composed, and the *agency* of the Board of Education in preparing those materials for the high and holy position which by the grace of God they are to occupy.

The germ of the Old Testament Church was a single individual, whom God called from heathen idolatry, associated with him his children and household, and made a solemn covenant with him, and through him with them, sealed by a sacred initiatory rite and accompanied by an invaluable promise. That covenant has remained in force till the present day. When the apostles received the commission from their ascending Saviour,—"Go disciple all nations,"—they baptized their converts in the name of the Father, Son, and Holy Ghost; and they applied also the same seal to their children, thus separating them from the superstitions of Paganism and bringing them into the enclosure of the Christian Church.

Such were the materials of the Church then, and such are the materials of the Church now; and the great design of the various means of grace which God has appointed, is to mould these materials into a glorious Church. The parent is the special agent of the Church in planting the seeds of intellectual and moral culture in the minds of his children. But at every step of their progress up to manhood, and particularly in their youth, the eye of the Church should be directly upon them, and she should see to it that no scriptural means are left unemployed for their intellectual and religious training. The Parochial School, the Presbyterial Academy, the College and Theological Seminary, are only different and consecutive parts of

the same machinery for the edification of the Body of Christ; and to assist in putting and keeping in motion this machinery, is the work which has been assigned by the General Assembly to the Board of Education.

1. The importance of this work will appear from the fact, that men usually are what they are made by education. Physical causes are wholly inadequate to account for the differences which are found to exist among different nations, and different families and individuals in the same nation. We become enlightened or remain ignorant, just in proportion as we enjoy and improve the means of intellectual culture. In like manner our religious characters are moulded by the kind of instruction which we receive. Hence the importance of giving a right direction to the minds of our youth and children. For the training of her own sons and daughters the Church is responsible, and she cannot with propriety or safety commit this work to others. Though we would by no means depreciate the liberal provisions made by the State for general education, they do not supersede the necessity of parochial schools, and those of a higher order, under the care of the Church, in which may be inculcated the principles of our holy religion.

2. The Church is under obligation not only to establish and sustain schools, as far as practicable, but to provide schools of a high order. She ought to make them equal in every respect to any other literary institution in the world; so that our sons and daughters will be under no temptation to seek their education anywhere else. To encourage such schools is one design of this Board.

3. No other kind of training is sufficient, without the ministry of the gospel; and hence the prominence given to ministerial education by the General Assembly's Board. Ministers of the gospel are expected to take a leading part in the establishment of schools of every grade; and they should be men of thorough education to qualify them to occupy this prominent position. And, further, it is by the preaching of the gospel, and the other official duties of a pastor, that all other educational advantages are rendered efficient in the highest degree for the good of society.

How important, then, is the work assigned to the Board of Education! It is not a mere agency for collecting funds. This is incidental to its operations; but its grand object is to provide the Church, and, through her, the world of mankind, with the means of mental and moral elevation. What will become of our domestic and foreign missions, if the work of educating ministers and pious teachers should cease? And where shall we obtain our ministers and teachers, without the early religious training imparted in Christian schools? Let these several agencies stop, and the streams which are flowing out from the Church for the healing of the nations

would be dried up. The work in which this Board is engaged is, therefore, not second in importance to any other; and it should receive the hearty and zealous support of every member of the Church, as well as of all who desire the welfare of our race.

After Dr. Wood's address, the meeting was concluded with prayer and the apostolic benediction. Other brethren were expected to take part in the services; but on account of the lateness of the hour, Judge Fine, who was in the chair, wisely concluded not to make any experiment upon the patience of the audience. The meeting was well attended, and impressions were made, highly favourable to the great work of Christian education.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

INCIDENT IN THE LIFE OF DR. WITHER- SPOON.

Dr. Witherspoon, when first invited to accept the Presidency of the College of New Jersey, declined, though with great reluctance on some accounts. When the invitation was renewed, he accepted the appointment; and being asked why he emigrated to America to take charge of so unimportant an institution as the College was at that time, he replied, that his chief motive was to assist in *raising up ministers* in this new and destitute country.

God, in his providence, blessed the great and good man in accomplishing the object in view. Dr. Witherspoon, while President of the College, performed the duties of Professor of Theology, and assisted in training many of the able ministers of the olden time. During his Presidency, a remarkable revival of religion occurred in the College, which was the means, under God, of converting a large number of the students, and of bringing many into the ministry. In the class of 1773, numbering twenty-nine students, twenty-three of them entered the ministry. Thus was the object of his emigration to America sanctified of the Spirit, and acknowledged in the most signal and glorious manner.

We have two remarks to make on this historical incident: 1. If such a man as Dr. Witherspoon made education for the ministry a leading object of his life, and if he underwent

so great self-denial to attain it, how strongly does his example invite all who love our Lord Jesus Christ to advance this great cause in their own personal history! 2. The same Providence which blessed Dr. Witherspoon, has blessed others in their labours to train up Christian ministers, and encourages *all* to do *something* in this department of evangelical service.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

THE GOOD WORKING OF A CHRISTIAN SCHOOL.

The following facts are brought to light in the letter that follows:

1. A Christian school can be established in some localities where a State school is already in operation.
2. More children will be educated in the two schools than in either separately.
3. The children who are instructed in the Bible and the Catechism at the parochial school, enjoy more advantages than the children who are taught no religion in the State school.
4. A persevering pastor, with his session and church, can accomplish a great deal for the young by taking an interest in Christian education.
5. This school presents an *example* worthy of imitation. Many of our churches might easily train up their children under their own care.

GERMAN VALLEY, N. J., June 1st, 1850.

Rev. and Dear Sir,—I ought perhaps to have told you before, that the parochial school of the German Valley Presbyterian Church commenced operation on April 15th. It is organized strictly upon the plan of the General Assembly. It is opened and closed with prayer, the Bible is daily read, and there is provision made for at least one strictly religious recitation daily. The Catechism (either Barr's or the Assembly's) is recited twice in each week by all the children who are able to read. The pastor visits and examines the school on one afternoon in each week, paying special attention to the religious studies. We have thirty-four names on our roll, and an average attendance of about thirty. Our building is a good one; certainly the best school-house in our neighbour-

hood. Our teacher, Mr. James S. Taylor, is most excellently adapted to his station, and thus far we have succeeded beyond our expectations; and if our short experience afford any assurance of the future, we have reason to anticipate very much good from our enterprise. There certainly has never been in this region as much interest taken in the subject of education, as since the opening of the parochial school. We have not broken down the district school! This has been in operation from a few days after our school opened; and the consequence is, that the number of children enjoying the advantage of education has *nearly doubled*; and some are now in school who have been accustomed to remain at home in idleness, or have been allowed to roam about the country, doing as they listed.

Very respectfully, yours, &c.

JAMES H. MASON KNOX.

ACADEMIES OF THE PRESBYTERIAN CHURCH.

The gradual increase of Presbyterian Academies shows the earnest spirit at work in providing for the Christian education of the young in the higher departments of learning. The list below shows the names of our Presbyteries which have institutions under their care, together with the place of location. The total number of Presbyterian Academies is thirty-two.

<i>Presbyteries.</i>	<i>Name and location.</i>
Steuben, }	Geneseo, N. Y.
Wyoming, }	Bethany, N. Y.
Buffalo City, }	Blairstown, N. J.
Newton, }	Wyoming Institute, Wyoming, Pa.
Luzerne, }	Friendsville, Pa.
Susquehanna, }	Owen Creek, Pa.
Blairsville, }	Elder's Ridge, Pa.
Blairsville, }	Butler, Pa., Witherspoon Institute.
Alleghany, }	
Beaver, and }	Poland, Ohio.
New Lisbon }	Kingston, Ohio.
Columbus, }	Vermillion Institute, Haysville, Ohio.
Coshocton, }	Miller Academy, Washington, Ohio.
Richland, }	Male Acad., Monroe, Ohio.
Wooster, }	Female do. Springfield, Ohio.
Zanesville, }	High School, Rossville, Ohio.
	Female Academy, Charlestown, Ind.
Miami, }	Female Academy, S. Hanover, Ind.
Oxford, }	Waveland, Ind.
New Albany, }	Paris, Illinois.
Madison, }	Male and Fem., Bardstown, Ky.
Crawfordsville, }	
Palestine, }	
Louisville, }	

Lexington,	Middlebrook, Va.
West Hanover,	Halifax C. H., Va.
Montgomery,	Christiansburg, Va.
Orange,	Hillsboro', N. C.
Fayetteville,	Donaldson Academy, Fayetteville, N. C.,
South Carolina,	Greenwood, S. C., male and female.
East Alabama,	Lafayette, Alabama.
Mississippi,	Tipton Co., Miss.
Knoxville,	Knoxville, Tennessee,
Western District,	Mount Carmel, Tennessee.
Western District,	Shiloh, Tennessee.

BETHANY ACADEMY,

UNDER THE CARE OF BUFFALO CITY PRESBYTERY.

Our brethren in Western New York are enlisting in the cause of Christian education with a zeal that cannot fail, with the Divine blessing, to reap abundant rewards. Who can doubt for a moment that an institution for the young, founded on Christian principles and superintended by Christian men, is a great addition to the educational resources of the community? The great truth that *religion forms a part of education* is regaining its ascendancy. Too long lost sight of amidst the popular pleas of the State system, the providence and the grace of God will yet give it a glorious triumph. The work of reformation is going forward in a hopeful manner from year to year.

The accompanying statement gives a few particulars about the Bethany Academy, which is now a Presbyterian institution, conducted on evangelical and enlightened principles of education.

The Buffalo City Presbytery having taken the Bethany Academy under their care, design to make it an efficient instrument in promoting the interests of Christian education.

The location of this academy is very desirable for the purposes of a literary institution, on account of its remarkable healthfulness, its pleasant, rural scenery, and its nearness to the railroad.

The male and female departments are conducted separately; each under the care of its respective teachers.

The academy has a well-selected library of standard works, and a philosophical apparatus. The building has lately undergone thorough repairs, and arrangements have been made for the erection of additional buildings.

ACADEMIC TERMS.—*The Fall Term* will commence on the second Monday in September, and continue FIFTEEN WEEKS.

The Winter Term will commence on the first of January, and continue FIFTEEN WEEKS.

The Summer Term will commence at the close of the Winter Term, and continue FIFTEEN WEEKS.

The ensuing Summer Term will commence on Wednesday, April 17, 1850.

VACATIONS.—There will be two vacations:—One week, between Christmas and New Year; and six weeks, at the close of the Summer term.

TUITION.—Juvenile department, per term of fifteen weeks, \$2. Common English branches, \$3. Higher, \$4. Latin, Greek and French languages, \$5. Contingent expenses, 25 cents. Extra for drawing, \$2. For music, piano forte, \$6. For use of instrument, \$2.

FACULTY.—Rev. George W. Lane, Principal, and instructor in rhetoric, moral philosophy, and evidences of Christianity. Mr. Charles Ray, A.B., instructor in Greek and Latin literature and higher mathematics. Miss Laura H. Sanders, teacher of female department. Mrs. Harriet C. Whiting, teacher of music and drawing.

REGULATIONS.—1. Punctuality in attending all regular academic exercises will be required.

2. The exercises of the school will be opened every morning and closed every evening in the Academy chapel, by prayer and reading the Scriptures.

3. Every Wednesday afternoon the school will assemble in the chapel for the purpose of hearing declamation and composition.

4. Biblical instruction daily, under the direction of the faculty.

5. Once every week each student will be required to recite a lesson from the Shorter Catechism, except in cases where parents or guardians otherwise direct.

6. All the students will be required to attend public worship, twice each Sabbath, at the church selected by themselves or guardians.

7. No student shall be out of his or her room after 10 o'clock at night, without permission from a teacher.

8. The government of the school will devolve upon the principal and his associate teachers.

TRUSTEES.—Rev. John C. Lord, D.D., *Buffalo*; Rev. A. G. Hall, *Rochester*; Rev. Byron Sunderland, *Batavia*; J. J. Baldwin, Esq., *Buffalo*; George A. Hollister, Esq., *Rochester*; J. Sherman, Esq., *Middlebury*; Rev. M. J. Hickok, *Rochester*; Rev. G. W. Lane, David Mallory, A. W. Page, Seth M. Peck, C. Kendall, E. D. Harding, John Jenne, Luman Stevens, C. Cone, C. A. Huggins, William Marvin, F. W. Averill, D. Wade, J. Warren, Harvey W. Tibballs, Hon. Ira Waite, *Bethany*.

EDUCATION QUESTION IN SCOTLAND.

The attention of the Church in this country has been of late frequently directed to the educational movement in Scotland. Our readers are aware that efforts have been making in that country to establish a *national* system in place of the denominational ones under the care of the Established and Free Churches. Where the people, as is the case in Scotland, are almost unanimously in favour of *religious education, based on the Bible and Shorter Catechism*, it would seem to be highly desirable, if practicable, to have a general system suited to the wants and characteristics of the nation. The great point would be to secure the requisite guarantees for the religious instruction. If Dr. Candlish's idea could be realized, of connecting a national system under the care of local Boards with some supervision from the different branches of the Presbyterian Church, the main difficulty would be solved. Time alone can determine whether any arrangements more satisfactory than the present ones can be made. There are many obstacles, growing out of ancient habits and recent conflicts, which render changes difficult, if not impossible. In the meanwhile, the Free Church has wisely determined to prosecute her own denominational scheme with renewed activity, and to keep herself in such a position with regard to any measures that may be proposed towards establishing a national system, as will enable her to act effectively both for her own interests and the public good.

There was quite an animated and a very able discussion in the late Assembly of the Free Church on this whole subject. Dr. Begg and Professor Fleming advocated immediate action in behalf of a national system, whilst Drs. Candlish and Cunningham spoke in favour of the following resolutions, which passed the Assembly by the immense majority of 254 to 16.

That the Assembly approve of the report of the Education Committee; and with reference to the Overtures now on their table, they resolve,]

I. That this Church has ever maintained the importance of securing the godly upbringing of the young, by having the true religion taught in schools, and the entire system of instruction based on the principles of the Word of God, and conducted in full accordance with the spirit of the gospel.

II. That while this Church should hold herself open to consider favourably any plan for meeting the educational destitution confessedly

existing in Scotland which shall provide due security for the religious character of the education to be given, the Assembly do not consider that any proposal has been made in Parliament, or throughout the country, which this Church ought to approve of and promote.

III. That an inquiry into the amount of educational destitution in Scotland, its causes, and the means available for supplying it, might with great advantage be instituted by the authority of Government; and that the Assembly accordingly resolve to memorialize her Majesty's Government upon this subject.

IV. That this Church ought to persevere in prosecuting her own Education Scheme with increasing energy, taking advantage of such aid as the Government may be disposed to give.

Some persons in this country have received the impression that the discussions in Scotland indicate a disposition to abandon the *religious element* in the system of education, and to relapse into the monstrous indifference of the American common-schools. This is a mistake dishonouring to Scotland. The petition which circulated in behalf of a national system distinctly stated that "the subscribers hold it to be of vital and primary importance that sound religious instruction be communicated to all the youth of the land by teachers duly qualified; and they express this conviction in the full belief that there will never be any enlargement of education in Scotland on a popular and national basis which will not carry with it an extended distribution of religious instruction." Dr. Begg and the great body of those engaged in the new movement are decided friends of *Christian* education, of uniting religion with learning in the schools. So that whatever changes may be ultimately made in Scotland, the great principle which gives value to the parochial school system of that country will remain in full force.

Dr. Candlish's plan of providing a national system in connection with *church superintendence*, is the only plan likely to carry with it the public sentiment of the Free Church. Dr. CUNNINGHAM, in the late Assembly, came out in favour of Dr. Candlish's plan, in a speech which concluded as follows:

The sum and substance of what Dr. Candlish proposed was this: that a scheme based on right religious, scriptural, and Presbyterian principles should be adopted, and that these should be embodied in the scheme as a part of it; that it should be under the control and superintendence of the Presbyterian Churches of Scotland; and then, on this basis, that the substantial election

of the teachers should be left to the parents of each district. It possessed this important characteristic, which he did not see in the other schemes, that in it they found the State doing its part on right principles, the Church doing its part on right principles, and the parents left to the full exercise of all the power and all the authority in this matter, which, upon grounds of Scripture and of reason, could be claimed for them. That was a very different scheme indeed from the one which was enforced and recommended in Dr. Begg's resolutions. He (Dr. Cunningham) could approve of Dr. Candlish's scheme now, or at any time, or in any circumstances. He could see his way to approve of it, to promote it, and to take a part in inducing or petitioning the Government to adopt it; and he believed that the Government would follow a wise course—a course consistent with right views and with their duty, and consistent with a fair and reasonable view of the actual position of Scotland, and with the best interests of the land, if they were to adopt such a system as that—and the adoption of such a scheme as that was obviously accordant with the resolutions; while in these same resolutions the Government was distinctly told, that of no scheme which did not substantially assert this, could the Church previously express her approbation, or take any active part in promoting, whatever she might do if the State, under a defective, and, it might be, erroneous conception of her duty, should think proper to establish it.

We trust our readers will perceive that the action of the friends of a national system in Scotland is altogether in favour of religious education. The only reasons for altering the old parochial system at all are that the Established Church, which controls the public schools, has become a mere fragment of the great Presbyterian body, is very exclusive in the appointment of teachers, has no just claims to the management of a system intended for all, and is unable to meet the educational wants of the nation without the co-operation of the Free and the United Presbyterian Churches.

FORM OF A DEVISE OR BEQUEST.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of _____ dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, JUNE, 1850.

<i>Presbytery of Elizabethtown.</i>	
Elizabethtown 1st ch	\$120 00
<i>Presbytery of West Jersey.</i>	
Greenwich ch, addl	10 00
<i>Presbytery of Raritan.</i>	
United 1st and 2d churches, Amwell	25 00
<i>Presbytery of Newton.</i>	
Newton ch 44 87; Durham ch 4 60; 2d ch Easton 3; Harmony ch 21; 1st ch Stillwater 10; Oxford ch 10	92 47
<i>Presbytery of Philadelphia.</i>	
Sixth ch, ladies for the Jones' Scholarship	75 00
<i>Presbytery of Northumberland.</i>	
Danville ch	25 00
<i>Presbytery of East Hanover.</i>	
Sussex ch	12 00
<i>Presbytery of Tuscaloosa.</i>	
Tuscaloosa New ch	81 51

MISCELLANEOUS.

Friends in Bladensburg Md. 1 50; Capt C K Stribling, U S N. 26; Rev B F Spillman. 1 50; Rev T A Ogden, Natchez. 30; Miss Jane R Wilson, Shipensburg Pa 5; a Friend 2	66 00
Total	\$507 98

J. B. MITCHELL, Treasurer.

[P] The \$65 acknowledged last month as from Carlisle 1st ch, should have read "Carlisle 2d ch."

RECEIPTS AT LOUISVILLE IN MAY AND JUNE, 1850.

<i>Presbytery of Cincinnati.</i>	
First ch Cincinnati	52 65
<i>Presbytery of Sidney.</i>	
West Liberty ch Ohio	10 00
<i>Presbytery of Miami.</i>	
Greenville ch	3 00
<i>Presbytery of Iowa.</i>	
Keokoma ch	5 00
<i>Presbytery of Madison.</i>	
Hanover ch	50 00
<i>Presbytery of Louisville.</i>	
Louisville 1st ch, Male Ed Society	53 00

Presbytery of Muhlenberg.

Henderson ch 31 75; Princeton ch 7 36 75

Presbytery of Transylvania.

Lebanon ch Ky 10 60

Presbytery of Nashville.

Clarksville ch Fem Ed Society 25 00

MISCELLANEOUS.

James Brodie, Eddysville, Ky 9 50

Total \$250 50

J. M. RUTHERFORD, Treasurer.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 CENTRE STREET, NEW YORK.

RECENT INTELLIGENCE,

Compiled from Letters received at the Mission House to
July 13, 1850.

AFRICA: Mission near the Equator.—We have received letters from the Rev. Messrs. Simpson and Mackey, dated at Gaboon, March 20, 1850. The painful intelligence of the death of Mrs. Mackey, from an attack of an apoplectic kind, occupies a large part of these letters. This afflicting event our readers will find noticed in another article.

The missionaries had passed through the acclimating fever, with but slight suffering. Mr. Simpson says, "Thus far, we have every reason to believe that the danger of the African climate has been much exaggerated; and that with care, and attention to the advice of those who have lived here, a person with a healthy constitution may live here; and if he has a heart to do the Lord's work, he may be very useful in promoting the salvation of his fellow-creatures."

In about a month, they expected to make a journey down the coast, going as far as the Congo, after stopping at the intermediate places. This journey they would be able to make with comfort, the captain of a French steam frigate having very kindly offered to take them down the coast and bring them back. After their return, they expected to visit some places on the coast north of the Gaboon, in company with the Rev. J. L. Wilson. They would then be able, as they hoped, to decide on the location of their mission. In the mean time, they were comfortably settled at Gaboon, through the good offices

of the missionaries of the American Board, to whom they express themselves as deeply indebted for their kindness. Mr. Simpson adds: "We feel that we have need of every assistance, and of more than human wisdom, to direct us in choosing our location. We need the earnest and faithful prayers of the brethren at home, that all our steps may be guided and directed by the Lord."

INDIA MISSIONS.—Letters have come to hand dated at Lahor, to May 1; Futtehghurh, May 2; Mynpoory, April 30. Mr. Forman, at Lahor, wrote as follows, on the 16th of April: "I am more encouraged by the appearance of things here than I have before been. The hopes of continued peace seem to be stronger. Our Christian friends manifest much interest in our operations. . . We hope soon to begin a house for a chapel and school-house, and our school is steadily, though slowly, growing in size and interest." Nearly 4000 rupees, or about \$2000, had been contributed by friends in India towards the expense of the mission buildings at this station.

SIAM MISSION.—Our advices are dated to the 25th of March. The brethren were pursuing their work as usual, and express an earnest desire to be aided by the prayers of the churches.

CHINA: Canton Mission.—Letters have been received, dated April 22. Nine scholars had been admitted to the boarding-school, selected out of twenty-five applicants. A day-school was commenced, on the 15th of April; but the number of scholars was not large. More are promised by their parents. Mr. French writes with some encouragement of the attention of his congregation in the chapel.

ARRIVAL OUT OF MISSIONARIES.—The Rev. Messrs. Martin and their wives arrived at Hong Kong on the 10th of April, on their way to Ningpo.

DEATH OF MRS. MACKEY.

It is with sincere regret we have to report the death of Mrs. Mackey, wife of the Rev. James L. Mackey, of the Mission near the Equator, Western Africa. She departed this life on the 11th of March last. Mr. Mackey writes that—

"She had safely passed through her acclimating fever. It was light, as with the rest of

us. She was confined to her bed only about three days. After this, her health was moderately good." He then gives a particular account of her illness. It was of an apoplectic nature, attacking her on the 9th of March, and terminating fatally on the 11th. Besides using means at once for her recovery, the missionaries obtained the services of a French physician at an early hour; but all their efforts to prolong her life were in vain. Mr. Mackey adds:

"I would be sorry, should an impression go abroad, that her death was occasioned by her coming to Africa. The same cause might just as readily have operated to take away her life in America as here.

". . . But a few days before her departure, we had talked of the subject of death, and of our hopes of eternal life through our Saviour. She expressed to me her willingness to depart whenever her divine Master should call her. Her affection was set on things above. She only wished to live for the honour and glory of God; but He, who doeth all things well, hath called her to a higher sphere."

ACKNOWLEDGMENT OF DONATIONS.

To secure space for a somewhat larger amount of missionary information, it has been considered expedient to insert the acknowledgment of donations in an abridged form. A particular acknowledgment, as heretofore, will be found each month in the Foreign Missionary.

A PAMPHLET EDITION OF THE FOREIGN MISSIONARY.

An edition of this newspaper is now struck off in a beautiful pamphlet form. It is sold at the low price of *Twenty-Five Cents* a year. Containing in each number articles of permanent value, both for youthful and adult readers, the Foreign Missionary is considered by many well worthy of binding for future reference. Others prefer a handsome octavo page to the newspaper folio. The newspaper edition will be published at the same low rates as heretofore, and we hope it will receive an increased support. At the same time, we hope the pamphlet edition will meet a wide circulation among the churches.

INDIA: LODIANA MISSION.

A SCHOOL EXHIBITION.

The Rev. John S. Woodside, of the Lodiānā Mission, gives the following graphic account of an exhibition at Saharanpur, on the 1st of January last. Mr. Woodside's letter is dated on the 5th of February.

Fancy yourself at Saharanpur, approaching the Mission Compound from the direction of the city, about 7 p. m. The moon shines with a faint, glimmering light, through the eastern groves, and casts long shadows upon the opposite lawn. The mission houses are visible in the distance; a little farther, and the eye rests upon a lowly thatched roof issuing from behind the thick foliage,—it appears lighted up. An unusual concourse of people seems to direct its course thither. The sound of horses' feet, rapidly approaching, falls upon the ear. Carriages roll along with gayly dressed ladies and gentlemen, and draw up before this humble door. On entering the avenue, and approaching close to the place of concourse, a stirring scene presents itself. The house is brilliantly illuminated with wall shades and globe lamps, the latest American improvement, and finished by the master hand of Cornelius. The benches are crowded by a large assembly,—some in front showing the true Anglo-Saxon form—others of a darker race, but claiming a European descent—and others of swarthy hue, the sons of the soil, all assembled to grace the occasion.

In front of the audience, and on an elevation, are placed tables, on which are set out to the best advantage a great variety of philosophical apparatus, &c., with the evident intention of affording amusement, and, at the same time, instruction to the assembled crowd. Behind these tables might be seen persons arranging the instruments until the assembly should be complete. Above their heads, on the inner wall, is suspended a large map, and to the one side an elegant time-piece—the appearance of which, with many other things present, draws the mind irresistibly towards the land of Columbus. The business of the evening commences; geography and astronomy are briefly touched upon, and some of their principles illustrated by the globes and orrery. The mechanical powers next act their part in the limited scale of a mimic apparatus. A tiny *steam engine* boasts the wonders of its species in the far West. Pneumatics and hydrostatics are in turn investigated. A crystal fountain plays upon the table. Bladders burst with a loud explosion. Strong men spend their strength upon the *air* in the vain endeavour to disengage the *Magdeburg* hemispheres, and many other effects of the combined powers of air, water, &c., are exhibited. Now pass in quick review a variety of little experiments in electricity and magnetism. Hearers listen with partial incredulity to the marvellous ac-

counts of these subtle agencies. That the lighting of heaven should be converted into a post-boy, seems hard to believe. The wonders of the West now astonish the people of the East. European and Asian are alike anxious to witness some of its effects. Experiments illustrative of these are entered upon: some succeed, and others fail. Circles are formed of inquisitive ladies and curious gentlemen to test the truth of its telegraphic properties, and try how it acts on the animal system. Shouts of laughter and shrieks of females attest the success of that buzzing little instrument that stands before them. To this succeeds a total change; bright lights are extinguished, total darkness now prevails, and it is impossible to tell whether your neighbour be an Englishman or a Hindu. Presently a circular light is reflected against a white surface, and there appears a magnificent chromatropic figure, emblazoned with the name of Washington. View succeeds view, each accompanied by a brief explanation, till the store of subjects appears exhausted, and the scene closes. The light is again introduced, the audience thanked for their patience and attention throughout, and the whole is dismissed. The majority go away with expressions of delight and astonishment at what they had heard and seen, while some of the more curious remain to examine more minutely the instruments exhibited.

Such you will consider a rather lengthened description of the manner in which we spent the first evening of the new year at Saharanpur. The above exhibition was intended chiefly for the benefit of the school-boys and their friends, but the invitation was extended to the Europeans and their friends also. The admission was by ticket, and the number limited, yet many more came than could be accommodated in our little church; and the verandahs were crowded with a dense throng unable to gain admittance. How would it rejoice our hearts to see the same anxiety manifested to hear the simple gospel! Alas, men prefer any thing to the story of all others the most astonishing—that of redeeming love. We think, however, an occasional exhibition, such as the above, is highly useful among this people; for their scientific notions are as false as their systems of religion, and intimately connected with them. An evening spent in this way also gives pleasure, while it brings to remembrance scenes of old, and connects us for the time with the things of other lands. Had you been with us that evening, I am sure you would have enjoyed it as much as we. Our philosophical apparatus is not very extensive, compared with that of some missions, yet we have no reason to complain. You have not neglected us in this respect, yet we still want a few things more. I intend to write some of my young friends soon on this subject, and see whether they will not send us out what we want. I am happy to say that our school

is now nearly as full as ever, and evidently more prosperous. The more advanced boys study with great assiduity; they remain in the school till 9 o'clock at night from 7 o'clock in the morning, with the exception of the time of bathing and eating.

We are all at present in excellent health, and attending to our usual duties. Remember me to all old friends, particularly the students. I hope there are some of them looking India-ward. We cannot tell how soon some of them may be called upon to come here. I think it would be the duty of the Church to send out the first man who offers of the proper stamp. If any one is contemplating this work, I would be glad if he would write me, and I would do all in my power to supply him with information.

John Coleman, our old Catechist, a most exemplary man, died about three weeks ago. His death is a great loss to us, as his example was invaluable before our Christian people. He died in faith, and we believe is now enjoying the "inheritance," a very strong "earnest" of which he here possessed. We were all deeply affected with the news of Dr. Black's decease. No one who has ever seen him and heard him, but must think of him with reverence. He is now doubtless enjoying that happiness he took so much delight in describing to others. Oh, that our latter end may be like his!—*Banner of the Covenant.*

MISSIONS AND EDUCATION IN LIBERIA.

The action of the last General Assembly, on the Report of the Board of Foreign Missions, has brought the subject of education in Liberia in connection with the missionary work there, fully before the churches.

The Report of the Board states, that the Alexander High School has gone into operation with encouraging prospects of usefulness; that, by the enlightened liberality of two individuals, a library and philosophical apparatus had been procured; that a school building, large enough for present purposes, had been provided; and that a lot, or piece of land, of suitable size, had been given to the institution by the government of Liberia.

In its action on this Report, the General Assembly appears to have taken an enlarged, practical, and comprehensive view of the whole subject, looking to the future, as well as providing for the present. The following is the resolution adopted:

Resolved, That the Assembly view with sat-

isfaction the commencement of a system of thorough education for the youth of Liberia. And they hereby direct the Board to proceed, as fast as means may be afforded, in the erection of suitable college buildings, and the endowment of professorships and scholarships, in sufficient numbers to meet the growing wants of this infant republic; and for this purpose the Board are hereby authorized to open a separate account, for such donations in aid of this object as may be made by the friends of education in Liberia.

To understand this subject fully, in its present and future bearings, three things must be considered; and these are all distinctly noticed in this resolution.

1. Suitable buildings must be provided. What are suitable buildings, must be decided in view of the present and future wants of this people. Buildings that will be absolutely necessary ten or twenty years hence, are not immediately wanted. But it is important that the buildings which are now wanted, should be so planned and erected that they will form a fit part of the buildings required in coming years. Hence the Assembly directed the Board to proceed as fast as means may be afforded in the erection of suitable college buildings. This must be a work of some time, owing to the difficulty and expense of building at present in Liberia. But the Board, having the whole subject thus placed before them, by the direction of the Assembly, will be able to take whatever time may be needed, in making their arrangements on the best terms, and with due economy; and every improvement they make, and every building erected, will be in full view of what is wanted when the whole is finished.

2. The endowment of professorships and scholarships. This direction of the Assembly, like the foregoing, is entirely of a practical nature. Teachers or professors are now wanted; and their number will have to be increased, as the institution enlarges and advances. The youth of Liberia, too, need to be assisted. In their Report, the Board say, "Although the tuition will be free, there are promising boys and young men in Liberia who have not the means of defraying the other expenses. For some time a class of young men have supported themselves by working the principal part of the day, giving the rest of their time with much diligence to their books." Such youth ought

to be assisted, especially at this time, when educated men are so much needed in Liberia, and among the adjacent native tribes.

3. The third branch of the resolution of the Assembly relates to the means by which the enterprise is to be carried on. The Board are authorized to open a separate account for such donations, in aid of the object, as may be made by the friends of education in Liberia. This places the whole question before the friends of the coloured race in Africa. An agency is here designated that will take due care of all the funds contributed, and apply them faithfully, as the donors respectively may direct. This is an important point; for the institution can only go forward as means are afforded. Funds are now wanted for the salary of an additional teacher, for another building similar to the one erected last year, and to afford aid to such young men as may be found to be worthy of encouragement and assistance. In all cases where it is desired, the funds contributed will be securely invested, and the interest only applied for professorships or scholarships, respectively, as may be directed by the donors.

Such is a brief exposition of the plan directed by the General Assembly. It takes the institution as it now exists, provides for its present wants, and, looking to the future, provides for its enlargement, so as to meet the wants of this growing community. The Assembly have not directed that a special effort be made in behalf of this mission. The other important and deeply interesting missions of the Church have to be sustained, and need enlargement. But the plan submitted gives to individuals and churches the opportunity to aid this mission, while they do not withhold their usual support of other missions. In other words, enlarged means are wanted, that Africa may be benefited, without injury to our missions in Asia, in Papal Europe, among the Jews, or among our benighted heathen neighbours on our own borders.

It need only be added, that as soon as a qualified teacher can be obtained, he will be sent out to give his whole time to the High School. The Rev. H. W. Ellis will still be able to take part in the instruction of the youth, as far as the labours of an increasing congregation will permit.

MISCELLANEOUS.

Information concerning Central Africa.

We find, in recent numbers of the Church Missionary Intelligencer, an article embodying nearly all that is known respecting Bournu and the adjacent countries in Central Africa. Though it is longer than our space can well accommodate, we have concluded to transfer it to the columns of the Record. It is compiled partly from Denham and Clapperton's Travels—which, we suppose, are not generally accessible to our readers—and partly from recent missionary journals.

The conclusion reached by the compiler of this paper is, "the confident expectation that, so far as climate is concerned, Central Africa will be found peculiarly favourable to European missionary effort." The American Churches, and especially our own Church, should regard with special interest the field of African Missions, having so large a body of the descendants of Africans in this country. Besides this, our Church has now Missions on the western coast of Africa, whose agents may yet penetrate into the interior, and preach the gospel to the deeply degraded and afflicted inhabitants of those long-neglected lands. We trust the perusal of this paper will greatly increase the desire of our churches to see missions conducted on an extended scale in Africa.

The extent and position of Bournu render it of importance. It is the heart of Africa to the north of the Equator; and this may perhaps justify the effort now made to combine, in one comprehensive review, the scattered information which exists respecting it.

Route to Bournu—Human Skeletons.

The only Europeans, so far as we know, who have ever succeeded in reaching Bournu, have been the individuals belonging to the expedition of Major Denham and Lieutenant Clapperton, in the years 1822, 1823, and 1824. They proceeded by the caravan route from Tripoli across the Zahara, or Great Desert. From Tripoli to Mourzuk, the capital of Fezzan, is a dreary journey of thirty days. From Mourzuk to the frontier of the Bournu kingdom is a journey of two months and upwards.* Ten days' journey from Mourzuk brings the traveller to Tegerhy, the last town of Fezzan previously to entering the Desert. The Desert marches are most

dreary. The road often lies over loose hills of fine sand, in which the camels sink knee-deep. Yet even here, where the continual drifting of the sands obliterates all other traces of the largest Kaffilas, the action of the slave-trade is distinctly marked. Human skeletons lie scattered on the sands. They may be found grouped around the wells, sometimes not fewer than one hundred in number. Between the boundary of Fezzan and the wells of El Hamar, about ten days' journey from Tegerhy, Denham's Kaffila passed, on an average, sixty or eighty skeletons a day; but at the wells of El Hamar they were countless. The return route from Bournu is far more difficult and dangerous than the journey thither, and particularly the last nine days before Tegerhy is reached. The camels, worn out by the heavy sand-hills, enter on a stony desert: the path is rugged and irregular, the sharp points bruise their feet, and they totter and fall. The provisions—principally dates—which these poor tired animals bear, are scanty and insufficient. Thus, in addition to his previous sufferings of thirst and daily fatigue, the poor slave, on approaching the borders of Fezzan, is exposed to insufficiency of food, at a time when his debilitated system is least equal to sustain it; and, unable any longer to bear up against such an accumulation of evils, drops in the line of march. In vain the whip is used: utter exhaustion is stronger even than the cruelty of the slave-trader; and the victim of human avarice is left on the sands to die. It has been urged that our preventive efforts on the western coast have invested the slave-trade with a character of cruelty which would not otherwise belong to it. In the great Zahara there is nothing of British interference: the slave-trade has there full opportunity to develop its true character, and there abound the memorials of its utter heartlessness and cruelty.

Extent of Bournu—Mohammedanism prevalent.

Bournu, or Barnooch, according to native pronunciation, is the largest and most powerful nation of the interior with which we are as yet acquainted. It has been gradually extending itself around the immense sheet of water called Lake Tchad, which contains many inhabited islands. Kanem, to the north and north-east of the lake, and Loggun and Begharmi, to the south-east,—the latter, after protracted wars,—have been subjugated. To the westward, Haussa, the rival, and for a time dominant kingdom of the Fellatahs, is held in vassalage. To the southward, Mandara is dependent. The further progress of Bournu conquest in that direction is arrested by the commencement of interminable ranges of mountain chains, rising, in the neighbourhood of Mandara, to the height of 2500 feet, and extending east-south-east, south-west, west, and south, in which latter direction masses or systems of hills, with towering peaks,

* It takes a courier on a *maherhis*, or swift camel, forty days to make the traverse from Mourzuk to Bournu.—*Richardson*, Vol. II. p. 325.

spread themselves about in every picturesque form. The heathen negro tribes, or Kherdies, which signifies unbelievers, occupy these mountain ranges, tenantry at first only such parts as are difficult of access, but gradually extending themselves until they become the exclusive population.

Bournu is a Mohammedan kingdom, and the religion of the false prophet is established there with despotic power. Perhaps nowhere has it more uncontrolled dominion. Mr. Koelle informs us that Arabic words, in all the relations of life, are naturalized in Bournu. His Bournu interpreter informed him that "the Mallams, or religious teachers, keep regular schools, in which all boys learn to read and write Arabic." How far this is more than a mere mechanical training remains yet to be ascertained. Mr. Koelle says:—

"I have not yet met one Bournu man who was not able to read and write a little; but also not one who understood what he read and wrote. The latter circumstance always proved a good means of checking the pride which they betrayed in their learning. When I pointed out to them the senselessness of such mechanical training, they always made their excuse by telling me that they were still young when they left their country, and that their Mallams know the meaning of all Arabic words quite well. It surprised me the more, however, that men about fifty or more years of age, who had left their country in their youth, were still able to write sentences from the Korân,—generally the Bismill,—the meaning of which they did not know. At first, I thought to have some reason for expecting that the Bournu Mohammedans distinguished themselves by toleration, because my interpreter told me that "plenty Jews" live there. But, by and by, I found that the names Nazara and Faudi are well known in Bournu, and that, without any proper reason, he had called the Kandins Jews, though they seem to have no further similarity than that they are traders, and wear long beards. The Mallams seem to keep the people still more in subjection and spiritual minority than even Popish priests, and to have in Bournu already practically realized the axiom, that the worldly power corresponds to the moon, and the spiritual power to the sun in his strength; for my interpreter told me, that when the king dies, the Mallams assemble and elect a successor, and that *their* influence in general is greater than his; so that, in fact, they govern the country through the king. My interpreter said, in broken English, 'Mallam word big word; Bournu, it pass king word.'"

Other Mohammedan States.

When Mohammedanism first penetrated across the Great Desert we know not; but this we know, that it has been successful in estab-

lishing a series of Mohammedan States, which form a chain or belt across the African continent, from Kordofan and Darfur, on the east, to Haussa and the Nufi country on the west. These Mohammedan States, under the changing influence of wars, have been brought, from time to time, into different combinations. Sometimes one, sometimes another, has assumed the pre-eminence, and held the others in subjection: and thus the seat of empire has been transferred from place to place. Ghana, now called Kano, appears at an early period to have occupied the position of supremacy. It is still the capital of a province of the same name, and one of the principal towns of the Haussa kingdom. It is crowded during the dry season by strangers from the Mediterranean, the mountains of Central Africa, Sennaar, and Ashanti, who assemble for the purposes of trade; the slave-market, as is usual in Africa, holding a prominent position. Caravans loaded with salt from Bilma, the capital of the Tibboos, who occupy the oases of the Desert between Fezzan and Bournu, also arrive, sometimes numbering three thousand camels. On the ground of this ancient supremacy, the Haussa Sultân, Mohammed Bello, when Captain Clapperton visited that country in 1826-27, claimed to be the head of the ancient kingdom of Takroor, which, according to a geographical and historical account drawn up by him, had once extended itself over Darfur, Waday, Begharmi, and Bournu to the east, and westward to Nufi, Yoruba, and Youri.

Bournu, anciently called Kuku,—from whence its present capital, Kouka, has received its name,—appears to have been in the pre-eminence at the beginning of the present century. Achmet Ali, descended from a royal line of ancestors, was sultân in 1808, and is said to have possessed eighty thousand armed slaves. When about to lead forth his troops to conquest, he was accustomed to adopt the following novel mode of numbering them. One of the largest Kouka* or Koukawha trees was felled at the gate of the city. Each soldier, as he marched out, stepped on the trunk, and when it was worn through, the levy was pronounced complete.

The extent of Bournu influence and authority at the beginning of the present century appears to have equalled that which it possesses at the present moment. But the Fellatahs, who, during the

* The Kouka, or Kuka, is of immense size, erect, majestic, sometimes measuring from twenty to twenty-five feet in circumference. The trunk and branches, tapering off to a point, are incrustated with a soft, glossy, copper-coloured rind, not unlike a gummy exudation. The porous, spongy trunk is straight, the branches twisted and tortuous. The leaves grow in clusters, from the extremities of the lesser twigs. The flowers resemble the white garden lily. The fruit, oval shaped, larger than a cocoa-nut, with a hard shell full of powdery matter, hangs by a long stalk.—*Clapperton's Journey from Kouka to Sackatoo.*

previous fifty years, had been rising into power, having established themselves firmly in Soudan, attacked Bournu, and disabled it in the conflict.

The Fellatahs.

The Foulahs, or Fellatahs, are supposed to have been a nomadic nation in some of the fertile tracts of Northern Africa. On the conquest of those regions by the Saracens, they retired across the Great Desert, and established themselves in Fouladoo. In form and features they are distinct from the Negroes. They are a handsome race of people, their complexion varying from a deep copper colour to that of an English gypsy. They have oval faces, with small features, their hair long, their form manly and graceful. Mohammedanism, which is their national faith, has exercised an unhappy influence on their character, and rendered them cruel and oppressive. They speak a distinct language, but Arabic is the only written medium, and all who aspire to any degree of learning must study it. They pride themselves on their literary acquirements, although they often read without understanding the sense of the words. Having taken possession, about a century back, of Fouta Jallon, a country of Senegambia, they increased in numbers, and gradually spread eastward until they became scattered over the greater part of Soudan. They were known in the countries whither they had emigrated as a pastoral people, living in temporary huts, generally in the midst of unfrequented woods, and occupied in attending to their flocks and herds.* The women attended the markets, and sold the produce of the cattle; the men passing a secluded life, reading the Korân. Now and then some of them would come forth from their seclusion in the character of learned men, and, in the service of the Mohammedan sultans, obtain sufficient money to enable them to purchase some cattle and return to their native woods. This life seemed to be that which exclusively harmonized with the disposition and habits of this people. They moved about from place to place according to the seasons, and their need of pasture and water; and, regarded as an inoffensive race, no one interfered with them. Thus their numbers increased.

Conquests of the Fellatahs; their Progress arrested.

In the latter half of the last century a new impulse was given to them. An enthusiast of the name of Sheik Othman, usually known by the name of Danfodio, or the learned son of Fodio, came forth from the woods of Ader. He

* Clapperton mentions that the making of butter is confined to the Fellatahs, and that it is both clean and excellent. Butter made in other parts of Central Africa is sold in an oily, fluid state, something like honey. It assimilates to ghee in India.

could speak fluently most of the languages of the interior, as well as the Arabic dialects. He built a town in the province of Gubur, and the Fellatahs began to gather round him. Expelled from thence by the people of the country, he founded another town in his native woods. His Fellatah followers increasing, he ranged them under different chiefs, to each of whom he gave a white flag, "desiring them to go forth and conquer in the name of God and the prophet, as God had given the Fellatahs the lands and riches of all the Kaffirs." Their war-cry was to be "Allahu Akber!" or, God is great! and all who fell in battle were assured of paradise. The career of conquest was rapid. The whole of Hausa, with Cubbé, Youri, and part of Nufi, was subjugated. To the westward, Yoruba alone offered any thing like effective resistance. Bournu, to the eastward, felt the stroke. Thirty large towns in that kingdom were utterly destroyed by the invaders, and, amongst them, old Birnie, the then capital. It stood on the banks of the lake Muggaby, or the lake of the Sultan of Bournu, not far from the River Yeou, which falls into Lake Tchad from the westward. Its ruins, as seen by Denham, sufficiently testified to the power of the former sultans. It covered a space of five or six square miles, and was said to have contained two hundred thousand inhabitants. Portions of the walls were yet standing, in large masses of hard red brick-work, from three to four feet thick, and from sixteen to eighteen feet high. The power of Bournu seemed for ever crushed. At this juncture El Kanemy, born in Fezzan of Kanem parents, and resident in Kanem as Sheik of the Korân, formed the design of rescuing the empire from the yoke of servitude. Professing to be divinely summoned to the task, he gathered around him about four hundred followers, and defeated a body of the Fellatahs about eight thousand strong. His first success was followed up with promptitude and resolution; and in less than ten months he had conquered the Fellatahs in forty different battles. The whole population flocked to his standard, and the country was cleared of the invaders. The people, in gratitude, would have made him sultan. This, however, he declined, contented that the brother of the late sultan should ascend the throne, while he retained the real power in his own hands.

The People of Bournu.

Such was the situation of affairs in Bournu when Denham and Clapperton reached the frontiers of the kingdom, after their long journey across the desert in the beginning of February, 1823. At Lari, ten miles from the frontier, the great Lake Tchad, glowing with the golden rays of the sun in its strength, first met the eyes of the Europeans. Passing several negro villages, they came to the Yeou, even in the dry season a considerable stream, with a fine, hard,

sandy bottom, and a strong current, running to the eastward at the rate of three and a half miles an hour. As they approached the capital, the interest of the scene increased. Women mounted on bullocks, which they managed with a thong of hide passed through the cartilage of the nose, were on their way to the weekly fmg, or market, carrying with them milk, sour and sweet, a little honey, fowls, gusub, a kind of millet which the people chiefly use, gafooly, or beans, fat, and meloheia, a green herb, the eboo ochra of Guinea, which, with baazen, (flour-pudding,) all negroes eat voraciously. The men were also moving in the same direction, taking with them oxen, sheep, goats, and slaves, the latter few in number, and in miserable condition.

The Bournu people, or Kanowry, as they are called, are of the negro race. The large mouth and thick lips are distinctive features. They have good teeth and high foreheads. Peaceable, quiet, and civil, they salute each other with courtesousness and warmth, and, if their aspect is heavy, it is good-natured. The men's heads are in general closely shaved, and those of the lower orders uncovered. Their dress consists of one, two, or three tobes, or large shirts, according to the means of the wearer. A cap of dark blue is worn on the head by persons of rank. The turkadees in which the females are arrayed are of blue cotton cloth, about three and a half yards long, and one broad. Sometimes they are coloured in alternate stripes of blue and white, sometimes all white. One or two are worn round the waist, and another is thrown over the shoulders. Their sandals, like those of the men, are of tanned leather, or of the undressed hide. The hair, plaited in five close stripes—one like a crest along the crown, and two on either side—is thickly bedaubed with indigo. The eyebrows, hands, arms, feet, and legs, are dyed of the same colour; the palms of the hands, and the nails, being stained red with henna. They have ear ornaments of green studs, and armlets and anklets of horn or brass. Ornaments of silver are rare, and of gold scarcely ever seen.

Singular Reception of English Travellers.

As Major Denham was escorted by upward of two hundred Arabs, a race of whose encroachments the negro princes are particularly jealous, it was uncertain whether they would be permitted to approach the capital. Letters from the sheik, inviting them to proceed, soon reassured them.

The manner in which they were received in front of Kouka, the capital, is thus described by Major Denham:

"I had ridden on a short distance in front of Boo-Khaloom,* with his train of Arabs, all

mounted, and dressed out in their best apparel; and, from the thickness of the trees, soon lost sight of them. Fancying that the road could not be mistaken, I rode still onwards, and, on approaching a spot less thickly planted, was not a little surprised to see in front of me a body of several thousand cavalry drawn up in line, and extending right and left quite as far as I could see; and, checking my horse, I awaited the arrival of my party under the shade of a wide-spreading acacia. The Bournu troops remained quite steady, without noise or confusion, and a few horsemen, who were moving about in front giving directions, were the only persons out of the ranks. On the Arabs appearing in sight, a shout, or yell, was given by the sheikh's people, which rent the air: a blast was blown from their rude instruments of music equally loud, and they moved on to meet Boo-Khaloom and his Arabs. There was an appearance of tact and management in their movements which astonished me. These separate small bodies, from the centre and each flank, kept charging rapidly towards us, to within a few feet of our horses' heads, without checking the speed of their own until the moment of their halt, while the whole body moved onwards. These parties were mounted on small but very perfect horses, who stopped and wheeled from their utmost speed with great precision and expertness, shaking their spears over their heads, exclaiming, 'Barca! barca! Alla hiakkum cha, alla cheraga!'—'Blessing! blessing! Sons of your country! Sons of your country!'—and returning quickly to the front of the body, in order to repeat the charge. While all this was going on, they closed in their right and left flanks, and surrounded the little body of Arab warriors so completely as to give the compliment of welcoming them very much the appearance of a declaration of their contempt for their weakness. I am quite sure this was premeditated. We were all so closely pressed as to be nearly smothered, and in some danger from the crowding of the horses and the clashing of the spears. Moving on was impossible; and we therefore came to a full stop. Our chief was much enraged, but it was all to no purpose; he was only answered by shrieks of 'Welcome!' and spears most unpleasantly rattled over our heads, expressive of the same feeling. This annoyance was not, however, of long duration. Barca Gana, the sheikh's first general, a negro of a noble aspect, clothed in a figured silk robe, and mounted on a beautiful Mandara horse, made his appearance; and, after a little delay, the rear was cleared of those who had pressed in upon us, and we moved on, although but very slowly, from the frequent impediment thrown in our way by these wild equestrians.

"The sheikh's negroes, as they were called, meaning the black chiefs and favourites, all raised to that rank by some deed of bravery, were habited in coats of mail composed of iron

* A caravan-merchant of Fezzan, who accompanied Major Denham, and by whom the Arabs had been hired.

chain, which covered them from the throat to the knees, dividing behind, and coming on each side of the horse: some of them had helmets, or rather skull-caps, of the same metal, with chin-pieces, all sufficiently strong to ward off the shock of a spear. Their horses' heads were also defended by plates of iron, brass, and silver, just leaving sufficient room for the eyes of the animal.

Interview with the Sheikh.

"At length, on arriving at the gate of the town, ourselves, Boo-Khaloom, and about a dozen of his followers, were alone allowed to enter the gates; and we proceeded along a wide street, completely lined with spearmen on foot, with cavalry in front of them, to the door of the sheikh's residence. Here the horsemen were formed up three deep, and we came to a stand. Some of the chief attendants came out, and, after a great many 'Barca's! Barca's!' retired, when others performed the same ceremony. We were now again left sitting on our horses in the sun. Boo-Khaloom began to lose all patience, and declared that he would return to the tents if he was not immediately admitted. He got, however, no satisfaction but a motion of the hand from one of the chiefs, meaning, 'wait patiently;' and I whispered to him the necessity of obeying, as we were hemmed in on all sides, and to retire without permission would have been as difficult as to advance. Barca Gana now appeared, and made a sign that Boo-Khaloom should dismount. We were about to follow his example, when an intimation that Boo-Khaloom was alone to be admitted again fixed us to our saddles. Another half-hour at least passed without any news from the interior of the building; when the gates opened, and the four Englishmen only were called for, and we advanced to the skiffa (entrance.) Here we were stopped most uncereemoniously by the black guards in waiting, and were allowed, one by one only, to ascend a staircase; at the top of which we were again brought to a stand by crossed spears, and the open flat hand of a negro laid upon our breast. Boo-Khaloom came from the inner chamber, and asked if we were prepared to salute the sheikh as we did the Bashaw of Tripoli. We replied, 'Certainly;' which was merely an inclination of the head, and laying the right hand on the heart. He advised our laying our hands also on our heads; but we replied, the thing was impossible; we had but one manner of salutation for anybody, except our own sovereign.

"Another parley now took place, but in a minute or two he returned, and we were ushered into the presence of this Sheikh of Spears. We found him in a small dark room, sitting on a carpet, plainly dressed in a blue robe of Soudan, and a shawl turban. Two negroes were on each side of him, armed with pistols, and on his carpet lay a brace of these instruments.

Fire-arms were hanging in different parts of the room, presents from the Bashaw and Mustapha L'Achmar, the Sultán of Fezzan, which are here considered as invaluable. His personal appearance was prepossessing, apparently not more than forty-five or forty-six, with an expressive countenance and a benevolent smile. We delivered our letter from the bashaw; and after he had read it, he inquired what was our object in coming. We answered, to see the country merely, and to give an account of its inhabitants, produce, and appearance; as our sultán was desirous of knowing every part of the globe. His reply was, that we were welcome; and whatever he could show us would give him pleasure; that he had ordered huts to be built for us in the town; and that we might then go, accompanied by one of his people, and see them; and that when we were recovered from the fatigue of our long journey, he would be happy to see us. With this we took our leave."

We shall now proceed to concentrate the information contained in the Journals of Messrs. Denham and Clapperton on a few important points of special interest.

[To be continued.]

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN JUNE, 1850.*

SYNOD OF ALBANY.

Presbytery of Troy,	12 00
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SYNOD OF NEW YORK.

Presbytery of Hudson,	5 00
" Bedford,	1 00
" Long Island,	8 00
" New York,	458 58
Second do do	32 32

SYNOD OF NEW JERSEY.

Presbytery of Elizabethtown,	35 50
" New Brunswick,	8 00
" Newton,	144 01

SYNOD OF PHILADELPHIA.

Presbytery of Philadelphia,	4 00
" New Castle,	52 00
" Donegal,	16 03
" Baltimore,	21 00
" Carlisle,	14 25
" Northumberland,	57 73

SYNOD OF PITTSBURGH.

Presbytery of Blairsville,	93 34
" Redstone,	3 00
" Ohio,	31 00
" Allegheny,	141 96

* For a particular acknowledgment, according to churches; see Foreign Missionary.

SYNOD OF WHEELING.

Presbytery of Washington,	100 27
" St. Clairsville,	14 85

SYNOD OF OHIO.

Presbytery of Zanesville,	75 00
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SYNOD OF CINCINNATI.

Presbytery of Miami,	14 00
" Cincinnati,	1 00
" Oxford,	10 95
" Sidney,	20 00

SYNOD OF INDIANA.

Presbytery of Vincennes,	2 56
" Madison,	15 36
" Palestine,	20 00
" Whitewater,	24 00

SYNOD OF NORTHERN INDIANA.

Presbytery of Crawfordsville,	20 10
" Muncie,	16 15

SYNOD OF ILLINOIS.

Presbytery of Wisconsin,	10 00
" Peoria,	2 50

SYNOD OF MISSOURI.

Presbytery of St. Louis,	25 00
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SYNOD OF KENTUCKY.

Presbytery of Louisville,	49 35
" West Lexington,	18 35

SYNOD OF NORTH CAROLINA.

Presbytery of Fayetteville,	43 96
" Concord,	11 00

SYNOD OF WEST TENNESSEE.

Presbytery of Nashville,	25 00
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SYNOD OF MEMPHIS.

Presbytery of Western District,	54 00
" Chickasaw,	66 20

SYNOD OF SOUTH CAROLINA.

Presbytery of South Carolina,	73 55
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SYNOD OF GEORGIA.

Presbytery of Hopewell,	39 75
" Flint River,	40 00
" Florida,	68 10

SYNOD OF ALABAMA.

Presbytery of Tuscaloosa,	81 71
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Total from churches,	\$2151 67
EXPENSES,	3285 00
Synod of Reformed Presbyterian Church,	900 00
MISCELLANEOUS,	184 55

Total receipts in June, \$6104 07

CHARLES D. DRAKE, Treasurer.

NOTICES.

LETTERS relating to the Missions or other operations of the Board, may be addressed to **WALTER LOWRIE, Esq.**, or the **Rev. JOHN C. LOWRIE, Secretaries**, Mission House, 23 Centre street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to **CHARLES D. DRAKE, Esq.**, Treasurer—same address.

PAYMENTS OF MONIES for the Board may also be made to the **Rev. J. N. CAMPBELL, D.D.**, Albany, N. Y.; **Mr. WILLIAM D. SNYDER**, 265 Chestnut street, Philadelphia; **Mr. HARVEY CHILDS**, Pittsburg, Pa.; **Mr. J. M. RUTHERFORD**, Louisville, Ky.; **Mr. THOMAS MOODIE**, Columbus, Ohio; **Mr. J. D. THORPE**, Cincinnati, Ohio; **Mr. DAVID KEITH**, St. Louis, Mo.; **Mr. THOMAS HENDERSON**, Natchez, Mississippi; **Col. SAMUEL WINFREE**, Richmond, Va.; **Mr. WM. H. CRANE**, Augusta, Ga.; and to **JAMES ADGER, Esq.**, Treasurer of the Southern Board of Foreign Missions, Charleston, S. C.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

FORM OF A REQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

THE FOREIGN MISSIONARY is published monthly by the Board of Foreign Missions, at the following prices per year, payable always in advance:

For a single copy, pamphlet edition,	25 cts.
" 8 copies, newspaper edition, in a package to one address,	\$1.00
" 20 " " " "	2.00
" 35 " " " "	3.00
" 60 " " " "	5.00

Each number will contain an attractive Engraving.

Letters relating to this paper should be addressed, "**FOREIGN MISSIONARY, Mission House, 23 Centre Street, New York.**"

Note.—The sum of \$10 33, credited in the receipts for the month of February to Licking church, Presbytery of Zanesville, should have been credited to Licking church, Presbytery of Clarion.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 24th of April, Mr. Edwin Miller was ordained as an evangelist by the Presbytery of Newton.

On the 12th of June, by the Presbytery of New York, Mr. David King was ordained and installed pastor of the First Presbyterian church, Jersey City, New Jersey.

On the 22d of June, the Rev. Ithamar Pillsbury was installed pastor of the Presbyterian church of Princeton, Illinois.

On the 29th of May, by the Presbytery of Madison, Mr. John Mitchell was ordained and installed pastor of the New Lexington church.

On the 2d of July, by the Presbytery of Hudson, the Rev. S. C. Hepburn was installed pastor of the Presbyterian church of Hamptonburg, New York.

On the 5th of June, the Rev. Joel Stonerod was installed collegiate pastor of the congregations of Laurel Hill and Tyrone, by the Presbytery of Redstone.

On the 19th of June, by the Presbytery of Huntingdon, the Rev. Samuel Lawrence was installed pastor of the Perryville church.

On the 13th of June, by the Presbytery of Albany, Mr. David Tully was ordained and installed pastor of the church of Princeton, New York.

On the 18th of June, by the Presbytery of Wooster, the Rev. H. K. Hennigh, formerly of the Lutheran Church, was installed pastor of the churches of Fulton and Marshalsville.

On the 10th of July, the Rev. John Miller was installed pastor of the 11th church of Philadelphia.

On the 27th June, the Rev. Richard H. Steele was installed pastor of the Presbyterian church at Ballston Spa, New York.

CALLS.

The Rev. John Leyburn, D.D., Corresponding Secretary of the Presbyterian Board of Publication, has received a unanimous call to the Central Presbyterian Church, St. Louis, Missouri.

The Rev. Henry Reeves has received and accepted a unanimous call from the Presbyterian church at Belvidere, New Jersey.

The Rev. James Gallatin has received and accepted an invitation to the church of Hopewell, Indiana. His post office is Franklin, Indiana.

The Rev. W. H. Mitchell has received and accepted a call from the church in Florence, Alabama.

The Rev. Levi Hughes has been invited to the care of the church of Logansport, Indiana.

The Rev. David S. Todd has received a call from the church in Canton, Mississippi.

The Rev. B. D. Thomas has removed his family to Batesville, Arkansas, having accepted the call from that church.

DISSOLUTION OF THE PASTORAL RELATION.

The Rev. J. W. Hume has been compelled, from ill health, to resign the pastoral charge of the Gallatin and Shiloh churches.

The Rev. R. L. Breck, having been appointed an agent of the Board of Foreign Missions, for Kentucky and other Western States, was released from the pastoral charge of the church of Versailles, by the Presbytery of West Lexington, on the 17th inst. His post office is Richmond, Kentucky.

STATED SUPPLIES.

The Rev. Alexander Stirret, a late graduate of the New Albany Seminary, has taken charge of the Goshen and Middleton churches, of which the Rev. Mr. Sanders was the late pastor.

The Rev. William Pawling has become the stated supply of the Somerset and Pisgah churches; post office, Somerset, Pulaski county, Kentucky.

The Rev. Samuel Little has become the stated supply of the Estill and Hay's Fork churches.

The Rev. Ramsey Henderson has received and accepted an invitation from the churches of Obion, Hebron, and Huntingdon, to labour with them; post office, Huntingdon, Tennessee.

The Rev. J. F. Senour has received and accepted an invitation to labour as stated supply of the church of Tuckerton, New Jersey.

MISCELLANEOUS.

The Rev. John V. Dodge has resigned the care of the Second church in Terre Haute, Indiana, with a view to the union of the First and Second churches of that city.

The Rev. Joseph Adams has resigned the care of the churches of Hebron and Independence, Illinois, with a view to take charge of a church to be organized on the Wisconsin river.

The Rev. James Wilson has been employed by several gentlemen in the vicinity of Natchez, as a missionary to their slaves. Post office, Natchez, Mississippi.

The Rev. James Wallace, who has been received by the Presbytery of Brazos, from the Cumberland Presbyterian Church, has removed to San Antonio, Texas, and commenced labours there as a missionary.

The Rev. W. M. Baker has resigned the pastoral charge of the church in Galveston, Texas, with the view of organizing a church in Austin, if the way be clear.

The Rev. S. A. Hodgman, of Tennessee, has removed to St. Louis, and taken charge of the editorial department of the St. Louis Presbyterian, during the absence of the Rev. Mr. Templeton.

Varieties.

READING.—The amusement of reading is among the greatest consolations of life; it is the nurse of virtue; the upholder of adversity; the prop of independence; the supporter of just pride; the strengthener of elevated opinions; it is a shield against the tyranny of all petty passions; it is the repeller of the fool's scoff and the knave's poison.—*Sir Egerton Bridges.*

SWEARING.—A pious man once being in company where there was a person who frequently used the words, devil, deuce, &c., and at last took the name of God in vain: "Stop, sir," said the old man: "I said nothing while you only used freedom with the name of your master; but I insist upon it, you shall use no such freedom with the name of my Master."

GOOD.—A minister visited a deaf and dumb asylum, and asked the pupils, "Who made the world?" A bright boy took up a piece of chalk and wrote, "In the beginning God created the heavens and the earth." The minister then asked, "Why did Jesus Christ come into the world?" The little fellow immediately wrote, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." The minister was so much pleased with these answers that he resolved to propose one more difficult; and he inquired, "Why were you born deaf and dumb, while I can speak?" With a countenance showing deep emotion, the boy wrote, "Even so, Father, for so it seemed good in thy sight."

A WORD TO PASTORS AND CHURCH SESSIONS.

In our last, we published the action of the General Assembly, recommending efforts for the circulation of the Record. The practical results of that action will depend to a great extent on the measures adopted by pastors and sessions. Their recommendation, accompanied with a very little effort, would at once, in almost every instance, secure subscribers. Few members of the Presbyterian Church would be unwilling to pay the paltry subscription price of fifty cents a year, for a periodical which will inform them as to all that is doing by their own branch of Zion, through her Boards, for the upbuilding of the Redeemer's kingdom. The people need information as to these important agencies. It is vain to hope for that general and cordial co-operation in the plans of the Boards which should pervade the whole Church, or for that expansive liberality which the requirements of the age and of Christ's kingdom demand, until information as to what is doing and what remains to be done is more extensively disseminated.

Thus far the success of the Record has been greater than has ever attended any other periodical in our

denomination, within the same period of its existence. There are now at least seven thousand paying subscribers, in addition to the two thousand or upwards to whom it is sent gratuitously. We solemnly put the question to every pastor and elder into whose hands this paper may fall, Will you not make an effort to give 'to the members of your church information as to what is doing by the various Boards? Will you not, at least, recommend and take some measures to secure a large circulation of the Record amongst your people? We truly believe that, were these suggestions immediately acted on throughout our Zion, not one month would elapse before several additional thousands of names would be added to the subscription list. Brethren, is it not a matter of humiliation, that in a church of such intelligence, wealth, and piety, as the Presbyterian, even a hint to the office-bearers in our Zion should be necessary, in order to secure a general circulation of a fifty cent periodical, the only organ for all the Boards of the Church.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards, can be used with less loss by us than smaller ones.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

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THE HOME AND FOREIGN RECORD OF THE

Presbyterian Church in the United States of America.

VOL. I.

PHILADELPHIA, OCTOBER, 1850.

No. 10.

For the Home and Foreign Record.

A SABBATH IN NEW ENGLAND.

Mr. Editor—Very recently, I had the pleasure, for the first time in my life, of spending a Sabbath in New England. It was in a beautiful village, encompassed round about with mountains, as was Jerusalem, and I felt it good to walk to the house of God in company, even with entire strangers. On taking my seat in the church, I discovered the usual arrangements for the communion. The introductory services were solemn and appropriate, though without any immediate reference to a sacramental season. The sermon was impressive, and well adapted to the occasion, yet it contained no direct intimation that the Lord's supper was about to be administered at that time. When it was ended, a prayer was offered, and the congregation dismissed by pronouncing the benediction. Then I supposed I had been mistaken in thinking that the ordinance was to be administered, and inferred that the communion services would take place in the afternoon. Under this impression, I prepared to leave the house with others, but discovering that some persons were taking their seats, I concluded to remain a moment to see what might follow. The pastor descended from the pulpit, took his position at the table, and gave the usual kind in-

itation to all in good standing in sister churches to unite in the celebration of the Lord's supper; and for the first time I was certain that we were about to have a communion.

Now, while I felt grateful in anticipation of such a privilege, I could not repress my regret that there should not have been a more direct and positive introduction to such a solemnity. But especially did it appear objectionable that the non-professing part of the congregation should have been *invited*, as it were, to leave the church, by pronouncing the benediction. It strikes me as highly desirable that the impenitent should be induced to remain, while one of the most solemn and affecting ordinances of our holy religion is dispensed. Why should it be in the presence of Christians only? There is something deeply impressive in the scene, not only of the distribution of the elements, but in the separation—the visible line of demarcation which is there made between the disciples and the neglecters of the Saviour. This spectacle, so emblematic of the separation which is to be made between the righteous and the wicked at the last great day, has often been the means of the conviction of sinners.

Well do I remember my own feelings in early life on such occasions; the sense of ingratitude

in view of such a touching exhibition of the love of Christ—of isolation, as I saw those dear to me surrounding his board, while I sat by, a mere spectator—and under the influence of emotions like these, often was the resolution formed, that another communion season should not find me among those who confessed not Christ before men.

I trust that there are but few of the churches either in New England, or elsewhere, in which the great moral effect of the the Lord's supper, as a spectacle, and an appeal to the unregenerate, is *lost*, as in the particular case to which I have alluded. While it is painful to see friends and relations sitting by as mere witnesses of such an ordinance, let us encourage them to remain, and while we, with humble joy and gratitude, partake of the sacred emblems, let our prayers ascend that the solemnity may be blessed to them, and that when another sacramental season arrives, they may be sitting with us in heavenly places with Christ Jesus. V.

A DIRGE.

Calm on the bosom of thy God
Young spirit! rest thee now,
Even while with us thy footstep trod,
His seal was on thy brow.

Dust, to its narrow house beneath!
Soul to its place on high!—
They that have seen thy look in death,
No more may fear to die.

Lone are the paths, and sad the bowers,
Whence thy meek smile is gone;
But oh!—a brighter home than ours,
In heaven is now thine own.

For the Home and Foreign Record.

A SHORT SERMON.

"Lovest thou me?"—JOHN xxi. 16.

I. Some things are no certain evidences of love to Christ.

1. That we *think* we love him. Saul of Tarsus *thought* he did God service in persecuting the church. Many a man is grossly deceived even when he *thinks* he is right.

2. That we *profess* to love him. Judas professed love to the Saviour; Simon Magus also, and Demas.

3. When we love to hear of him, and con-

verse about him. So Herod desired to see him, Luke ix. 9; xxiii. 8.

4. When we have much apparent zeal for him. Come and see my zeal for the Lord said Jehu, yet he had no true zeal at all.

5. That in certain circumstances we are willing to make sacrifices and endure trials for his sake. See 1 Cor. xiii.

II. Some things which are certain evidences of love to him.

1. Scriptural views of his person and glory.

2. Entire confidence in him, or willingness to be saved by him simply and alone, Acts iv. 12; Psalm lxiii. 25.

3. Hatred of the object of his hatred. Psalm cxxxix. 21; Phil. ii. 5.

4. Love to his disciples. John xv. 12, 17; 1 John iv. 10, 11.

5. Uniform, cheerful, and uncompromising obedience to his will or commands. John xv. 5—8, 10, 14.

Reader, have you these evidences? Do not take it for granted. Search deeply, and rest not until you have the witness of the Spirit that you are Christ's. What say you professor of religion; do you love the Saviour? Impenitent reader do you? Ponder and pray over 1 Cor. xvi. 22. Turn to it and do it now.

R. S. N.

DEATH.

"It is appointed unto men once to die."—Ecc. ix. 27.

Only this frail and fleeting breath
Preserves me from the jaws of death
Soon as it fails at once I'm gone,
And plunged into a world unknown.

Value not yourselves on the blossom of youth; for while ye are in your blooming years ye are but ripening for the grave; and Death gives the fatal stroke without asking any body's age. Glory not in your strength—it will quickly be gone: the time will soon be when ye shall not be able to turn yourselves on a bed; and you must be carried by your grieving friends to your long home. And what signifies your healthful constitution? Value not yourselves on your beauty, which "shall consume in the grave." Remember the change Death makes on the fairest face: "Thou changest his countenance, and sendest him away." Death makes the greatest beauty so loathsome, that it must be buried out of sight. Could a looking glass be

used in the house appointed for all living, it would be a terror to those who now look oftener into their glasses than into their Bibles. And what though the body be gorgeously arrayed? The finest clothes are but badges of our sin and shame, and in a little time will be exchanged for a winding sheet.—*Boston.*

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

✂ Letters for the Board of Education to be addressed to Rev. C. VAN RENNELAER, D.D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

•• Remittances of money to be made to JOSEPH B. MITCHELL, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

“Pray ye the Lord of the harvest, that He would send forth labourers into His harvest.”

OPENING OF OUR THEOLOGICAL SEMINARIES.

At this season of the year, the Theological Seminaries of the Presbyterian Church generally commence their sessions. The number of these Institutions is now six. They are located at the following places, and for the last five years have averaged the number of Students placed opposite their names.

<i>Names.</i>	<i>Organized.</i>	<i>Students.</i>
Princeton, N. J.	1812.	149
Prince Edward, Va.	1823.	18
Alleghanytown, Pa.	1827.	50
Columbia, S. C.	1831.	18
New Albany, Ind.	1832.	17
Cincinnati, O.	1850.	new.

Average number of Students, 252

The aggregate number of Theological Students in all our Seminaries this year will be about the average of the last five years, or 250. What duties has the Church to discharge towards this beloved and influential band of young disciples? There are obviously two duties, to which a brief reference may be made for the stirring up of the remembrance of “pure minds.”

1. To aim at the *spiritual welfare* of the

Church's candidates is the duty of every Christian. It is not enough to appointable and pious professors, to exercise a Presbyterian supervision over the young men, and to throw around them the ordinary safeguards of outward forms and names. These are all useful—essential in their place. But without the blessing of God, they all fail in answering their true end. The indwelling of the Spirit in our theological halls is the great hope of our Church in her efforts of ministerial training. *Prayer* for divine grace in the hearts of candidates, is therefore a duty of every Christian. “Pray ye the Lord of the harvest.” Few persons need prayer more than theological students; few have greater personal and official temptations; few are probably more special objects of Satan's machinations. The Church's prosperity requires a ministry of devoted piety; and if prayer is neglected, what ground is there for the expectation of receiving the divine blessing? Let supplication be made in the public sanctuary, at the family altar, in the closet, for the candidates of the Church. Let such an amount of earnest, wrestling prayer ascend to the throne of the heavenly grace as to produce the impression on the students in our Seminaries that “*somebody must be praying for us.*” Reader, will you be somebody thus at work?

2. A regard for the *temporal necessities* of our pious youth is incumbent on every Christian. A theological education being an expensive process, is ordinarily quite beyond the reach of the indigent. Few schemes of benevolence more richly repay a small outlay of funds than that which seeks to prepare pious youth for preaching the Gospel of Christ. Like Peter and John, these young men have left their secular calling at the command of their Master. As He did not require His apostles to leave all and follow Him without providing for their wants through the ministrations of others, so the Church, after the example of the ministering servants in the times of our Lord, should assist in temporal things those who have been called to supply her spiritual destitutions. How much the Church gains by attending to this duty appears from the fact that *one half* of all her ministers have been assisted in preparing for he ministry.

Prayer is therefore needed; *funds* are needed. Spiritual and temporal things must go together, as long as man has a soul and body.

Our duties in advancing the cause of Christ are of a mixed kind; and if we neglect any, we interfere with all. The man who abstains from efforts to support himself and family on the plea of attending more exclusively to his spiritual interests, commits the folly of a church that professes to pray but refuses pecuniary outlays in giving the Gospel to the world.

"THE HARVEST TRULY IS GREAT, BUT THE LABOURERS ARE FEW."

Reaper, lo! the harvest whitens,
While thy slumbering eyelids close;
Into day the morning brightens,
Wilt thou longer seek repose?
And the reaper thrust the sickle in
With a band of brothers, few and thin.

But the reapers' ranks are failing,
And the harvest perisheth;
Men of Christ, in prayer prevailing,
Hear'st thou what the Master saith?
And the Christian raised his earnest prayer,
That labourers haste to the harvest there!

See them to their labour rally,
In his strength who giveth might;
Many a mountain, many a valley
Gladdens with the joyous sight.
But hark to the cry that cometh o'er—
"Few are the labourers, give us more."

Promised aid—but who shall bear it,
Where the distant harvest lies?
Glorious labour! Who will share it?
Nobly toiling till he dies?
Shall the reapers wait and linger yet,
Till the daylight wane and the sun be set?

Christian, by thy hopes of pardon,
By thy love for Him who died,
By the woes of Cross and Garden,
See that fainting band supplied.
And the names engraven on the Saviour's hand,
A pledge for the gathered harvest stand.

IMPROVEMENTS IN THE PLANS OF THE BOARD OF EDUCATION.

Whilst other benevolent organizations are improving and enlarging their plans and operations, the Board of Education have deemed it important to suggest to the Presbyterian Church some measures that appear adapted to advance the interests of the education department. Those measures were presented to the General Assembly in the Annual Report of the Board, which has been published. The Assembly, for the purpose of acting with the ut-

most caution and of obtaining more light upon the proposed changes, referred the subject back to the Board, who will bring it before the Assembly again next year, with such additional explanations and illustrations as may be in their power to give.

In the meantime it is desirable that the Board should receive from ministers and churches whatever hints, either *for* or *against* the proposed changes, or their modification in whole or in part, as may occur to them. With the view of laying the whole matter distinctly before our elders and lay members, we shall shortly publish in the Record that part of the Annual Report of the Board which relates to the suggested improvements in its operations.

If the "*pledge*" now exacted of our candidates be given up—and there really seems to be but one voice on the expediency of doing so—then the *enlargement of the basis* of our education operations follows almost as a matter of course. As illustrating the wisdom of thus enlarging our plans, we publish the following letter from one of our ministers in the West, who gives the results of his own individual experience. We are sure that the perusal will be interesting to the reader.

Rev. Sir—I was specially interested in the recent report of the Board of Education, and there are special reasons why I was specially interested.

My elder son died last November, nearly twenty-one years old, having been for two years a member of Amherst College. My only remaining son and child (now between eighteen and nineteen, and who has been a member of the church for three years) would at this time have been a member of college, preparing for the ministry, if he could have procured the means; but as that was found to be impracticable, some six months since he commenced the study of medicine, and made, as I am informed by his instructor, very commendable progress. But after about three months he relinquished the study, mainly on account of the moral influence to which he was exposed, and the irreligious companionship to which it subjected him. Since then he has had a strong desire to obtain a finished education. But though he has no wish to be a physician or a lawyer, and though his attention has been called to the ministry, yet he is reluctant to give the pledge which it is necessary to give in order to obtain assistance from that source, and his parents have never encouraged his doing it while so young, as there must be some uncertainty as to the expediency or propriety of

his entering the ministry when the time shall have arrived. To avoid the necessity of giving the ordinary pledge, he has proposed putting himself under the care of the Presbytery, giving them a bond with ample security, that the money should be refunded to them with interest if he failed of entering the ministry. But he was told that the plan proposed was altogether impracticable, and it has never been formally presented to the Presbytery.

He considers also, as stated in your report, page 39, that "under the best circumstances, a young man who is looked upon as pledged to be a minister has many serious disadvantages to contend against amidst the companions and incidents of collegiate and academic life." My other son who is now dead, had similar views and to avoid those evils, whether real or imaginary, he chose rather to encounter difficulties, which were greater than he could sustain, and which his parents have always considered to have been the cause of his death.

There is one other young man in this community from the city of New York, somewhat advanced in studies, and who would have been studying for the ministry under the patronage of your Board, were it not for the objections to which I have referred and which are so cogently presented in the Annual Report.

You will not deem it surprising that I am interested, deeply interested in the suggestion which you have presented, for though I cannot anticipate that the change will be effected in time to prove of any practical benefit to me or mine, yet I have the strongest assurance that the proposed improvements are intimately connected with the prosperity of Zion.

THEOLOGICAL SCHOLARSHIPS.

Some remarks on the subject of distributing the funds of the Board in the form of *scholarships* in connexion with the idea of *merit* on the part of the candidate, were made in the last annual Report of the Board. It is not probable that our Church would adopt the plan of the Free Church of Scotland, of offering a limited number of scholarships to be awarded to the best scholars in the competition of a public examination. It would be well, however, for our Church to raise its standard of requirement in every practicable manner, and to advance at least so far as to allow every student the privilege of feeling that his literary attainments with his other qualifications have *really* been a ground of awarding him the "scholarship," which assists in his support.

The United Presbyterian Church of Scot-

land have lately adopted the general plan of the Free Church. A Scotch correspondent in the *Puritan Recorder* of Boston makes the following remarks:

"A very important addition to the educational apparatus of this body is the foundation of scholarships; or in plainer description of what they really do, the offering of pecuniary aid to students, who in a competition, shall prove themselves worthy of such encouragement. This is quite a novel part of the scheme of this body. It has been, in its substance, long known and practiced in the Congregational colleges—only aid was not thrown open to *competition*. It occurs to me that this is a wholesome feature in the plan. Let our colleges be thrown open to *all* who shall be found qualified to receive the benefit of the education which they supply. Let pecuniary aid or support be no element in their admission. To those who *are* admitted, then throw open for competition a certain number of scholarships. Every man who holds one of these, holds *his own*, that which he has laboured for and gained; and the really benevolent liberality of the churches ceases to be eleemosynary. The influence in producing a manly temper in the student, is likely to be, on the whole, beneficial."

We learn from the *Christian Journal*, a very able periodical of the United Presbyterian Church, that out of 132 students in their Theological Hall, 28 competed for the premiums. Dr. King, in making the Report on Scholarships, gives incidentally the following information.

"The number of Students attending College who competed was 75. The originators of the scheme never counted on such a host of competitors; and it is gratifying to know that, if this measure has got less countenance than was looked for in our Theological Seminary, it has elicited a manifestation of approval and confidence much more surpassing all anticipation from the youth in attendance on our national universities. * * * Students who have carried off Scholarships while attending the universities are passing to the classes of our professors of Divinity, and therefore it may be expected that the scheme will come, ere long, to be more valued and taken advantage of in the Divinity Hall."

PASTORAL HINTS TO CANDIDATES.

THE OBJECT OF PREACHING.—John did not preach so much to please as to profit. He chose rather to discover men's sins, than to show his own eloquence. That is the best looking-glass, not which is most gilded, but which shows the truest face.

LAMBS OF THE FLOCK.—This frequent inter-

course and association with the young members of the flock, identifying yourself with them, knowing them personally and by name, conferring with them on their studies, their engagements, their reading—counselling with them on their plans and prospects—interrogating them on matters connected with religion, their growth in grace, knowledge and principle—are points so obviously necessary in the due training of a parish, and for the maintenance and exertion of the true ministerial influence among the people, for guiding them in the paths of Christian holiness and the ways of God, for strengthening their attachment to the Church, and securing their steady adherence to its worship, its principles, its usages, doctrines and ministry, that they hardly need any further enforcement than thus briefly to name them.

FEELINGS OF A YOUNG MISSIONARY.—No class of men, it is believed, are more happy than missionaries. They make many sacrifices; but the Saviour supplies the lack of all which they leave behind them, when they turn their faces towards a heathen land. As a beloved brother once said, when speaking of the field which his mission were occupying, "We have no privations, Christ is with us; and that is enough!" Others would doubtless bear the same testimony to the faithfulness of their Master.

A missionary who has recently gone forth to labour in a distant land, writes as follows: "As to my own feelings in regard to missionary life, I am convinced, from my short experience, that there is nothing better for a poor, sinful, sinned soul. We make some sacrifices; but it is for unseparable gain. I have not seen the day or hour, since the sight of Boston faded from my view, when I was not ready to bless God for making me a missionary." Who will become partaker in this joy!—*Dayspring*.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

A GREAT TEACHER AND USEFUL MINISTER.

Michael Wigglesworth was a Puritan divine. He was born in 1631. He says of his parents "I was born of godly parents that feared the Lord greatly, even from their youth." He was brought to a knowledge of Christ whilst a Student in Harvard College. "When I had been in college" he remarks, "about three years and

a half, God in his love and pity to my soul wrought a great change in me both in heart and life, and from that time forward, I learned to study with God and for God. And whereas before that, I had thoughts of applying myself to the study and practice of physick, I wholly laid aside these thoughts, and did choose to serve God in the work of the ministry, if he would please to fit me for it, and accept of my service in that great work."

Soon after his graduation, he was appointed Fellow and tutor in the college. One of his pupils, the celebrated Dr. Increase Mather, thus alludes to this godly teacher.

"With a rare faithfulness did he adorn his station! He used all the means imaginable to make his pupils not only good scholars, but also good Christians, and instil into them those things which might render them rich blessings unto the churches of God. Under his watchful and painful essays to keep them close unto their academical exercises, he added serious admonitions unto them about their interior state; and (as I find in his reserved papers) he employed his prayers and tears to God for them, and had such a flaming zeal to make them worthy men, that upon reflection, he was afraid lest his cares for their good, and his affection to them should so drink up his very spirit as to steal away his heart from God."

We make the following remarks:

1. Such a man was a *great teacher*. He taught for eternity as well as time.
2. He was trained by *pious parents*. Who has not reason to bless God for a pious parentage!
3. Like many other young men, he experienced religion while at college.
4. He "commanded *his household*, after him." His two sons were eminent ministers of the gospel, one of whom, the first Hollis Professor of Divinity, was succeeded in that important post by his own son.
5. He made full proof of his *ministry*. He was settled at Malden for fifty years. Dr. Mather says of him. "It was a surprise unto us to see a little feeble shadow of a man, beyond seventy, preaching usually two or three times in a week; visiting and comforting the afflicted; encouraging the private meetings; catechizing the children of the flock; managing the government of the church; and attending the sick, not only as a pastor but as a physician too; and this not only in his own town, but also in all

those of the vicinity. Thus he did unto the last." He died in 1705.

6. Such a man puts us in mind of some of the *Presbyterian fathers*, who were both excellent teachers and useful ministers, as Tennent, Blair, Finley, the Smiths, Caldwell, Waddell, Doak, McMillan, Hall, &c. &c.

7. Are there not ministers of this generation like-minded? May their number increase more and more.

ANOTHER FEMALE ACADEMY PROJECTED.

The Presbytery of *Western District* are moving forward in the work of Christian education with a zeal worthy of imitation. It cannot be doubted that their effort to establish an institution where the daughters of Tennessee may receive a religious education, is eminently wise, and that there is every thing to encourage its success. The following resolutions were introduced and adopted by the Presbytery:

Resolved, That it is expedient that we take measures to establish a Female Seminary at some eligible point within our bounds, as soon as practicable.

Resolved, That a committee of five be appointed to bring in a report on the above subject, at the next stated meeting of Presbytery. The following persons were appointed said committee, viz: I. H. Gillespie, A. T. Graves, Ministers; John Ingram, J. B. Neely, and J. C. Gillespie, Elders.

CLASSICAL ACADEMY OF WEST JERSEY PRESBYTERY.

The following are the trustees of the Classical Academy about to be established at Bridgeton, under the care of the Presbytery of West Jersey.

President—Dr. William B. Ewing.

Vice President—Dr. William Elmer.

Treasurer—Lewis McBride.

Secretary—Henry B. Lupton.

Executive Committee—W. J. Nixon, Lewis McBride, Dr. E. Buck, David P. Elmer, Henry B. Lupton, Dr. William Elmer, Rev. S. B. Jones.

We understand that this noble enterprise is being prosecuted in the right spirit. The Presbyterian church at Bridgeton, always forward to engage in a good work, have made a large

subscription towards the building. They will need some assistance from their friends among our other churches, which we doubt not will be freely granted. This is not a mere local or a temporary enterprise; it is for the Church of Christ and for other generations as well as this. Let it be established upon an adequate basis.

WASHINGTON COLLEGE, TENNESSEE.

On Friday, 26th of July, the commencement at Washington College, East Tennessee, took place. There was a large and intelligent audience assembled on the occasion. The exercises were begun with prayer by the Rev. James Tadlock. Then followed the addresses of the graduating class.

After the speeches, the degree of Bachelor of Arts was conferred on five young gentlemen.

After the other exercises, the Rev. E. T. Baird was inducted into office, as President of the College, and delivered his inaugural address. His subject was the "*Vocation of a College in a Progressive Age, a Free Commonwealth, and an Evangelical Church.*"

The former President of the College has resigned only what he engaged to hold temporarily. His health has been bad for some time, and since his return from Knoxville, he has, at the urgent request of the friends of the College, merely occupied the place of President until it could be suitably filled.

At a meeting of the Board of Trustees of Washington College, East Tennessee, held on Friday, the 26th of July, immediately after the public exercises of the commencement, the following minute was adopted and ordered to be published:

Whereas, The Rev. A. Alexander Doak has been President of this College for the period of ten years, with a brief interval, and has now sought a release from the responsibilities attaching to that office on account of his health and other considerations; and, whereas, he has, to the great regret of the Trustees of the institution, tendered his definitive resignation of that office, which has taken effect this day; therefore, be it

Resolved, That while, on account of his extended reputation, the Rev. A. A. Doak may need no testimonial from us, the Board of Trustees deem it but just to enter upon record their unanimous approbation of his general course in administering the College, as its chief officer; and they do hereby express their undiminished confidence in him, and their unabated regard for him.

Resolved, That the Rev. A. A. Doak be, and hereby is elected Vice President of the College, and that he hereafter enjoy the same salary which he heretofore received as President; and, further, that he be, and hereby is elected to fill one of the vacancies now existing in this Board.

Resolved, That the Board of Trustees have an undiminished appreciation of his talents, learning, and experience, and of his character as a Christian and a gentleman.—*Pr. Herald*.

HANOVER COLLEGE, INDIANA.

The Commencement at Hanover College took place on August 15th. The examination of the classes was thorough and protracted. The annual address before the Union Literary Society was delivered by the Rev. John M. Stevenson, of New Albany; the subject was *true independence of mind*. At the close of the commencement exercises, the Rev. Dr. Thomas, President of the College, announced that the degree of A. B. had been conferred on *fourteen* young gentlemen. Of these it is understood that *eight* intend to study for the ministry. The address of Dr. Thomas was received with great favour by the audience. In the evening the Rev. Dr. Hall, of Dayton, delivered a speech on the *sacredness of labour*. The Faculty of Hanover College consists of a President and five Professors.

CENTRE COLLEGE, KENTUCKY.

The commencement of Centre College, occurred at Danville in July. About twenty-five young men were graduated. On the preceding Sabbath, Dr. Young, the President, delivered an impressive sermon from the text, "Surely every man walketh in a vain show." We are informed that the prospect for a large number of students at the session just opening, is unusually flattering, and that several gentlemen, belonging to other denominations which have colleges in the State, prefer sending their sons to Danville, rather than to their own colleges.

For the Home and Foreign Record.

OUR CHILDREN AND THEIR TEACHERS.

The work which the Church has undertaken, through her Educational system, of furnishing provision for both intellect and heart, is a great work. Too long have our youth been treated as possessing heads but no hearts, until in many cases they have become, so far as religion is concerned, reckless and heartless.

Hitherto the course of a child through the various stages of education has been one of extreme peril—peril far more imminent than most realize. Often has it been the case that, when boys have bid farewell to home for the first time, for some distant school, their virtue has bade farewell to that home for the last time. How many youth are ruined every year in College! In a majority of institutions vice, in various beguiling forms, meets the youth at every turn. In some schools the teacher is able, amiable, and corrupt—perhaps a profane swearer—and such a teacher will in spite of himself do a vast amount of injury—how much who can say! In some colleges there are brilliant professors who are infidels. In such cases this fatal brilliancy will inevitably attract many youths to admiration, imitation and ruin.

But the revised system seeks to remedy the evils and to make the path of education safe and more than merely *safe*. No profane teacher or infidel professor is allowed to teach and corrupt the youth in our Presbyterian institutions.

But how are they to be shielded from those corruptions *always* attending gatherings of youth! Against these inevitable evils religious instruction in the Bible and Catechism is a great preservative, in connexion with morning and evening worship before the throne of grace. But the main object of these lines is to ask if there is not another very important instrumentality which should have special prominence with those who have charge of such institutions, and for the employment of which such institutions furnish special facilities. I refer to *direct personal effort to interest individual youth in personal religion—to impress his mind with the solemnities of his obligations and his destiny, by conversation—by prayer with him—by putting into his hand now a tract and now a volume, and thus in all suitable ways seek his conversion to God?*

Among the qualifications of teachers ought not a *spirit* and *aptness* for such work to be regarded as very important? And might we not reasonably expect, by the blessing of God, the most precious results from such a combination of sound teaching and prayerful effort? O what a blessed revolution, if parents could hope to receive their children back from school or college not only not corrupted and ruined, but *converted*!

P.

COLLEGIATE STATISTICS.

The following statistical view of our seminaries of learning, we copy from the *Puritan Recorder*, as interesting and valuable:

HIGHER INSTITUTIONS IN THE UNITED STATES IN 1850.			
	Teachers.	Students.	Population by supposition.
Colleges,	120 917	10,672	
Theol. Sem.	42 118	1,315	
Law Schools,	2 23	434	
Medical do.,	35 230	4,554	
Total,	209 1,258	16,965	24,000,000, or 1 to 1,412.

IN THE NEW ENGLAND STATES.			
	Teachers.	Students.	Population by supposition.
Colleges,	14 146	2,074	
Theol. Sem.	9 26	287	
Law Schools,	2 6	129	
Medical do.	7 43	806	
Total	32 221	3,296	2,607,292, or 1 to 791.

LATIN AND LABOUR.

John Adams, the second President of the United States, used to relate the following anecdote:

"When I was a boy, I had to study the Latin grammar; but it was dull, and I hated it. My father was anxious to send me to college, and therefore I studied the grammar till I could bear it no longer; and going to my father, I told him I did not like study, and asked for some other employment. It was opposing his wishes, and he was quick in his answer. 'Well, John, if Latin grammar does not suit you, you may try ditching, perhaps that will; my meadow yonder needs a ditch, and you may put by Latin and try that.'

"This seemed a delightful change, and to the meadow I went. But I soon found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I ate the bread of labour, and glad was I when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it. I dug next forenoon, and wanted to return to Latin at dinner; but it was humiliating, and I could not do it. At night, toil conquered pride; and though it was one of the severest trials I ever had in my life, I told my father that, if he chose, I would go back to Latin grammar. He was glad of it; and if I have since gained any distinction it has been owing to the two days' labour in that ditch."

Boys may learn several important lessons from this story. Those who are kept at study frequently think it a hardship needlessly imposed on them; but they must do something; and if set to ditching, would they like that any better? The opportunity of pursuing a liberal course of study is what few enjoy; and they are ungrateful who drag themselves to it as

to an intolerable task. You may also learn from this anecdote, how much better your parents are qualified to judge of these things than yourselves. If John Adams had continued his ditching instead of his Latin, his name would not probably have been known to us.—But, in following the path marked out by his judicious parent, he arose to the highest honors which the country affords.—*Anecdotes for Boys.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, AUGUST, 1850.

<i>Presbytery of Long Island.</i>	
Easthampton ch	\$28 61
<i>Presbytery of Philadelphia.</i>	
10th ch, A Friend per Rev. Dr. Boardman	90 00
<i>Presbytery of Philadelphia 2d.</i>	
Abington ch	50 00
<i>Presbytery of Baltimore.</i>	
Monokin ch	17 50
<i>Presbytery of Carlisle.</i>	
Greencastle ch	65 00
<i>Presbytery of Huntington.</i>	
West Kishacoquillas ch 1; East do. 20 cents; Lewistown ch Ladies Ed Soc 19	90 90
<i>Presbytery of Northumberland.</i>	
Danville ch in part	25 00
<i>Presbytery of New Lisbon.</i>	
Deerfield ch	18 00
<i>Presbytery of Fort Wayne.</i>	
German ch Fort Wayne	2 00
<i>Presbytery of Indianapolis.</i>	
Hopewell ch	5 00
<i>Presbytery of East Hanover.</i>	
Petersburgh ch Va A G McIlwaine, to const Rev A B Van Zandt an hon mem 50; D Dunlop 35; Rev A B Van Zandt 5; P F Batte 5; R A Martin 5; Jno Stevenson 5; R Ritchie 5; D Donnans 3; W H Beasley 2 50; Jno Ruan 1; J Prichard 1; Jno Donnans 3; Cash collection 79 73	202 23
REFUNDED.	
S G 25; E N C 56 25; I C R 18 75	100 00
LEGACIES.	
Legacy of James Wallace dec, Milford, Pa	25 00
MISCELLANEOUS.	
Miss E Donne, Va 2; Rev A Loyd, Geneseo, N Y 1; Joseph Banks, Dobbs Ferry, N Y 1	4 00
Total	\$589 74

J. B. MITCHELL, Treasurer.

FORM OF A DEVISE OR REQUEST.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 CENTRE STREET, NEW YORK.

RECENT INTELLIGENCE,

Compiled from Letters received at the Mission House to September 14, 1850.

AFRICA: *Mission near the Equator.*—A letter of the Rev. G. W. Simpson, dated at Gaboon, June 6th, has been received. It refers to a journal and to other letters, which have not yet come to hand. The brethren had returned from their visit down the coast, and had made an excursion to the river Muni, in company with the Rev. J. L. Wilson. They intended to visit Cape Lopez before deciding finally on their location. People from Cape Lopez and from Sangatong had twice come to see them, requesting them to settle at their towns. They continued to enjoy their usual health.

CHINA: *Ningpo Mission.*—Our letters are dated June 3d. An eligible piece of land, sixty-seven feet by one hundred and twelve, had been purchased for the site of a church at a cost of about eight hundred dollars. It is near the centre of the city, and not far from one of the principal business streets. Dr. McCartee, in addition to his ordinary engagements, has two

native pupils studying medicine, who are making good progress. A new place of preaching had been opened in Kongtung, a populous suburb on the east bank of the river opposite the city, where "the time and attention of an entire mission might be occupied." A day school, under Mr. Wight's charge, gave him encouragement by the good attendance and progress of its scholars.

CHINA: *Canton Mission.*—Letters dated June 21st, mention that the chapel in Mr. Happer's premises had been opened on the preceding Sabbath, for public worship in Chinese, and urgently call for more labourers in connection with that mission.

INDIA MISSIONS.—Letters have been received from Lahor, May 31; Amballa, June 21; and Agra, June 18. Mr. Newton gives some details of their work at Lahor, showing that they are making progress in it. The sum of about three hundred dollars a month is placed at his disposal for distribution among the poor, being contributions of the European residents, and of the Mahārājāh, or principal chief. A native member of the Lodiana church, named Miriam, had died at Lahor, in a peaceful state of mind. She was baptized and admitted to the church in 1840, and her Christian deportment was worthy of her profession. The missionaries think that one hundred and fifty dollars would be well expended in the purchase of a bell, for the use of the church and school. It would remind the one hundred thousand people of that city of the presence amongst them of Christian ministers and worship, and it would be quite useful in pointing out the hours of service.

SEMINOLE AND CHICKASAW MISSIONS.—A letter from the Rev. R. M. Loughridge, of the Creek Mission, of August 16th, mentions his having made a preaching tour into the Seminole country, by the appointment of Presbytery. A church was organized among the Seminoles. A visit was afterwards made by Mr. Loughridge to the Chickasaw station, and he expresses much pleasure at its promising condition.

IOWA AND SAC MISSION.—The Rev. S. M. Irvin, in a letter of August 19th, says, "we have now thirty-six scholars in the school, with a promise of more. They all appear cheerful and happy, and enjoy excellent health."

MISSIONS IN PAPAL EUROPE.

In another column will be found some extracts from the last Report of the Belgian Evangelical Society. This Society is conducting missionary labours in a country whose inhabitants are mostly Roman Catholics. Its ministers and colporteurs have to encounter the opposition of a rich, numerous, and powerful clergy; and they have to contend also against a spurious liberality, that tends downwards into infidelity and materialism. But they have an open door set before them, and these extracts show some of the fruits of their labours. The Report of the Society says:

Doubtless we have our trials, and as evangelical missionaries we have much to endure; but this is the lot of the Lord's servants every where. Notwithstanding these difficulties, we can say that our labours have not been unfruitful. We have founded many churches and schools, which continue to prosper, and whose number is constantly increasing. In the past year, the Lord's blessing has been abundantly granted to our work. It could not indeed be extended so far as circumstances required. Preachers are eagerly asked for in many localities; some of our churches also beg for schools, of which they are in the greatest want. But alas! however well founded these applications are, we are utterly unable to satisfy them, owing to the insufficiency of our pecuniary resources. Scarcely have we been able to provide the salaries of the existing labourers of the Society. A reservation of ten per cent., which we have had to make for nine months, from their already very moderate stipends, has been the result of this embarrassment. On this score we have a debt not yet paid, but which is less than it was last year. We have great need that the Lord should appear for our help, so that our churches may have at least what is necessary, and may be enabled to extend themselves while advancing to new conquests.

We trust that our readers will bear in mind this call from Belgium, when considering where to bestow a part of their Lord's money.

In regard to the general subject of missions in Papal Europe, it may be well briefly to state some facts:

In the two years, from May 1, 1848, to May 1, 1850, \$12,221 41 were remitted by the Board to this field of missionary labour. The distribution of these funds was as follows:

France: Evangelical Society of France,	\$3250 00
Evangelical Society of Paris,	2330 91
Book Society of Toulouse,	488 88

Geneva: Evangelical Society,	3038 88
Belgium: Evangelical Society,	1000 00
Italy: for Bibles and Testaments,	1250 00
Hungary: for Seminary,	500 00
Ireland: General Assembly's Home Mission,	362 74

\$12,221 41

The distribution of this money was made in many cases by the donors of particular sums; in others, by the direction of the Executive Committee.

It ought to be distinctly noted, that these remittances, as well as the remittances previously made, have been transmitted without deduction, and with no expense to the Board, except some small charges for postage. The responsibility of disbursing the money is committed to Christian men, in the respective countries, in whose fidelity and judgment it is believed that every confidence may be reposed. How far it might be expedient, under different circumstances, to send an agent from our own Church to take a certain charge of this matter, and at the same time to be employed directly and indirectly in missionary or ministerial labour, is a question which we need not now consider. The method thus far pursued by the Board appears to work well. It is safe, and it is attended with little expense. It causes some additional labour to the officers at the Mission House; but it is labour that would be cheerfully performed were it five-fold greater. The important consideration is this, that in this way our churches may engage in a missionary work of the greatest moment and interest; and they may do so to a far larger extent than has heretofore been done. Thus may they cheer the hearts of their brethren in the few and feeble churches which God has planted and preserved in different Romanist countries, and aid them in widely extending the leaven of the gospel amongst ignorant and superstitious people.

This may be done through the Board as efficiently as through any other agency; and that without the inconvenience of making a separate collection for this purpose. Let our brethren in the ministry hold up to the view of their congregations this great object, the conversion of a world, embracing Jews and Gentiles—Pagans, Mohammedans, nominal Christians, and the lost sheep of the house of Israel—and let them call for prayers and contributions in some measure proportioned to the magnitude of the work which the Church should have at heart, and for which the Board was formed, and we cannot

doubt that the people of God will respond liberally and nobly to their appeals.

It will be remembered, that the General Assembly at its last meeting adopted the following resolution:

Resolved, That the present condition and wants of Papal Europe demand the increased attention and exertions of the Board, and that the Assembly call the attention of the churches to this most interesting field, and urge them to more prayer and effort, that the already weakened power of the Man of Sin be utterly destroyed, and his followers be brought into the glorious light and liberty of the children of God. And the Assembly would urge upon the churches, that their donations for this purpose be made through their own Board, as the most economical and appropriate mode of communication with our Evangelical brethren in Europe.

MISSIONS IN PAPAL EUROPE.

EXTRACTS FROM A LETTER OF THE BELGIAN EVANGELICAL SOCIETY, OF JULY 27, 1850.

Illustrations of the work of Grace among Roman Catholics.

I begin with the conversion of Mr. —, now a member of the church at C—. This person was far off from the truth. His fortune made him proud: he took no pleasure in the society of his family. Always here and there, he was seldom seen at home, except at meal times; and did not return from his club-room till a late hour in the evening. He had, moreover, a strong dislike to Protestantism. The gospel, however, had gained entrance into his house. His wife had a New Testament, the reading of which had seriously impressed her mind: but she was afraid of her husband, and could only read it in secret. One day (says Mr. P—) Mr. — surprised her while reading this New Testament: as he found no fault with her, she did not, as usual, conceal the book, but placed it on the chimney-piece. Many a time she observed her husband reading it by stealth. She said nothing to him; but blessed God for it in her heart. The moment was now come in which the Lord began to work. Mr. — distrusted his wife's Testament, because it was a Protestant book. He had possessed a Catholic New Testament for several years, without having opened it; he set himself to read it, and his conscience was aroused by it. He began to hunger and thirst for the truth. He constantly read and re-read his Testament in secret; whether at home, or travelling by the railway, or at the hotels where he rested in the evening. The discovery of the truth made him tremble. Being an honest man, he was compelled to own the power and truth of the gospel. He could have wished he had never opened the book. After

this time, he had great inward struggles; his greatest hinderance, as is frequently the case, being the fear of the world. Still the light continued to penetrate his mind and heart. He was struck with that passage of Scripture, "Every one that asketh receiveth;" he felt the need of prayer; and prayer brought him strong consolation. At length the conversations with Mr. P— and Dr. S— brought him definitively to the foot of the cross. "Since then," says Mr. P—, "he goes on his way rejoicing! All his leisure moments he spends with his wife, his mother-in-law, and his children, in reading the word of God. He visits his humbler brethren, whom he would formerly have despised, because they are poor. Wherever he enters, he opens the Word of God, and prays. In the meetings of the brethren, he edifies them by his exhortations, or by his prayers. He not only regularly attends the service at C—, but when he is here, and there is a meeting to be held any where, he accompanies me. On a recent Sabbath, he was present at the morning worship in the chapel. After the service, he went of his own accord into the Faubourg to visit and exhort an erring brother. At three o'clock he was at a meeting which I held at C—, instead of holding it at La P—, because our sister V— was sick. He returned with me in the evening; and after taking some refreshment at home, he set out again to read and pray with our friend V—. In this manner he employs his time." Thus wrote Mr. P— on the 20th of April, 1849. Since then Mr. — has persevered in the same course.

A dying Woman kept in peace—the Priest's offers declined.

"A poor woman, mother of the now blessed Augustin," writes Mr. D—, at L— F—, "is dangerously ill. She enjoys firm faith, and a peace of mind truly remarkable. She has the happiness to possess in her daughter, a child of God, who fortifies her by reading to her the precious promises of the gospel, adapted to encourage the sinner, in presence of the king of terrors. This good woman continually repeats to me when I go to see her, 'How happy I am! I know whither I am going! and I feel no uneasiness! How good is God to have given me the knowledge of his gospel. His good Spirit never forsakes me.' The Romish priest went to visit the family, and asked to see the sick woman. He pretended to feel her pulse, and offered her his assistance: 'that is to say, if you will confess yourself and receive extreme unction, I am at your service.' She replied, 'Ah! sir, neither you, nor the minister can take away my sins. It is the blood of Jesus Christ which cleanses from all sin.' Although the conversation was rather long, she was not shaken by it: and when the daughter saw that her mother was exhausted, she spoke in her turn, and bore good testimony to the truth."

Notices of Converts who died of Cholera.

Mr. G—, at L—, writes on the 15th of August: "During the time that has elapsed since my last report, the Lord has permitted that we should be visited by the cholera. It has taken from us two of the most valuable members of our church. M^{lle} B— is the first: having embraced the gospel at the beginning of my residence at L—, when we had not as yet any public worship. She has persevered steadfastly to the end, labouring with all her might for the advancement of the kingdom of God. Her love for the poor, her disinterestedness, her spirit of union and conciliation had won all hearts. Her death has been a painful stroke to us. She was carried off in a few hours. The Lord strengthened her in her sickness. She said to me, 'I desire to die, that I may be with Christ.' In her, our church has sustained a great loss.

"The second loss we have suffered, has been neither less serious, nor less sensibly felt: for the brother who has been snatched from us so very suddenly, was still young, and had been joined to our church many years. He was not less endowed with Christian virtues than M^{lle} B—: he had a large measure of the missionary spirit; and many have been brought to know the truth, by our brother C—, that was his name. In going to the cemetery, a person who walked with me, said, 'It was he who led me to the gospel!' Returning from the cemetery, another observed, 'I had wandered from the church: it was he who brought me back.' He had no known enemies, and was even greatly esteemed by the Roman Catholics who knew him. Many of them came to his funeral, which was very numerously attended: I saw many women with children in their arms, who had walked a league to pay the last sad tribute of regard to our beloved brother. Before he expired, he took leave of all the brethren. In his sickness, he told me that 'the Lord was strengthening him mightily.' His death has been very edifying. I have seen in these instances, how great is the power of the gospel on those who receive it sincerely!"

The respected Secretary of the Society adds at the end of his communication the following paragraph:—"The Society closed its accounts on the 31st of March last, with a deficit of £350 [about \$1700.] If our funds admitted of it, we could immediately employ ten more labourers: ministers, teachers, and colporteurs. On this account we entreat the Lord daily, that he would send forth labourers into this part of His field."

MISCELLANEOUS.

INFORMATION CONCERNING CENTRAL AFRICA.

[Concluded.]

The Kanowry—Strict Mohammedans—Their low social state.

The Kanowry are peculiarly strict Muslims. The thirty days' fast of Ramadan is observed with much severity. During the thirteen hours from sunrise to sunset they abstain from food; and the man who, during the forbidden period, should venture to relieve his thirst, is scourged with a whip made of the skin of the hippopotamus. This is the season which they generally select for their predatory slave incursions, alleging, in justification of these cruel attacks on the heathen tribes in their vicinity, that the dogs are kaffir,* and not saying their prayers.

The intolerant spirit of Mohammedanism displays itself strongly in their character.

One feature will illustrate the lowness of their social state, and verify the remarks which have been made with reference to the peculiar influence of Mohammedanism on a nation. Polygamy is practised by all who can afford it. Every facility is permitted for divorce on either side. Husbands, indeed, may divorce their wives as often as they please, by repaying the dower. Wives never approach their husbands, except on their knees, nor do they address themselves to any of the male sex otherwise than kneeling, and with the head and face covered.

Central Africa probably an elevated table land.

Having thus made ourselves acquainted with Bournu, we are in a condition to consider, the national proceedings of this people in connexion with slave traffic, and especially their incursion on the heathen tribes to the south. It will be interesting to ascertain what glimpses we have of countries beyond their southern frontier; and when we find there the commencement of a mountainous region of great extent, and connect with this the result of our missionary researches on the eastern coast to the south of the Equator, and the newly discovered lake Ngami, in 20° 20' S. latitude, and longitude 24° E., with large inland rivers flowing into it from the north, whose waters are reported by the natives to come from a mountainous region, we shall feel that we have placed before us strong presumptive evidence that the central area of the African continent, like that of Asia, is a vast table land, buttressed up by mountain ranges, temperate from its elevation, and from its equatorial position, more fertile and populous than the Asiatic.

.... Amongst the various nations bordering on Lake Tchad, Mohammedanism is dominant; but in the islands of the lake a formidable race of

* Kaffir—unbeliever.

Heathen, called Biddoomahs, reject alike the political and religious yoke of the Mohammedans.

*Islands of Lake Tchad—Piratical fleets—
"The most savage beings"—Arab Tribes.*

A voyage of five days is said to intervene before these islands are reached from the western shore. They are many in number, the two largest being named Koorie and Sayah. The language of the islanders is peculiar to them, although somewhat resembling that of Kanem. Possessors of nearly one thousand large canoes, they rule the waters of this island sea, on which they consider themselves invincible, and are so deemed by others. The Bournu people seem to have abandoned all idea of subduing them. Their proverbial saying is, that, instead of a large country and much cattle, they have a strong arm and a cunning head, and therefore they must take from such as are richer than themselves. Acting on this principle, they send out their piratical fleets of sixty or one hundred large canoes. Armed with spears and shields, their hand is against all the dwellers on the mainland—Waday, Begharmi, Bournu,—and every man's hand is against them. They are said to permit either the ransom of their prisoners, or their incorporation with themselves. Major Denham met with some of this race at Lari, on the north-west border of the lake. He thus describes them:

"They were amongst the most savage beings I had ever seen in the shape of men. The men until they are married, wear their hair, and collect as many beads and ornaments as they can, which they wear round their necks; their hair is long, and plaited or twisted in knots; they have ear-rings also; and this collection of beads and metal is always given to the wife on marriage. The upper part of the face is very flat, and the eye sunk; they have large mouths and long necks; a sulky reserved look about them, any thing but agreeable. They have no style of salutation like other negroes, who greet strangers over and over again, sitting down by them: these stand up, leaning on a spear, and looking steadfastly at you without speaking."

The Shouas Arabs are another peculiar race. They have scarcely any resemblance to the Arabs of the North. Their countenances are open, with acquiline noses and large eyes; their complexion a light copper colour; and their appearance resembling some of the best-favoured gypsies in England. Their Arabic is nearly pure Egyptian. . . .

The Shilluks are among the most important of the tribes on the banks of the Bahr-el-abiad, or White Nile: their territory interposes between the Nile and Darfur. . . .

The great river Shary—The Loggun people.

The great river Shary, which flows into Lake Tchad on the southern shore, and the kingdom of Loggun, situated on its banks, were also

visited by Major Denham. At a town called Showy, about fifty miles from its embouchure, they found the river half a mile wide, and running at the rate of two or three miles an hour. Opposite the town, a beautiful island, about a mile long, occupied the centre of the stream. Embarking in a canoe, they were carried down a distance of thirty-five miles, to a spot called Joggabah, or Island. Here the river, alternating by handsome sweeps from one noble reach to another, pursued its course amidst banks covered with trees of rich foliage, around which a variety of creeping plants hung forth their variously-coloured and aromatic blossoms. Proceeding down one of the two channels into which the river is divided by the island, they entered the great lake, the heavy swell of which soon forced them to put back.

The capital of the kingdom of Loggun, situated on the Shary, was then visited. Entering at the western gate, the travellers proceeded along the principal street, of handsome breadth, having on either side large dwellings uniformly constructed, before the entrances of which, leading into enclosed court-yards, a number of the inhabitants, with their slaves behind them, sat waiting to receive the white strangers. One, an individual of apparent consequence, bending nearly double, and joining his hands—the first salutation of the kind which they had seen—advanced towards them, followed by his slaves, bending still lower, and explaining that he was sent by the Sultân to welcome Kab n'jaffy (the White men.)

The next day Major Denham proceeded to visit the Sultân. Ten negroes of high birth conducted the Europeans through the streets. In a large court, where several hundred persons were collected, a lattice-work was pointed out as the locality of the Sultân. On the removal of the curtain which concealed him, he was discovered on a carpet, enveloped in silk tobes, when the whole court prostrated themselves, pouring sand on their heads, while frumfrums and horns blew their harsh salute.

The capital is computed to contain fifteen thousand inhabitants, their language being in close affinity with that of Begharmi, the adjoining country to the east. Around are the Shouas, who bring abundant supplies of bullocks, milk, and fat, for which they received in exchange tobes and blue cotton in stripes, the manufacture of the Loggun people. Every house has its rude machinery for weaving, and the free inhabitants of both sexes labour diligently at the loom. The linen produced is fine and close. It is made up into tobes or large shirts, or into lengths of fifteen or sixteen yards, which are then dyed by female slaves, the indigo which they use giving the material a deep blue colour. After three steepings, and alternate exposure to the sun, it is glazed, by being laid in a damp state on the trunks of large trees cut to a flat surface, and beaten on them with

a wooden mallet, the linen being occasionally sprinkled with cold water and powdered antimony. In Loggun, Major Denham found the first metal currency which he had seen in negro land, consisting of thin plates of iron, something in the shape of the tip with which race-horses are shod. They are made into parcels of ten and twelve, thirty of which are equal in value to a dollar. This currency is subject to fluctuations, according to the will of the Sultân, who, by proclamation on the weekly market-day, devalues or increases its value, according as may best suit his own proceedings in the way of sale or purchase.

The Loggun people are described as a handsomer race than the Bournuese, and far more intelligent. Situated between the conflicting kingdoms of Bournu and Begharmi, yet indisposed to war, and intent on industrial occupations, their policy had been to remain neutral, and they had submitted to many sacrifices for the preservation of peace. The restoration of tranquillity was all that was needed to render Loggun a favourable resort for merchants. The natives appeared to care but little about the Mohammedan form of religion; and on the arrival of the time when missionaries shall be enabled to reach these interior districts, Loggun—from its position, and the character of its people—presents one of the most favourable spots on the north side of the equator for missionary operations.

The Berghami Country—Slaves plenty and cheap.

Begharmi is a large country, extending along the eastern bank of the Shary, between which and Bournu a savage war had long raged, characterized by mutual irruptions and invasions, the plunder and burning of towns and villages, and the ill-treatment of the captives. The Sheik of Bournu was said to have led into captivity thirty thousand of the Sultan of Begharmi's subjects. Nor were the Begharmis slow to retaliate whenever an opportunity was presented to them. They were, however, inferior in courage to the Bournuese troops, and were most frequently defeated. On one occasion the sheik had remained three months in the Begharmi territory, destroying by fire the deserted towns. The Begharmi Sultan, with all his family and slaves, had been obliged, as on previous occasions, to retire to the other side of a large river to the south of his dominions, where the Kaffirs or savages always afforded him shelter and protection. These people were described as resembling the sands of the desert in number.

Shortly after Major Denham's visit to Loggun, a decisive conflict took place between these nations, in which the Begharmis were completely defeated, seven sons of their Sultan slain, and of two hundred of their chiefs only one was said to have escaped alive. The markets

were crowded with the prisoners who had been taken, and who were exposed for sale as slaves. They were cheap in proportion to their numbers; and Major Denham saw several fine boys and girls sold for two or three bullocks—in value ten dollars.

But the most important discoveries of Major Denham were to the south of Bournu, in the direction of Mandara, at the southern termination of which commence the mountainous ranges which occupy the centre of the African Continent.

The Mandaras—"A parallel of sorrowing tribes."

Mandara, and Karowa to the south-west of it, had, previously to the commencement of the Fellatah irruptions, been governed by a Kerdie ruler. These heathen kingdoms were, however, laid waste by the same flood of Fellatah conquest which desolated Bournu. Eventually, a son of the deposed Sultan, after the example of El Kanemy, rising up to a renewal of the contest, wrested Mandara from the invaders, and, by a profession of Mohammedanism, securing to himself assistance which would have been otherwise refused him, was enabled to make good his position, and become the founder of a new dynasty.

The necessity of union against the common enemy, the Fellatahs, and the opportunity of procuring fresh supplies of slaves—which Mandara, from its vicinity to the Kerdie countries, was capable of affording to Bournu—soon convinced the sheik how important it was that he should form a close alliance with this ruler. A league, offensive and defensive, was therefore entered into between the two kingdoms. It was consolidated by the Sheik receiving in marriage the daughter of the Mandara Sultan, the lady's marriage portion consisting of three thousand Kerdies, captured by the united forces of Mandara and Bournu, from a country to the south east called Musgow, where, perhaps, as many more were slain in the vain attempt to defend their families and homes.

Such are the scenes which are being continually enacted in Africa. The Mohammedans are the merciless oppressors of the heathen tribes. They think it lawful to be cruel to a Kaffir, and gladly avail themselves of such a pretext to accumulate calamities on their fellow-man. Thus their troops of armed cavalry are continually invading the heathen countries, burning the villages, slaying some, and enslaving others of the inhabitants. On the southern limits of the Mohammedan states there extends a parallel of sorrowing tribes, troubled heathen, which have no rest: they have trembling of heart, and failing of eyes, and sorrow of mind: their lives hang in doubt before them, they fear day and night, and have none assurance of their lives. (Deut. xxviii. 65, 66.) Only one way of escape from perpetual affliction presents it-

self, and that is to embrace Mohammedanism. By fire and the sword this fanatical scourge has extended itself; and if it has not penetrated into the heart of Africa to the south of the equator, it is because the mountain barriers providentially interposed in that direction have arrested its progress, by rendering the advance of armed cavalry impracticable, and thus affording a hiding-place and safe retreat from the combined action of bigotry, covetousness, and sensuality....

A people of a wild and savage appearance, called Christians.

Major Denham accompanied a body of Bour-nu troops into a region, never before visited by any European, inhabited by heathen tribes, called the Musgow people. They were filled with dismay by the invading force. They sent two hundred slaves, besides horses, goats, &c., as a peace offering—but all in vain, as the event proved. Their appearance is thus described:

“Between twenty and thirty horseman, mounted on small, fiery, and very well formed steeds, of about fourteen hands high, with a numerous train, were the bearers of these gifts, and a most extraordinary appearance they made. I saw them on their leaving the Sultân's palace; and both then, and on their entrance, they threw themselves on the ground, pouring sand on their heads, and uttering the most piteous cries. The horsemen, who were chiefs, were covered only by the skin of a goat or leopard, so contrived as to hang over the left shoulder, with the head of the animal on the breast; and, being confined round the middle, was made to reach nearly half-way down the thigh, the skin of the tail and legs being also preserved. On their heads, which were covered with long woolly, or rather bristly hair, coming quite over their eyes, they wore a cap of the skin of the goat, or some fox-like animal; round their arms and in their ears were rings of what to me appeared to be bone; and round the necks of each were from one to six strings of what I was assured were the teeth of the enemies they had slain in battle: teeth and pieces of bone were also pendant from the clotted locks of their hair; and, with the red patches with which their body was marked in different places, and of which colour also their own teeth were stained, they really had a most strikingly wild and truly savage appearance. What very much increased the interest I felt in gazing upon these beings, who, to appearance, were the most savage of their race, was the positive assertion of Boo-Khaloom that they were Christians. I had certainly no other argument at the moment to use, in refutation of his position, but their most unchristian-like appearance and deportment: in this he agreed, but added, ‘Wolla Insara, they are Christians!’”

Why they were so called Denham had no opportunity of discovering, the whole force, defeated by the Fellatahs, having been compelled, a few days after, to retreat in great confusion, and with very considerable loss. Whether there are races in the interior who retain the name of that Christianity which, in every other respect, they have completely lost, remains yet to be discovered.

A beautiful mountainous country.

After halting for a few days at Mora, the Sultân of Mandara's capital, the force proceeded to penetrate the mass of mountains to the south. The scenery, in richness and beauty, could not be exceeded. Interminable chains of hills rose on every side. On the east and west appeared a variety of lofty peaks, and directly in front, to the south, Horza, the highest of them all, with the chasm through which they were to pass. The ascent continued as they entered this gorge. Precipices twenty-five hundred feet in height projected fearfully above their heads, the defile not exceeding five hundred yards in breadth. Surmounting the pass, they entered on an extensive and thickly-planted valley, where the gubberah, the tamarind, the wild fig, and the mangoe abounded, around whose trunks were wound a profusion of parasitical plants.

The Mandara chain commences at Delow, a little to the north of Mora, the capital of Mandara, and stretches east-south-east, south-west, south, and west. To the south, masses of hills appear, increasing from twenty-five hundred feet, in the neighbourhood of Mandara, to several thousand feet in altitude. They are said to extend more than two months journey. The extreme southern peak, called Mendify, at the distance, it was said, of thirty-five miles, rose with singular boldness. The only persons from the Mohammedan States, who venture to penetrate into these districts, are freed slaves, who carry with them “beads and tobies, which are eagerly bought up, as well as turkadies from Soudan, and receive slaves and skins in exchange. The nations are very numerous, and generally paint and stain their bodies different colours.” One man, with whom Major Denham had conversed, informed him that he had been twenty days south of Mandara, to a country called Adamowa, occupied by Fellatahs, the Kerdies being on the hills surrounding the plain on which the town was situated. He mentioned having passed several large lakes, and very clearly described a river which he crossed running from the west between two ridges of mountains. It flowed to the south of Begharmi, and then turned eastward to the Nile.

Thus the mountainous character of the great central area of the African continent in every direction meets with confirmation. On the eastern coast our Missionaries Krapf and Rebman at once find themselves amongst its more

advanced ranges. On the north, the mountainous frontier has been reached by Denham.

Testimony of the American Missionaries.

Westward, the American missionaries on the Gaboon river have discovered traces of the same geographical truth. They inform us that the three principal tribes in the region of the Gaboon are the Mpongwe, Bakali, and Shikani. Their attention has also been directed to another tribe, whose principal residence is still further toward the interior—the Pangwes, a very vigorous, enterprising, powerful, and probably numerous people. They are making their way toward the coast, displacing or subjecting the tribes that are found in their path. Their proper country is from five to nine days' journey beyond the Bakalis, and is said to be a land of mountains, hills, valleys, and fountains of water. The missionary thus describes the circumstances connected with a visit to one of their towns in September 1848:

"When we approached the shore, the brow of the hill was covered with a dark tumultuous throng, shouting and gesticulating in the wildest manner imaginable. When we landed, all the women disappeared, but the men remained; and their appearance did not belie their reputation. It is said that they never fear the face of man; and more perfect specimens of masculine vigour I have never seen. The competitors at the Olympic games might have envied such bones and muscles, so perfectly developed. The Pangwe people are just emerging from the unknown wilds of Central Africa, and are still free from many of the effects both good and bad, of intercourse with civilized men. No white man had ever before been seen in their place; and few, if any of them, had ever before beheld a white face. When the king commenced the town, he told his people that soon they would see a white man; but they thought him extremely vain and ambitious to dream of such an honour. They took it for granted that I came as their friend, and brought me presents of spears and such other implements as they possessed. They use none but native iron of their own manufacture, and it is of the finest quality. Many of their knives ring like cast steel; and no flaw or other imperfection can be discovered in them. They will not accept imported iron as a present, for they do not consider it worth carrying home. I brought away numerous specimens of their iron, but I could obtain no ore. They have found none at their new settlement."

Testimony of an English Missionary—The climate of Central Africa probably favourable to Missionary effort.

To the southward of the continent there are also indications of a mountainous region to the north. We refer our readers to the deeply interesting letter published in the (London) "Missionary Magazine" for March 1850, containing the discovery of the River Zonga, and the great

Lake Ngami in connexion with it, in latitude 20° 20' south, and longitude about 24° east. We introduce one passage from it.

"The higher we ascended the river the broader it became, until we often saw more than one hundred yards of clear deep water between the broad belt of reed which grows in the shallower parts. The water was clear as crystal; and as we approached the point of junction with other large rivers, *reported to exist* in the north, it was quite soft and cold. The fact that the Zonga is connected with large rivers coming from the north awakens emotions in my mind, which make the discovery of the lake dwindle out of sight. It opens the prospect of a highway, capable of being quickly traversed by boats, to a large section of well-peopled territory.

"One remarkable feature in this river is, its periodical rise and fall. It has risen nearly three feet in height since our arrival, and this is the dry season. That the rise is not caused by rains is evident from the water being so pure. Its purity and softness increased as we ascended towards its junction with the Tamunakle, from which, although connected with the lake, it derives the present increased supply. The sharpness of the air caused an amazing keenness of appetite, at an elevation of little more than twenty hundred feet above the level of the sea—water boiled at 207½° thermometer—and the reports of the Bayeiye, that the waters came from a mountainous region, suggested the conclusion that the increase of the water at the beginning and middle of the dry season must be derived from melting snow."

This united testimony from north, east, west, and south, is decisive as to the character of the interior. We wait for the fuller and clearer development of that of which we have now presented to us only the dim outline, and venture to entertain the confident expectation that, so far as climate is concerned, Central Africa will be found peculiarly favourable to European Missionary effort.

SOUTH AFRICA.

Great change at Griqua Town.

Our Church, as we trust, has a great work to accomplish for her Lord in Africa. The urgent wants of the African people, which can hardly be too strongly spoken of; the resources which God has entrusted to our churches; and especially the presence amongst us of so many of the descendants of Africans, many of whom are worthy members of our communion—all these things should lead us to watch with deep interest the leadings of Providence in regard to that dark land. Hardly any other body of Christians seem to be more loudly called upon,

to do what their hand findeth to do for such a field of labour. On this account, we have surrendered part of our space to the article concluded above, giving much valuable information about the central regions of Africa. See particularly what is said of the Loggun people. We hope yet to hear from beloved missionaries of our Church, stationed among some of those interior tribes. This article may, and we trust will, lead our readers to cherish a deeper interest in the establishment of such a mission, whenever the way is fully prepared for it.

The labours of missionaries in Africa have been crowned with the Divine blessing in a remarkable degree. Of this a striking proof will be found in the article inserted below. It is from the pen of the Rev. James Read, one of the oldest Missionaries now living, having been more than fifty years in his present field of labour. This letter was written on the 6th of February last.

About one o'clock, P. M., we arrived at Griqua Town. Here we were received with great kindness, and I met with some old acquaintances. We found things in a pleasing state, under our young brother Solomon. A church of five hundred members, about four hundred of them Bechuanaas, and a number of inquirers, both Griquas and Bechuanaas; a flourishing school; a superior Bible class of young people, taught not only the doctrine of the gospel, but Bible history, natural history, geography, astronomy, &c., &c. In looking upon this people and place, I could not but admire the change to be seen, that had taken place since 1813, when the late Mr. Campbell and I visited them: they were then in the most miserable huts, and the Missionaries, Anderson and Jones, occupying not much better; both men and women scarcely clothed, but in sheep-skins. Many of them have now good houses of stone, stone-walled gardens and corn fields; their persons not only well, but respectably clad in English manufactured clothing: the men, many of them with surtouts or coats, waistcoats, trousers, Wellington boots, polished, starched collars, &c., to their shirts, beaver hats, and here and there watches: almost, if not every man with a wagon. The women in gowns, shoes, stockings, and good shawls; mostly with caps and bonnets, and in the chapel all with their Bibles and hymn books. Surely this also is not a failure. This people, at least their fathers, were in a state little above the Bushmen when first visited by the Missionaries on the Orange River—some of them real Bushmen. The Sabbath was a heavenly day to me. I saw, perhaps, nearly four hundred members at the Lord's table, about three hundred Bechuanaas; and, considering the state in which Mr. Campbell

and I found that people in 1813, as described in Mr. Campbell's Travels, I could not but exclaim, "*What has God wrought!*"

The Monday, also, was a very interesting day, the anniversary of the Auxiliary Missionary Society. It was found that the people had subscribed almost £100 for the Society, and engaged to increase the amount next year. Among the Bechuanaas present were several Native Teachers, including *Makamme and Sigonel*, who in their boyhood had been in my school at Kuruman. With the first-mentioned, the great awakening had commenced, as related in the communications of the late Mr. Wright, some years ago. It is an encouragement for us to sow by all waters—in the morning to sow our seed, and in the evening not to withhold our hand; for we know not whether shall prosper this or that. God has promised his word shall not return void, however simple the means or insignificant the instrument. The above awakening commenced on the Vaal River, from these young men visiting Griqua Town, and spread through the country, even to the Kuruman, and has now extended over the whole country; so that the little seed has become a tree, many birds sheltering in its branches.—*London Miss. Mag.*, Aug., 1850.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS IN AUGUST, 1850.

SYNOD OF ALBANY.

<i>Phy of Troy.</i> —Cambridge ch to const Rev ISAAC O FILLMORE and Mrs FILLMORE l m 70; JAMES RICHARDSON to const himself l m 30	100 00
<i>Phy of Albany.</i> —Albany 3d ch	15 27

SYNOD OF BUFFALO.

<i>Phy of Steuben.</i> —Geneseo, N Y, Rev A Lloyd	1 00
<i>Phy of Wyoming.</i> —Sjaria 1st ch	15 00

SYNOD OF NEW YORK.

<i>Phy of Hudson.</i> —Coahecton ch mo con colls 5; Goshen ch. Young People's miss soc 40	45 00
<i>Phy of North River.</i> —Boudout ch, to const JOHN P HILL, WM H DE GRAFF, GEORGE DUBOIS, Mrs ELIZA CRANE, and Mrs MARY E PHILLIPS l ms 210, Sab sch toed Walter Crass Phillips at Ningpo, and Martha H Wurtz in the Creek Nation 12 50; Mariboro' ch mo con 6; Smithfield ch 2	320 50
<i>Phy of Bedford.</i> —Dobb's Ferry N Y, Jos Banks	2 00
<i>Phy of New York.</i> —Wallabout ch 3 65; Chelsea ch mo con 22 Sab sch infant class for sup of bazar schs at Futchburgh 3; Yorkville ch mo con 3; Forty-second at ch mo con 19 66, Sab sch 4 60; Madison Avenue ch mo con 10 80; New York First ch mo 92 87; Brooklyn First ch mo con 4 33	164 11

SYNOD OF NEW JERSEY.

<i>Phy of Elizabethtown.</i> —Paterson 1st ch mo con colls	40 00
<i>Phy of New Brunswick.</i> —Shrewsbury ch 4 50, a little girl 25 cents, a little boy 25 cents; New Brunswick 1st ch mo con 24 05; Princeton 2d ch 25	54 05
<i>Phy of West Jersey.</i> —Bridgeport ch mo con colls 120; Blackwoodtown ch 10	130 00
<i>Phy of Newton.</i> —Belvidere ch Sab sch	5 00
<i>Phy of Susquehanna.</i> —Athens ch, family of Rev C C Cora	2 00

SYNOD OF PHILADELPHIA.

<i>Pby of Philadelphia.</i> —Phila Tenth ch mo con June and July 30 10; Philad Sixth ch moon Aug. 17 15	56 25
<i>Pby of Baltimore.</i> —Balt 2d ch mo con colle 40; Elliott's Mills ch, of which 11 from Sab sch. 26 08	66 08
<i>Pby of Carlisle.</i> —Tom's Creek and Piney chs, Jane Williams 10, Eli Horner 3, Silas Horner 5, James McAllister 3, Susan Row 1, Margaret Horner 1, Stirling Gault 1 50, Rev R B Grier 5 50	32 00
<i>Pby of Huntingdon.</i> —Huntingdon ch, for outfit of Rev James H Orblson	100 00

SYNOD OF PITTSBURGH.

<i>Pby of Blairsville.</i> —Warren ch 15 43; Boiling Spring ch 5	20 43
<i>Pby of Redstone.</i> —Petersburgh ch	8 20
<i>Pby of Allegheny.</i> —Slate Lick ch, in part 48 81; Freeport ch 23 07	71 88
<i>Pby of Beaver.</i> —North Branch ch 40; North Sewickley ch 21; Little Beaver ch 85; Beaver Falls ch fem mis soc, for orphan sch at Futtburgh 9	155 00
<i>Pby of Erie.</i> —Irvine ch	18 00

SYNOD OF WHEELING.

<i>Pby of Washington.</i> —Washington ch 88; Burgettstown ch 15 40; Mill Creek ch, Hookstown Sab sch 11	114 40
<i>Pby of Steubenville.</i> —Steubenville 2d ch, youths' miss association 12; Springfield, O, Rev Jno Knox to ed Joseph Koz at Ningpo 22	34 00
<i>Pby of New Lisbon.</i> —Deerfield ch, ladies miss soc, to ed John Hartwell and Anna Maria Stratton, and bal in full to conat Rev W O STRATTON 1 d 50, and for French mission 13	63 00

SYNOD OF CINCINNATI.

<i>Pby of Chillicothe.</i> —Chillicothe ch Sab sch jav miss Soc, to ed a heathen girl at Futtburgh	50 00
<i>Pby of Cincinnati.</i> —Pleasant Ridge ch 13 15; Cincinnati High at ch 75 etc; Cincinnati Central ch 2d mission Sab sch 2 75; Bethel ch 25 15; Goshen ch 3 45; Pisgah ch, Mr Clendinnin 1	46 25
<i>Pby of Oxford.</i> —Venice ch 35 75; Harmony ch 1 95; Oxford ch mo con 9 11	46 81

SYNOD OF INDIANA.

<i>Pby of Madison.</i> —New Washington ch, Wm C Walker	5 00
<i>Pby of Indianapolis.</i> —Bloomington ch, of which 85 etc from children	41 50
<i>Pby of White Water.</i> —Mount Carmel ch	5 00

SYNOD OF NORTHERN INDIANA.

<i>Pby of Crawfordsville.</i> —Putnamville ch	8 50
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SYNOD OF ILLINOIS.

<i>Pby of Peoria.</i> —Bloomington ch	17 00
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SYNOD OF MISSOURI.

<i>Pby of Potosi.</i> —Potosi ch 8 10, individuals 1 90	10 00
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SYNOD OF KENTUCKY.

<i>Pby of Louisville.</i> —Louisville, Ky, E Barnes 2; Louisville 1st ch mo con, July 13 25, August 15 10, Sab sch 8 35; Shelbyville ch mo con 10	48 70
<i>Pby of Muhlenburg.</i> —Greenville ch	5 00
<i>Pby of Transylvania.</i> —Richmond ch 80; Harrodsburg ch, in part 82 70; Silver Creek ch, bal 3 70	166 40
<i>Pby of West Lexington.</i> —Nicholasville ch 73 65; Clear Creek ch in part 14; Walnut Hill ch, in part 64; Mount Horeb ch, in part 36 50; Hopewell ch, additional 20; Cherry Spring ch 33 90, and Mt Pleasant ch 10 10, bal to con Rev F G STRAHAN 1 d	254 35
<i>Pby of Ebenezer.</i> —Richmond ch 2 50, and Murphysville ch 15 50, for support of Rev C W Forman, Labor, Nor Ind	18 00

SYNOD OF VIRGINIA.

<i>Pby of Winchester.</i> —Fredericksburg ch, Mrs Jane Corbin	25 00
<i>Pby of West Hanover.</i> —Cumberland ch 25; Mayaville ch 21 90; South Plains ch 15; New Store ch 5 75; Providence ch, young ladies 1 50; Mercy seat ch 5 25; Byrd and Hebron chs 42	116 40
<i>Pby of East Hanover.</i> —Richmond 1st ch mo con	24 78

SYNOD OF NORTH CAROLINA.

<i>Pby of Fayetteville.</i> —Wilmington ch 41 60, juv miss soc, in part to conat Mrs MARIA LAW 1 m 6 60, coloured members 10	58 90
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SYNOD OF NASHVILLE.

<i>Pby of Nashville.</i> —Clarksville ch moa con 8 50, dying gift of Lizzie Kennedy 1	9 50
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SYNOD OF MEMPHIS.

<i>Pby of Western District.</i> —Rehoboth ch 5 30, Germantown ch 5	10 30
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SYNOD OF ALABAMA.

<i>Pby of South Alabama.</i> —Centre Ridge ch, Mrs Susan P Calhoun	30 00
<i>Pby of Tuscaloosa.</i> —Greensboro' ch Sab sch, to ed William Stedman Peck at Futtburgh	35 00

SYNOD OF MISSISSIPPI.

<i>Pby of Mississippi.</i> —Salem ch, Rev J H Thompson 4 50; Canton ch 25	29 50
<i>Pby of Louisiana.</i> —Lafayette Square ch, New Orleans	66 70

Total from churches, \$2661 06

LEGACIES

Legacy of James Doran, dec, bal in full for Western Indian Missions	375 00
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COLLEGES AND SEMINARIES.

Princeton, N J, Philadelphian Soc of Nassau Hall	7 75
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MISCELLANEOUS.

Cornersville, Tenn, Alexander Stinson	5 00
N Y, "A Friend to missions"	150 00
Sales in part of Memoir of Rev W M Lowrie, for Ningpo mission	225 00
"A Friend" for Alexander High School, Monrovia, Liberia	25 00
Associate Reformed Synod of the South for education in Liberia	50 00
Fort Wayne, Indiana, German Presb church	2 00
	457 00

Total receipts in August, \$3500 81

CHARLES D. DRAKE, Treasurer.

DONATIONS IN CLOTHING, &c.

Ladies miss soc of Deerfield ch, Ohio, one barrel clothing	58 00
C B Dungan, Philad, 52 Vols Books for Missions of the Board	81 80

NOTICES.

LETTERS relating to the Missions or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to CHARLES D. DRAKE, Esq., Treasurer—same address.

PAYMENTS OF MONIES for the Board may also be made at

Albany, New York, to the Rev. J. N. Campbell, D.D.; Philadelphia, Pa., Wm. D. Snyder, 265 Chestnut St.; Pittsburgh, Pennsylvania, Harvey Childs; Columbus, Ohio, Thomas Moodie; Cincinnati, Ohio, John D. Thorpe; St. Louis, Missouri, David Keith; Louisville, Kentucky, J. M. Rutherford; Natchez, Mississippi, Thomas Henderson; Richmond, Virginia, Samuel Winfree; Charleston, South Carolina, James Adger; Augusta, Georgia, William H. Crane.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to **Rev. JOHN LEYBURN, D.D.**, Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to **Mr. JOSEPH P. ENOLES**, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the **Rev. W. M. ENOLES, D.D.**, Editor of the Board.

Donations to be remitted to **A. W. MITCHELL, M.D.** Treasurer.

THE PRESBYTERIAN HERALD AND THE BOARD OF PUBLICATION.

We return our fraternal thanks to the editor of the *Presbyterian Herald*, for his excellent and timely remarks as to the operations and importance of the Board of Publication, and regret that we must delay their republication until the issue of the next number of the *Record*. Others of our papers in the West as well as elsewhere, have done us good service of a similar character, and we only wish that these important services could be rendered more frequently.

The Board of Publication stands in special need of the cordial co-operation of all the periodicals of our church. It is the youngest of the Boards. It has but recently entered upon a new system of operations, which have as yet been brought but imperfectly before the churches, and consequently are not fully understood and appreciated. Voluntary societies of a kindred character are in many cases monopolizing the contributions of our own people, at the same time that they have large resources from other quarters, whilst this Board, which must depend exclusively upon the patronage of Presbyterians, is passed by in neglect. Upon the whole, we have no reason to complain as to the reception which our plans have met. From almost every quarter we receive tokens of encouragement, and the circulation for the last few months largely exceeds that of the corresponding months of the last year. Things are working as well as we had anticipated, and even better.

Still, we think this Board as well as the others should have the first place in all the periodicals of the Presbyterian Church. Whilst

on this subject, we must say that we have seen the columns of our own papers occupied with earnest appeals in behalf of voluntary societies, and strong recommendations of their agents, whilst they have been perfectly silent as to the equally important claims of their own Boards—not even so much as mentioning their agents, who were at the time labouring within the bounds where their papers specially circulated. We do hope all our people, whether in the pulpit, the editorial chair, or in the private walks of life, will give their cordial co-operation to their own institutions. We call attention to a communication on this subject in another column.

THE PRESBYTERIAN FAMILY ALMANAC FOR 1851.

The Board of Publication have at this early date issued the *Almanac* for 1851, in order that ample opportunity may be afforded for its extensive circulation. Those persons greatly mistake, who imagine that an almanac is a thing which exerts no moral influence. The almanac is almost the only permanent tract which can be found scattered throughout the families of the country; it is a tract which is found always and throughout all the year, and is not seldom referred to. Many of the almanacs now so widely scattered abroad are in no small degree pernicious in their influence.

The *Presbyterian Almanac* just issued by the Board, in addition to much excellent and useful matter of a religious and general character, contains such statistics and other information as to the institutions of our own Church, as should render it an almost indispensable visitant of every Presbyterian family. As to typographical execution this is also in advance of its predecessors. The illustrated cover, we think decidedly the most elegant ever issued in this country.

CORDIAL APPROBATION ON THE PART OF PASTORS.

Very much of the success of the work of colportage depends upon the amount of approbation and co-operation given by pastors in the field where a colporteur labours. As one of our colporteurs wrote some time since, a pastor can make almost any book popular; so also, pastors

can very generally direct the contributions of their people, so that at least a portion of what is given shall go to their own Board. A colporteur in the West, in making his quarterly report, speaks as follows:

"I have finished the canvass of the Presbytery of W—, &c. From every minister I have obtained an assurance that at a more propitious period than the present, he will lay before his people the colportage operations of the Board of Publication, and take up a collection in aid of them.

From every pulpit but one, (and from that notice was given, but I was providentially hindered from being there) I have stated the substance of the Plans and Operations of the Board, and have been cordially and earnestly supported by the ministers. They have gone as far as any one need desire, in explaining the character and designs of the Board, and in urging upon their people their duty as *Presbyterians* to sustain the Board and encourage the colporteurs.

The ground is prepared for still better results next year. I think it would be well to leave at every Presbyterian house a copy of the little pamphlet entitled 'Plans and Operations of the Board,' as well as a catalogue, which I have lately done, and the people seem pleased.

Our books make friends wherever they go. They are not only instructive, but *captivating*. This I frequently hear."

TALKING TO THE POINT.

In a late number of the Presbyterian Record, published at Nashville, Tennessee, we find a letter from the Rev. Mr. Hendrick, of Clarksville, in that State, which is so encouraging in its facts, and so commendable in its spirit, that we cannot refrain from transferring the greater part of it to our columns. We would bespeak for it a perusal by all our readers.

After introducing a colporteur of the Board of Publication, who is labouring in the Nashville Presbytery, Mr. Hendrick thus speaks of him and of his work:

"He has been acting in the section of country around Clarksville for the last three months or more, with great acceptance and success. He has sold more than *four hundred dollars* worth

of books within that time. Although he has been in no Presbyterian congregation except that of Clarksville, he has found nearly all persons ready to buy those most excellent, beautifully bound, and cheap books. All denominations find books to please, instruct, and edify them at the lowest prices. Mr. McCormick has done a good work in all this region, and we doubt not will contribute greatly to advance the cause of Christ in all places where he may go with such books; and we especially recommend him to all true Presbyterians as a Colporteur of our own Board, as a man, kind, unassuming, and well calculated to do good in the work in which he is engaged. We have had a full depository of the books of our Board of Publication in Clarksville for the last three years, yet comparatively few of our own people were well supplied with these books, till the colporteur carried them to their houses, and the families had an opportunity of seeing, and examining them, when nearly every family were supplied with a number of the most excellent books in the English language. It will not do to place the books in stores, depositories and other places to sell, they must be taken to the houses of even our own members, that they may be appreciated, and distributed among them. And if our own people, who love their church, and these their own peculiar books, have thus to be supplied, how much greater the necessity of taking these books to the houses of others, who are not Presbyterians, that the work of grace may be extended, and a wholesome, pure, evangelical literature may, at least, keep pace with, if not anticipate the chaffy, light, pernicious, and most corrupting class of novels, tales, and other books that are peddled over the country, as well as over our cities. I hope every minister and elder, yea, every Presbyterian and friend of evangelical truth will aid our colporteur in this laudable work, and give these books the widest possible circulation. * * * This is emphatically a work of benevolence. Who will not aid in such a work? I feel the good influence of this work of colportage in my congregation, and in all the region around, and desire that all other churches, within our whole bounds, may feel and enjoy the same; this is my only apology for writing this letter, which, I hope, you will give a place in your next paper."

SUCCESSFUL OPERATIONS OF A COLPORTEUR OF THE SYNOD OF PITTSBURGH.

In the *Presbyterian Advocate*, one column of which is appropriated weekly to the use of the Colportage Committee of the Synod of Pittsburgh, we find the following extract from the report of a colporteur, which, together with the remarks attached to it, we recommend as worthy of perusal.

"I have been operating within the bounds of Rehoboth, Little Redstone, Brownsville, and Dunlap's Creek congregations, Redstone Presbytery. I have been very kindly and cordially received, and welcomed with open arms by the pastors in whose congregations I have been labouring, and also by the people, who are desirous to obtain the standard works published by the Board. The pastors kindly afford their influence, and recommend strongly, both the books I carry, and myself, as the agent of your Board, to the patronage, kindness and hospitality of the people within their charge, which is one great reason of my success. I have been kindly welcomed and received by all the people generally, and I find an increasing demand for the standard works published by the Board, such as Alexander's writings, particularly Religious Experience, Practical Sermons, and Family Worship; also Communicant's Companion, Boston's Fourfold State, Pilgrim's Progress, Memoir of McCheyne, Divine Purpose, Great Supper, Lives of British Reformers, Owen's works, Lectures on Daniel, Fisher's Catechism, Mission to the Jews, Baxter's Call, Newton's Caraphonia. There is a very great demand for books on the doctrinal points of the Presbyterian Church, owing to the country being filled with error of every form, and prejudice being raised and kept up by misrepresentations of pastors and others of those denominations which are hostile to the Calvinistic doctrines. . . . All their opposition will avail but little before the onward and glorious progress of your Board, which is evidently an enterprise blessed by the great Head of the Church, and which enjoys the approving smiles of Providence; and the prayer and wish of your agent is for a double portion of that spirit and devotion which all should have who are engaged in such a glorious and praiseworthy undertaking."

Such are the cheering accounts which we are permitted to receive from our colporteurs; and should not they animate all who sincerely love the truth, and long for the increase of Zion, to greater diligence and more earnest devotion in the cause of their Master? Error and prejudice can never stand before the truth of God's word; and we find that wherever the doctrines of grace are proclaimed, whether by the authorized ambassadors of the King of Zion, or by the silent but effectual messengers which our Church sends forth from the press, they find favour in

the eyes of those who receive the truth in the love of it. Let us then send labourers forth into this field, which is white unto the harvest. Give us your prayers, encourage and cheer our faithful colporteurs, and as God has blessed you in temporal matters, give of your substance into the treasury of the Lord, to aid in disseminating those truths which make wise unto salvation.

Encouraging as is the report from which we have taken the foregoing extract, it is due to our colporteur and to the Board to state that he informs us that his success would have been much greater had he been able to procure from the Board a larger supply of our books. But to enable us to meet the demands of our colporteurs fully and promptly, requires an increased contribution from the churches in this field; and we cannot but believe that when they know what has been done by this Board, and what may yet be accomplished, they will liberally respond to our calls, and come up to the help of the Lord's cause.

For the Home and Foreign Record.

SUPPORT YOUR OWN BOARDS.

It is well known that the Committee on the Annual Report of the Board of Publication reported to the last General Assembly, and the Assembly adopted the following resolution, among others, viz:

"2. *Resolved*, That the Assembly have established this Board for the purpose of supplying the Church and the world with a religious literature as far as practicable; that the Board have thus far met, to a gratifying extent, the expectations of the Assembly: and that the Synods, Presbyteries, and people, *ought to give the preference to our own Board*, over any other institutions established for similar purposes."

It seems a very plain case that our ministers and people "ought to give the preference to our own Board over any other institutions." Consistency demands this; for if we so far prefer one church above another as to hold a connection with it, we should feel bound to sustain its institutions, and thus give a practical proof of our preference. As this seems a very plain case, so it seems strange that any in our connection should manifest a degree of indifference to the operations of the Board of Publication, or to any of our Boards. The plea that it is an infringement of the people's liberty to present to them the claims of their own Boards, and not

also the claims of other institutions, is one of the strangest and flimsiest of all evasions. American institutions, so called, are no more American than are the Boards of the General Assembly.

As Presbyterians, honest in our convictions and preferences, we must sustain Presbyterian institutions, and give them the first place in our affections and our charities. They are inseparable from our convictions of truth, and are bound to our hearts by a thousand tender associations; and no true son of the Church, descended from an ancestry which suffered and bled for "Christ's crown and covenant," will hesitate to avow, with honest pride, his preference for a Presbyterian Board above any and every other. We have such Boards, and it is our duty, and our privilege, to sustain them, to embrace them in our system of benevolence, to patronise them, and to give them *regular collections annually*. If we are Presbyterians in name, let us be so in reality; let us seek the welfare of our Zion; and in seeking her welfare, we are also seeking the welfare of the land in which our lot is cast. The interests of the Church and of the country are inseparable. We are AMERICAN PRESBYTERIANS!

It is the decision of common sense, as well as of religious consistency. *Let our people give the preference to our own Boards.* As to the Board of Publication, it is worthy the confidence, and the zealous and liberal support of all our people. It is hailed with joy by multitudes not in our connection. Ministers and people of other communions are extending to us the right hand of fellowship in this thing. New England is receiving our books—one of our colporteurs recently "sold some two hundred dollars worth of our books within the limits of a single parish." New-school men even are saying, that their people have so long been fed with milk and water—surfeited with books devoid of all distinctiveness—that they are just prepared to be led away by insinuating proselyters; and they have given their cordial and hearty sanction to the sale among their people of our *distinctive* as well as *practical* works. And shall any of our own people be indifferent, or give a cool half approval to a work so important and so necessary?

W. J. M.

NOTICES OF BOOKS AND TRACTS.

THE REDEEMER'S LEGACY, or Peace from the Saviour's hands and Side, by the Rev. Wm. J. McCord, 32mo, pp. 84. Price, muslin gilt 22 cents, half-roan 16 cents.

This excellent little volume is founded on John xiv. 27. It is from the author of "Salvation," another admirable little work issued by the Board, and republished by the Religious Tract Society of London. Mr. McCord has been engaged for some years in distributing the books of the Board of Publication, and has been able at the same time to do good service with his pen. He says this volume is designed to be of service "1. To those who have as yet no concern about their eternal welfare, by giving them correct views of the gospel; 2. To those who are inquiring what they must do to be saved, by directing them to the only Saviour; and 3. To sincere Christians, by acquainting them with their privileges—their rich and unspeakable inheritance—the peace that passeth understanding."

THE ANXIOUS INQUIRER after Salvation Directed and Encouraged, by John Angell James. 32mo, pp. 229. Price, muslin gilt 25 cents, half-roan 20 cents.

James's Anxious Inquirer is too well known to need commendation. The Board of Publication have at length complied with the frequently repeated request that they would publish it. This edition has more pages, better type, and is altogether, as far as our knowledge extends, a better edition than any ever issued in this country.

THE CAUSES, USES, AND REMEDIES OF RELIGIOUS DEPRESSION.

A new 18mo. tract of 46 pages, which ought to be put into the hands of every one of the depressed, desponding children of God.

THE PARDON OF SIN, its Nature, Necessity, Properties, and Effects.

Another new 18mo. tract of 32 pages. A very lucid, discriminating, and satisfactory exposition of this important doctrine.

A DIALOGUE BETWEEN A PRESBYTERIAN AND A "FRIEND." Also an 18mo. tract of 24 pages.

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ducting public worship, &c. It is admirably written, and adapted to be useful.

PARITY ADMITTED BY PRELATISTS.

An ably written tract, on one of the great questions of the day, on which light is still needed.

DONATIONS

RECEIVED DURING THE MONTH OF AUGUST.

Presbytery of North River.

Smithfield ch, per Rev G T Todd 2 00

Presbytery of New Brunswick.

New Brunswick, Mrs M G Janeway, per Rev T L Janeway, D D 10; 1st ch New Brunswick 36 15 46 15

Presbytery of Baltimore.

Franklin st ch, Baltimore, per Rev Dr Plumer, "A Young Friend" 11 00

Presbytery of East Hanover.

Norfolk ch, "A Friend" 1 00

Presbytery of Fort Wayne.

German ch, per Rev T Bossard 2 00

Presbytery of Hopewell.

Rev Mr. Reid's ch, Chas W. Gresham, to const self hon mem 30; Lexington ch, Mrs Gilmore and Miss Bass 7 13, Geo F Platt 5, Cash 2; Athens ch, collection 41 60; Madison ch, collection 31 50; Macon ch 1; Sparta ch, Mr Harria, to const his daughter hon mem 30, Mrs Jane Bryan to const self hon mem 30, Mr Pouce 2; Bryan ch, Mrs A W Rogers 5, D M Rogers 5, Rev C M Rogers 5, Mr Arnold 8, Rev John Winn 5, Mrs Matilda Harden 1, Smith Hart 1, Miss Eliza Clay 5; Augusta ch 68, all per Rev Jos Mahon 283 93

Presbytery of Flint River.

Bethesda ch, Michael Johnston and family 7, S B Hunter and family 7, Rev Wm Matthews 2; Hopewell ch, S J Sanders 94, James H Sanders 1 44; Ephesus ch, Jno M Bruce to const Mrs Bruce hon mem 30, Jno Bonner to const self hon mem 30; Columbus ch, collection 62, Lock Weems hon mem 30; Muscogee ch, Mrs Sarah Jones 10, Duncan Colquhoun 15, Mrs Mary Brown 10, Mrs Harriet Patterson 10, Jno F Boyd 10, to const Rev Richard T Marks hon mem, Mrs Eliza Cox 2; Emmaus ch 11 25, Maj M Robertson hon mem 30; West Point ch, Maj Geo Reese 5, Mrs Anna Reese 12; Long Cane ch, Murdoc Cameron 3, Ebenezer Newton 5, David Henderson hon mem 30, Collection 6 50; Ebenezer ch, Mrs Jane A Davis 15, P R Norwood 5, Collection 2 50; Newnan ch, Edw M Story hon mem 30; White Oak ch, James P Russell hon mem 30; Greenville ch, John Douglas 5, Ephraim C Maffett hon mem 30; Friendship ch, Mrs Jane Mitchell hon mem 30, Cash 25 cents, all per Rev Jos Mahon 572 94

MISCELLANEOUS.

Savannah, Geo. Independent ch, (addl) Mrs Major Starke 5, H W Mercer 5, Hon C S Henry 5, N A Hardee 3, Geo W Anderson 5, H J Gilbert 5, N B Knapp 3, Hon A Porter 10, Mr Arnold 5, per Rev Jos Mahon; A Friend in the west 50 cents 45 50

Total, \$963 82

A. W. MITCHELL, Treasurer.

BOARD OF DOMESTIC MISSIONS

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. JONES, D.D.
Assistant Secretary—Rev. REESE HAPPESETT.
Treasurer—WILLIAM D. SNYDER.
Address, Mission Rooms, No. 265 Chestnut street, Philadelphia.

LETTERS relating to Missionary appointments, and other operations of the Board, including CHURCH EXTENSION, should be addressed to the Corresponding Secretary.

DONATIONS and SUBSCRIPTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, Pittsburgh, Pa.
J. M. RUTHERFORD, Louisville, Ky.
THOMAS MOODIE, Columbus, Ohio.
CHARLES D. DRAKE, Mission House, New York City.

CLOTHING.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to Wm. D. SNYDER, Mission Rooms, No. 265 Chestnut street, Philadelphia, with the name of the church or individual donor upon it.

ANOTHER MISSIONARY GONE.

It becomes our painful duty to notice the death of another faithful missionary of our Board, the Rev. Francis Braddock, of Harrisville, Virginia. He died on the 24th of August, in the triumph of faith. His disease was typhoid fever. For the last five years he has been a faithful missionary of the Board of Missions, devoting his whole time to several destitute but important missionary fields in western Virginia. He was greatly beloved by those to whom he ministered, as well as all who knew him, and his ministrations through the grace of God were very successful. On the Sabbath but one preceding his death, he sat upon a chair and delivered his last sermon on earth. We trust that the solemn lessons then so affectionately inculcated, will not soon be forgotten by those who heard him.

Death is thus again and again taking from the ranks of our noble band of Missionaries these faithful labourers. Who will go and take the places of Stewart and Braddock!

THE LATE DR. CUYLER.

ACTION OF THE BOARD OF MISSIONS.

At a meeting of the Board of Missions, held on Monday, September 9th, the following notice of the death of the Rev. C. C. Cuyler, D. D.

was unanimously passed and entered on the minutes of the Board:

“The Board have to record, that since their last meeting it has pleased Divine Providence to remove by death the Rev. Dr. Cornelius C. Cuyler, a member of this Board. He departed this life the 31st of August. Dr. Cuyler had long been a valuable member of this Board, punctual in his attendance on its meetings, devoted to its interests, wise in counsel, and efficient in action. In his death the cause of Missions has lost a true and valuable friend. At the time of his decease he was Vice-President of this Board, and Chairman of the Church Extension Committee, and, also, a member of the Board of Trustees.”

This excellent brother was a member of this Board for more than sixteen years, and rendered efficient aid in all its various departments. He was among the first who took a deep interest in the subject of Church Extension, which he still cherished with increasing confidence until his death. He was elected chairman of this committee at its first meeting six years ago. And the last duties which he performed on earth, as connected with any of our Boards, was to meet with, and preside over this same committee. And although he has gone, as we believe, to that “temple not made with hands, eternal in the heavens,” yet, we all, in common with the whole Church, cherish his memory and labours of love while here below.

SYNOD OF NEW JERSEY.

We take this opportunity of calling the special attention of the pastors and churches in the Synod of New Jersey to a standing order of their Synod. According to this definite order, the cause of *Domestic Missions* is to be presented in all their churches, and collections made for this Board on the *second Sabbath* in October. Or if it be found inconvenient to make this collection on that day, then to have it made on the Sabbath immediately preceding or following the second Sabbath in October.

The time is fast approaching when, according to this arrangement, contributions for this important cause are to be made. We would therefore again, respectfully but earnestly entreat the pastors and elders to make immediate arrangements for having these collections made in their respective churches, on the day specified, or as soon thereafter as will be at all practicable. You will bear with us if we should manifest

at this time more than ordinary solicitude, that special attention should be given to this subject. There are important and urgent reasons for it. No Synod in our connection has a deeper interest in the cause of Domestic Missions than that of New Jersey; and there never was a time in the history of this venerable body, when they were called upon to make stronger and more energetic efforts to sustain and advance this cause. Besides the ordinary missionary work which grows out of the rapid increase of their population, there are within these limits two large and exceedingly important missionary fields, which are now claiming special attention. On the one side, there is the large district known as the Pines of New Jersey, whilst on the other, the no less important or destitute coal region in Pennsylvania. All these fields upon the recommendations of the different Presbyteries, are making heavy drafts upon our treasury. A much larger amount of funds will be required to sustain the missionaries already in these fields than in any former year. And as an important part of the whole Church, they surely feel deeply concerned to render aid to the Board of Missions, in their efforts to send the gospel to the destitute millions in our land. We cannot for a moment suppose that a body so large and respectable as the Synod of New Jersey, embracing as it does many of our most substantial churches, will be satisfied to confine their efforts for this cause within their own limits, whilst such fields as Texas, New Mexico, California, Oregon, Minnesota, Wisconsin, and, indeed, the whole South and West are imploring us to send them the living minister to break to them the bread of life. Our Board is already doing a noble work in all this vast field. Many new and important points have been occupied; the number of active and efficient labourers has been greatly increased, and the smiles of our covenant God has most signally rested upon this department of the Church's work.

What we now need brethren, in order to meet our present wants, and extend this work still further, is an *immediate increase of funds*. There perhaps never was a time in the history of our Board when this was more needed. We commenced the present ecclesiastical year with comparatively a small balance in our treasury, and with a much larger number of missionaries than we ever had before. The appointments

thus far are largely in advance of any previous year. Many of these are to distant and expensive fields; consequently the liabilities of our Board have been greatly increased. And, as is well known, but comparatively few of our churches make any collections during the summer months. For these, and other reasons, we need funds immediately to meet our present liabilities, and a large increase to meet the pressing wants of our country.

We therefore confidently appeal to the pastors and churches in the Synod of New Jersey, as well as to all the friends of this cause, to come to its aid in this time of need. Let no church in this Synod, however feeble, be deprived of the sweet privilege of doing something for the spread of a pure gospel. This is a duty acknowledged by all, and the Great Head of the Church expects that all will faithfully perform it. Let us, therefore, brethren, do quickly what our hands find to do.

By order of the Board of Missions.

R. HAPPERSETT,
Asst. Cor. Secretary.

AN OLD JOURNAL—INTERESTING MISSIONARY TOUR.

We have recently read with much interest an extract from the journal of the Rev. Philip V. Fithian, who *seventy-five* years ago performed missionary labours in the district now known as the Pines of New Jersey. And although we are not in the habit of publishing in this department of the Record any journals of missionary tours, yet there are so many interesting reminiscences connected with this one, that we doubt not it will be regarded as well worthy a place in our columns. We extract it from a series of interesting articles recently published by one of our excellent Missionaries, who had been for some time and is still labouring successfully in that same field. He introduces this journal thus:

We now present some extracts from the journal of Mr. Philip V. Fithian, who was licensed to preach by the presbytery of Philadelphia, November 6, 1774, and who visited Egg Harbour in February, 1775. The original journal is in the possession of Dr. E. Fithian, of Greenwich, to whose kindness we are indebted for a copy of this interesting document.

"*Friday, February 3, 1775.*—Early in the

morning, in company with Dr. Elmer, I left Cohansie for Egg Harbour. We arrived at Mr. Thomas Stites' at Great Egg Harbour, about 4 P. M. Sermon was appointed for Sunday at Mr. Champion's in the neighbourhood, a half brother in the cause.—*Sunday 5.* Many straggling, impertinent, vociferous swampmen accompanied me this morning; they however, used me with great civility. At twelve began service. There were present between forty and fifty persons, who were attentive without any impropriety of behaviour, and seemed to have some solemnity. I spoke with great freedom of spirit, yet I hope with a real reverence of the universal presence and awful majesty of the great God.

Monday 6. I rode to the forks at little Egg Harbour and put up according to direction at Elijah Clark's, Esq. Mr. Clark is a man of fortune and taste. He appears also to be a man of integrity and piety, an Israelite indeed. And O religion, thou hast one warm and unfeigned advocate in good and useful Mrs. Clark. I had rather have her spirit with the condition of a starving beggar, than destitute of it to have the wealth of worlds. She has more than the form—she has the spirit of religion. This peaceful, friendly, heavenlike spirit is breathing from her in every sentence.—*Wednesday, Feb. 8.* According to appointment I preached in Mr. Clark's little log meeting house. Present about forty. I understand the people in this wild and thinly settled country, are extremely nice and difficult to be suited in preaching. One would think that scarcely any but a clamorous person who has assurance enough to make a rumpus and bluster in the pulpit would have admirers here. It is however, otherwise. They must have, before they can be entertained, good speaking, good sense, *sound divinity*, and neatness and cleanliness in the person and dress of the preacher. This I found from the remarks which several of them freely made upon gentlemen who had formerly preached here.—*Sunday 12.* We had at the small log house a large assembly. The day snowy. I preached but once.—*Monday 13.* I rode by appointment up to Brotherton, and preached to Mr. Brainerd's Indians. Present about thirty, and as many white people." Mr. Fithian then proceeded to Greenwich, and returning on the 21st to Egg Harbour writes thus:

"*Saturday, 25th.* From the Forks of Little Egg Harbour, I rode to the sea shore to Mr. Price's, an English young gentleman of fortune and breeding, with a design to preach still lower down.—*Sunday 26.* I preached to a thin Assembly at Cedar Bridge meeting house. At 2 P. M. I preached at Absecon, at one Mr. Steelman's; a full house.—*Monday 27.* At 11 I preached at Clark's Mill meeting house. The assembly very attentive. Here they gave me a dollar. Afternoon: I returned to the Forks,

found Mr. and Mrs. Brainerd there.—*Sunday March 12.* Our little meeting house almost filled. Most of the people from the furnace, almost every one from Mr. Clark's little settlement and Mr. Wescott's, and, blessed be God all seemed attentive. I preached twice.—*Monday 13.* After dinner I rode over to the furnace" at Batsto, "and visited friendly and agreeable Mrs. Richards. Toward evening with Mr. and Mrs. R—— and Mrs. B—— called to see Mrs. P——, where we had some useful conversation. In the evening rode from the furnace to the singing school. We had not however the greatest harmony. On our return, at my lodgings was pious Mr. Brainerd, arrived for the serious exercises appointed for to-morrow. I sat with him and listened to his pious and useful discourse till eleven, when I went reluctantly to bed.—*Tuesday 14.* A solemn fast, the day rainy. We have yet a good number. At Mr. Brainerd's request, I preached first from Lamentations iii. 40, composed for the occasion. Mr. B. afterwards preached an excellent discourse on the happiness of a strong and special reliance on the merits of the Redeemer.

I have said that the people here are nice in their taste concerning preaching. It is not without reason. They have had subjects for comparison. Mr. Brainerd and Mr. Clark enumerated the following gentlemen who have occasionally, and some of them *very often*, preached here as supplies. Messrs. Brainerd, Tennent, Smith, Benjamin Chestnut, Hunter, Spencer, Dr. James Sproat, Charles Beatty, William Ramsey, Nehemiah Greenman, Green, J. Clark, S. Clark, McKnight, McCracken, Mitchell, Watt, Boyd, Gravis, Brockway, Van Artsdalen, Hollinshead, McClure, Frisby, Keith, and Andrew Hunter, Jr."

Here are the names of twenty-six Presbyterian ministers, besides Mr. Fithian, who left their flocks in Cape May, Philadelphia, and other places, and travelled long distances on horseback, that they might seek and feed the few scattered sheep in the wilderness. Mr. Greenman at one time left his congregation at Pilesgrove, now Pittsgrove, and spent six months on the shore, and almost made an engagement to settle there.

What conclusion shall we draw? Did those servants of God esteem this region more important, or had they any more of the spirit of self-sacrifice than their successors, that until recently and with a vastly increased population, the existence and situation of these churches were actually unknown to the two Presbyteries, within, or rather between whose bounds this Egg Harbour country is situated! May a double portion of their spirit fall upon us, and may their God raise up and qualify many to walk in their footsteps.

All the places which are mentioned in the above journal can be identified, and a description of them will next claim our attention.

HOME MISSIONS AND THE EMIGRANT.

We invite attention to the following communication from an excellent brother in the ministry. It treats of one of the most important departments in the missionary work. Here we have access to a large foreign population, as well of Papists as nominally Protestant. God is sending them to our shores, and calling upon us to instruct them in the way of life. Our Board of Missions have several missionaries labouring exclusively among this class, with very encouraging success. All funds sent us for this department of our work, will be scrupulously appropriated to the end for which they were given. Our Board are deeply interested in this work.

For the Home and Foreign Record.

The great movement which is every year casting so many strangers and aliens into our midst, deserves the serious and earnest study of every Christian. This movement is wonderful in itself. It is one of the most remarkable things of this age of marvels. In all former history there is nothing like it. It will also have an immense influence upon the character, and thus upon the destiny of our nation. But chiefly, it places the Church under new and very weighty responsibilities, and multiplies vastly her labours, by bringing millions of the ignorant, the superstitious, and the vicious to her feet, to be instructed in the truth committed to her by her Head. Here is part of the field of Home Missions. The Bible and the Tract Society may seize the moment of debarkation to put in the stranger's hands the Word of Life, or a volume of Baxter or Owen, full of the living truths of the Bible, but in a few days he is on the prairies of Wisconsin, or in the remote counties of Missouri. Then he is within the province of the Domestic missionary, whom the Church is bound by solemn obligations to send to him and his fellows.

But there is another movement going on within our land, not so wonderful or so grand as that which brings the fugitives from the want and misery of older nations to our shores, but still peculiar, important, and not without influence upon the Church. In our great Western valley, the foreign and the domestic emigrant meet together. The natives of *Old England* and *New England* rear their cabins within sight of each other. The rich lands of the West tempt the man who has exhausted the soil which his fathers had found fertile, and with his family he starts to seek a new home in the wilderness. The mechanic treasures up his profits with sedulous care, and then hastens where a small sum may make him master of many acres. The young man going forth from his father's house, sets his face always to the setting sun, as to the land of promise and hope.

The events of the last few years have vastly increased this domestic emigration, and made it still more important in its influence upon the nation and upon the Church. Now, every summer, large caravans leave the outposts of what we are accustomed to call "the West", for a land beyond the desert and mountain, which successful war has won for us. Still larger companies are borne hither in ships, nor will the numbers diminish while it is known that the stones of that land "are the place of sapphires," and "that it hath dust of gold."

The effect of this movement is two-fold. First, the field of Domestic Missions is indefinitely widened. Secondly, the churches in the eastern parts of our country are weakened. The latter consequence has sometimes become painfully evident. The peninsula of Delaware and the eastern shore of Maryland are full of the ruins of churches, in which large and flourishing congregations once worshipped. And this process of decay resulting from emigration is still going on, and the end is not yet. Meanwhile the former members of these decaying churches, and the children of those who founded them, are in the wilderness, exposed to manifold temptations, and scattered as sheep without a shepherd.

Now we think the present organization of our Board of Domestic Missions, singularly well adapted to this state of things. For in its department of *pastoral sustentation*, it can "strengthen the things which remain, which are ready to die." It can help the church whose sons have left her, until another wave of population fills her courts with new worshippers. And in its department of strictly *missionary labour*, it can send the servant of God to gather up the scattered ones, plant new churches, and, with God's blessing, make the foreigner and the native one in Christ Jesus. An organization so well adapted to the present condition of the country, needs only the increased efficiency which larger benefactions, and more fervent prayer would give it, to make it greatly productive of the highest good, and able also to extend its influence to the farthest limits of our land. Then would there be a constant, healthy growth in all parts of our Church, and our "Jerusalem be builded as a city that is compact together."

M. B. G.

COMMUNICATIONS FROM MISSIONARIES.

From a Missionary in Ohio.

It is pleasant at this time of general spiritual dearth, to be able to record some instances of the presence of God with his Church and people. True, the extract we give below does not speak of a very great number gathered into his fold, but there are enough, not only to show forth

the grace of God, but to encourage the heart of the faithful missionary in his laborious work.

* * * In looking over my journal, I find that my ministerial labours have been greater during the past quarter than they were during any quarter previous; and I hope that in the same proportion the truth may have progressed in the hearts of the people to whom I am called to minister in holy things.

My ministrations have not only been confined to the church in this place, but, as opportunity offered, and time admitted, I have visited other portions of the country, and endeavoured to speak to the people of God and of his salvation through Jesus Christ his Son. By this means many are induced to come to the sanctuary upon the Sabbath, and to join with the congregation in acts of devotion. In this way many can be reached and brought under the influence of the gospel.

During the quarter just ended, an unusual degree of interest has been manifested within the bounds of my charge upon the important subject of religion. True, we had no special outpourings of the Spirit, but his work seemed to be carried on in a quiet and peaceful manner. The means of grace were enjoyed, and to many blessed as we hope in their conversion.

At a communion season held in May, we admitted to the communion of the church nine persons, far the most part of these in the prime of life, and principally heads of families. The exercises of the meeting continued for one week, and the house of God was opened day and night for that space of time, and the attendance upon the preaching of the Word unusually large. The members of the church seemed to be awakened, and a general time of refreshing was experienced from the Lord. The exercises were protracted, and we entertain the hope that the seed sown will bring forth much fruit to the honour and glory of God.

Since my last report I have established a Bible class, of respectable number, composed principally of the baptized children of the church. They manifest a deep interest in it, and we hope, under the blessing of God, to lead them to a consecration of themselves to God.

The means of grace are well attended, and, indeed we feel, that if the increase continues in the same proportion that it has for the past few months, we will have to enlarge our house of worship.

From a Missionary in Kentucky—The relation of a Missionary to his People.

To what extent can a missionary of the Board engage in teaching a school, and at the same time discharge his whole duty to his church and people, is a question of no little importance.

No one will doubt that every minister should take a deep interest in the cause of education, and, if necessary, exercise a supervision over a school or schools, as the case may be. To neglect this, and especially the children of the church, would be to neglect one among the most important duties of a minister of the gospel. But to engage himself in teaching five or six days in a week, would, without doubt, shut him out from the performance of those duties which are essential to the work of a missionary. It is also calculated to unfit him for his appropriate work, and invariably to bring about the feeling between himself and people, which is so well described in the extract which we here give:

"A retrospect of the time I have spent in this field of labour, and the means at my disposal, the difficulties I have had to contend with, and the influence that has been exerted, impresses me very deeply with the value and importance of the aid of the Missionary Board. The difficulty with a self-sustaining system is in the want of sympathy on the part of the people, with a man whose means of living do not result from the labours he employs in their behalf. Though a more abundant support, without doubt, can in this way be readily secured, and a considerable amount of what should be acceptable labour performed. Yet its influence on the Church is so blighting, as to create an insuperable objection. That feeling in the church soon exerts a reflex influence on the preacher, and the relation becomes mutually unsatisfactory and unacceptable. In the great majority of instances, the voluntary aid of the Board is the indispensable agency for building up feeble churches. Five years ago, had I undertaken a school, my personal profit, in a pecuniary sense, by this time would have been large. Yet, I doubt whether there would have existed the least connection between myself and the churches of this region.

"It is with lively gratitude for this aid that I now close the labours of another year. What shall be the result for the future, that future alone can tell. A successful stand has been made by little handfuls against much opposing influence. Some cheering success in time past has been experienced; and a firm and tried foundation has been secured for further and continued operations in these missionary labours, should they hereafter still be pursued. We have a people, though few and scattered, that have yet had their seasons and their privileges, with occasional special blessings in the outpourings of the Spirit. We hope for good in time to come, through the operations of that same gracious and life-giving influence.

ACKNOWLEDGMENT OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of August, 1850.

SYNOD OF ALBANY.

Phy of Albany.—Northampton ch N Y \$10 00

SYNOD OF BUFFALO.

Phy of Steuben.—Windsor ch N Y 12 60
Phy of Wyoming.—Moscow ch N Y 4 00
Phy of Buffalo City.—East Bathany ch N Y 10;
 2d ch Rochester N Y (Hollanders) 5 21 15 21

SYNOD OF NEW YORK.

Phy of North River.—Smithfield ch N Y 2 00
Phy of Bedford.—Yorktown ch N Y 7 00
Phy of Long Island.—East Hampton ch L I 36 30;
 Baynor South ch L I 5 41 30
Phy of New York.—Thompsonville ch Conn 25; Rutgers street ch N Y 47 11; Wallabout ch L I 3 65 75 76
Phy of New York 2d.—Peekskill ch 40 00

SYNOD OF NEW JERSEY.

Phy of Elizabethtown.—1st Presb ch Morristown N J to const their pastor, Rev JAMES RICHARDS an hon mem 55 27; Chester ch N J 35 90 27
Phy of New Brunswick.—2d ch Princeton N J 25 00
Phy of Luzerne.—Newton ch Pa 9; Beaver Meadow ch Pa 9 85 18 85

SYNOD OF PHILADELPHIA.

Phy of Philadelphia 2d.—Norristown ch Pa 4 10
Phy of Baltimore.—Franklin St ch Baltimore 190;
 Ditto from "—" 10 for Bibles, and 10 for a Sunday School Library for frontier and destitute settlements 210 00
Phy of Carlisle.—Great Conawago ch Pa 51; Sabbath school of Shippensburg ch Pa 15 30 66 30
Phy of Huntingdon.—Waynesburg ch Pa 63; Newton Hamilton ch Pa 25; Shavers Creek ch Pa 40 10; Little Valley ch Pa 23; Perryville ch Pa to const their pastor the Rev SAMUEL LAWRENCE an hon mem 50 201 10
Phy of Northumberland.—Lewisburg ch Pa 53; Derry and Washingtonville ch 52; Chatham Ren ch Pa, James C Brown and wife 2 113 00

SYNOD OF NORTHERN INDIANA.

Phy of Logansport.—Peru and Wabash chs Ind 14 25
Phy of Fort Wayne.—German ch Ind 2 80

SYNOD OF ILLINOIS.

Phy of Peoria.—North Presb ch Chicago, Ill. to const their pastor Rev RICHARD H RICHARDSON an hon mem 50 00
Phy of Wisconsin.—Winnebago Rapids ch Wis 15 00

SYNOD OF NORTH CAROLINA.

Phy of Concord.—Draft in favour of a missionary 12 50; Ditto 50 62 50

SYNOD OF GEORGIA.

Phy of Flint River.—Draft in favour of a missionary 50 00
Phy of Cherokee.—Roswell ch Geo 52 00

SYNOD OF NASHVILLE.

Phy of Holston.—New Providence ch Tenn 17 00

MISCELLANEOUS.

James Bayard, Esq., Philad 20; Rev Jas Rodgers, N Y 6; "G" Mt Pleasant, Tenn 5; Rev A Loyd Gennessee, N Y 1; Joseph Banks, Dubbs Ferry N Y 2; Alex Stinson, Cornersville Tenn 5; Mrs Catharine Beavers, Danville, N J 10 40 00

LEGACY.

Estate of the Rev Alexander McCandless, late pastor of the ch at Danville, N J, through Mrs Sarah McCandless

90 00

Total \$1268 34

WM. D. SNYDER, *Treasurer.*

CLOTHING.

Received since last acknowledgment.

1 Package from a Lady of Presbyterian ch of Abington, Pa. Rev Dr. Steel, pastor, valued at

6 00

1 Box from the Ladies of Presbyterian ch, Clinton, N J per Rev James C Watson, pastor, valued at

107 16

1 Box from the Ladies of Presbyterian ch, Rahway, N J per Mrs E Miller Imbrie, valued at

100 00

Total \$213 16

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of Aug., 1850.

German ch Fort Wayne, Ind. Rev Jas Bossard pastor

2 00

From "H" of Juniata, Pa, per Rev Dr Engles

5 00

A Member of Wilmington ch N C, per Rev J O Stedman

1 00

Total \$8 00

WM. D. SNYDER, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts in the Treasury at Pittsburgh, Pa., in Aug. 1850

SYNOD OF PITTSBURGH.

Phy of Beaver.—Neshanock ch 17 25

Phy of Blairsville.—Parnassus ch in part 13 35; Indiana ch 31 82; Currys Run ch in part 14 07; Elders Ridge ch in part 28 32 67 56

Phy of Erie.—Mercer ch, of which by Fem Benev Soc 9 46 11

Phy of Allegheny.—Middlesex ch in part to const Rev E OGDEN an hon mem 9 57

Phy of Ohio.—Lebanon ch in part 19 25

SYNOD OF WHEELING.

Phy of St Clairsville.—Mt Pleasant ch 40; Rockhill ch 28 47 78 47

Phy of Steubenville.—Steubenville 2d ch 62 50

MISCELLANEOUS.

Mr Geo Kennedy, a thank offering 5; Mrs Emma Mason, Ontario, Indiana 2 7 00

Total \$327 71

CLOTHING.

Ladies of Westfield ch. a box valued at 21 00

Do Lawrenceville, do 60 00

Do West Union, do 39 17

Do Congruity do 32 56

152 73

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into Treasury at Louisville, Ky., during the month of August, 1850.

Madison ch Ind in part 74 30

Hanover ch " 51 50

New Albany ch Ind in part 124 45

Orleans ch Ind 11 05

Bloomington ch Ind 45 00

Livonia ch Ind, in part 9 60

Bethany ch Ind 8 30

Six Mile ch Ky 7 00

Springfield ch Ky, from Mrs E Graves "A S H" 5 00

First ch Indianapolis, Ind, of which 50 to const WM M BLAKE an hon mem 121 45

New Albany, from Mrs Butler 5 00

Georgetown ch Ky 10 00

Estate of Jas C Todd, late of Lexington, Ky 2000 00

Peoria ch Illinois 41 00

Marion ch Ky 6 00

Hopewell ch Ky, of which 25 in part to const Jno P BANTA an hon mem 43 85

Franklin ch Ind in part 14 15

Big Spring ch Ky in part 43 30

Bardstown ch Ky in part 32 90

Springfield ch Ky in part 40 45

Pleasant Grove ch Ky in part 14 65

Little Grove ch Ohio 1 00

South Bethel ch Ohio 1 75

Mt Carmel ch Illinois 8 00

Thornstown ch Ind 3 25

Prairieville ch Ind 2 75

Lebanon ch Ind 2 50

Hopewell ch Ind 1 00

West Bethesda ch Ohio 8 12

Denmark ch Ohio 1 50

Florence ch Ohio 1 00

Mrs Johnson, Indiana 30

Rev John M Crabb 5 00

Total \$2316 22

J. M. RUTHERFORD, *Treasurer.*

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of _____, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

The Rev. W. H. Morris was installed on the 2d of July by the Presbytery of Albany pastor of the Presbyterian church at Little Falls, New York.

On the 5th of July, by the Presbytery of Orange, Mr. John S. Grasty was ordained and installed pastor of the church of Yanceyville, North Carolina.

By the Presbytery of Orange, on the 11th of August Mr. Wm. B. Browne was ordained and installed pastor of the church of Hillsboro', North Carolina.

On the 29th of August, by the Presbytery of Steuben, the Rev. J. Edwin Miller was installed pastor of the Second Sparta Presbyterian church, New York.

On the 13th of July, by the Presbytery of West Hanover, the Rev. Hugh A. Brown was installed pastor of the Roanoke church, Charlotte county, Virginia.

On the 3d of April, the Presbytery of Baltimore ordained Mr. James L. Vallandigham and installed him pastor of the Monokin church, Princess Anne county, Maryland; and on the 13th of July installed him pastor of the church at Rehoboth, Somerset county.

On the 11th of July the same Presbytery received the Rev. James M. Olmstead from the Presbytery of Raritan, and installed him pastor of the churches of Snow Hill and Pitts' Creek.

CALLS.

The Rev. John L. Janeway, of the Reformed Dutch church has accepted a call to the Presbyterian church at Flemington, New Jersey.

The Rev. A. A. Mathes has accepted a call from the church of Hopewell. His post-office is Lynnville, Giles county, Tennessee.

The Rev. W. M. Baker has declined the call to Galveston, Texas, and settled in Austin, Texas.

The Rev. John P. Lundy, of Sing Sing, New York, has received a call to the Congregational church at West Springfield, Massachusetts.

The Rev. Luther Littell has accepted a unanimous call to the Presbyterian church at Mount Hope, New York.

Mr. Nathaniel Burt, licentiate, has received a call to the church of Springfield, Ohio.

Mr. H. M. Painter, licentiate, has received a call to the church in Xenia, Ohio.

The Rev. Dr. Willis Lord, of Philadelphia, has received a unanimous call to the First Congregational church, Cincinnati, Ohio.

The Rev. A. E. Thom has been invited to the Presidency of Union Seminary, Maury county, Tennessee, and to the charge of Bethesda church.

The Rev. D. G. Doak has been invited to take charge of Zion church, Tennessee, and will enter upon his labours the first of October.

The Rev. Henry Reeves has accepted a call from the Presbyterian church, Belvidere, New Jersey.

The Rev. E. C. Wines has received a call from the Presbyterian church, East Hampton, Long Island.

The Rev. Jephtha Harrison, D. D. has accepted a call to the Presbyterian church at Aberdeen, Mississippi.

PASTORAL RELATION DISSOLVED.

The pastoral relation between the Rev. J. J. Scott, and the churches of Monroe and Feesburg, has been dissolved by the Presbytery of Cincinnati.

CHANGE OF RELATION.

The Third (New-school) Presbyterian church of Newark, New Jersey, together with its pastor the Rev. Horatio N. Brinsmade, D. D., have transferred their relation to the Presbytery of Elizabethtown, of the Old-school.

The New-school church of Tiffin city, Ohio, has put itself under the care of the Old-school Presbytery of Marion.

The Rev. R. B. Bement of the New-school Presbytery of Logansport, has been received by the Old-school Presbytery of Marion.

DEATHS.

Died in Philadelphia, on the 31st of August, in the sixty-seventh year of his age, the Rev. Cornelius C. Cuyler, D. D., late pastor of the Second Presbyterian Church, Philadelphia.

On the 24th of August, at Harrisville, Virginia, the Rev. Francis Braddock, domestic missionary.

MISCELLANEOUS.

The Rev. Dr. N. H. Hall has commenced his labours as an Evangelist in the neighbourhood of Boonville, Missouri.

The Rev. William G. Campbell has taken charge of the Augusta Female Seminary in Staunton, Virginia.

The post-office of the Rev. McKnight Williamson is New Athens, Ohio, and not Uniontown.

The post-office of the Rev. Samuel Mahaffey is Washington, Guernsey county, Ohio, and not Antrim.

The Rev. T. M. Stone has accepted a Professorship in South Hanover College. His post-office address is South Hanover, Indiana.

The Rev. Moses G. Knight has become the stated supply of the churches at Cane Run, Plum Creek, and Simpsonville. His post-office is Wilsonville, Kentucky.

The Rev. John V. Dodge has removed from Terre Haute, Iowa, to Jacksonville, Illinois, and become the stated supply of the church in that place.

The Rev. C. F. Williams, a licentiate of Nashville Presbytery, has become the stated supply of the church in Gallatin, Tennessee.

Varieties.

REVIVALS.—A number of churches are mentioned in the Southern papers as having been favoured with revivals. A most interesting work of grace has been going on in Oglethorpe University, Georgia. Some fifteen or twenty of the students have been hopelessly converted, and the work was still going on.

ADDITIONS TO THE CHURCH FROM THE HEATHEN.—The *Puritan Recorder* states that the number of persons received by profession to the eighty-five churches under the care of the American Board within the year, exceeded by seven hundred and eighty-two the number received to the four hundred and fifty-eight Congregational churches in Massachusetts.

REORGANIZATION OF THE PRUSSIAN CHURCH.—A new constitution has, with the Royal sanction, been promulgated for the Evangelical Church of Prussia. It recognizes the writings of the Old Testament as the word of God, and the three principal symbols of the Reformation as the rule of faith. The government of the Church established by this constitution is of the most democratic character.

JEWS IN THE UNITED STATES.—The Jews in the United States are estimated at 50,000. They are mostly in the large cities. In New York, they have ten synagogues, and, under the labours of Messrs. Bouton and Steiner, they are awakening to the insufficiency of Judaism, and to the truth and value of Christianity.

CALIFORNIA COLLEGE.—An association at San Francisco has applied to the Supreme Court of the State for a charter of a college, to be located at San Jose. Mr. Naglee has donated forty acres of ground, upon which suitable buildings are to be erected.

CUMBERLAND PRESBYTERIAN CHURCH.—The Cumberland Presbyterian Church has been organized forty years. Now there are in connection with the Church nineteen Synods, seventy-five Presbyteries, about eight hundred and sixty ordained ministers, two hundred and ten licentiates, one hundred and ninety candidates for the ministry, twelve hundred and fifty congregations, and eighty thousand members.

DEATH OF BISHOP BASCOM.—This distinguished Methodist minister died in Louisville on the 9th inst. Thousands have admired him as a man of brilliant imagination, and of uncommon powers as an orator. He was called away just when he had entered upon his new office as a Bishop of the Methodist Episcopal Church.

LANE SEMINARY.—The Executive Committee of this Institution have tendered the Professorship of Theology to the Rev. Robert W. Patterson, pastor of the 2d Presbyterian (New-school) church in Chicago. Mr. Patterson is an alumnus of Lane Seminary. He has the matter under advisement.

ROMISH INTOLERANCE.—The Roman Catholic Bishops in Canada East have issued a pastoral let-

ter, forbidding the people of their charges to read any Bibles or tracts, or even newspapers, without the authority or permission of the church. The Seigneur has said, that "every one that doeth evil hateth the light."

CHEROKEE SCHOOLS.—The Cherokee Indians have recently erected two commodious brick buildings to be used for high schools—one for males, and the other for females. There are about one thousand scholars, it is said, of both sexes.

CONCERT IN A CHURCH ON SUNDAY.—The leader and singers of an opera company gave a concert a few weeks since on Sunday, in a Roman Catholic church, in the neighbourhood of the city of New York, for the benefit of the church!

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards, can be used with less loss by us than smaller ones.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

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THE HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOL. I.

PHILADELPHIA, NOVEMBER, 1850.

No. 11.

THE RECORD FOR 1851.

As the first volume of the Record will be completed with another number, we would respectfully and earnestly call upon both our clerical and lay brethren throughout the Church, to make efforts to enlarge its circulation for the coming year. Already the Record has a subscription list larger than any other paper in the Presbyterian Church has ever secured within the same time. With but little effort in every congregation that list might easily be quadrupled. Will brethren make this effort? Would it not be for the edification and efficiency of the churches, if they were more thoroughly informed as to the operations of their various schemes of benevolence? Can the people be expected to co-operate liberally and generally with the Boards unless furnished with information as to what these Boards are doing? As the Record is the official organ of communication between the Boards and the churches, should it not be found in every Presbyterian family?

We are conscious that there have been imperfections in the Record, which the experience of the first year will enable us hereafter to remedy. But our letter files have abundant

evidence from all parts of the Church, that it has already done a good work.

Those who have already subscribed, as well as new subscribers, will please remember that the terms of the Record are cash in advance, and as the subscription price is very low, we trust the amount may be forwarded, together with the names of subscribers, as soon as practicable, that we may know what number of copies to issue, at the commencement of the new year. Who will send the largest list of subscribers? How many churches will put a copy of the Record for 1851 into every family?

THE FULLNESS OF CHRIST.

There is not a want in the sinner but there is a corresponding fullness in Christ, for "it pleased the Father that in him should all fullness dwell." Is the sinner hungry? Let him come to Christ, and he shall be made to partake of the bread of life. Is he thirsty? Let him come to Christ, and he shall be permitted to drink of the wells of salvation. Is the sinner sick? Let him come to Christ, and he shall have life and vigour infused into his soul. Is he naked? Let him come to Christ, and he shall

receive a beautiful robe. Is he blind? Let him come to Christ and he shall have his eyes opened to see wondrous things. Is he deaf? Let him come to Christ, and he shall hear the voice of uncreated harmony, speaking peace to his happy soul. Is the sinner burdened? Let him come to Christ, and his burden shall be taken away. Does he long for rest? Let him come to Christ, and he shall have sweet repose. Yes, no matter what may be the sinner's wants or woes, only let him come to Christ, and he shall be made rich and happy, throughout all time, and throughout all eternity.—*Rev. Daniel Baker, D. D.*

AM I A STEWARD?

If I am a steward, then the property of which I have the control does not belong to me. It has been committed to me in trust, to be employed according to the will of its proper owner. His providence has secured its accumulation. It is undoubtedly all his gift, or more properly, loan. Has he ever yielded the ownership of it, or given me any warrant for regarding it as my own, to be used only as my own will and desires shall dictate? Never.

If I am a steward of God, then my time, and influence, and talents all belong to him. They are all to be exercised for his glory, for the promotion of the interests of his kingdom.

A steward! Why, then my relation to God is precisely that which a clerk holds to a merchant, or a servant to his employer. I have no more right than they, to use property and time committed to my trust as though it were my own. Suppose the steward of a rich man were to appropriate the funds entrusted to him, or employ his time and abilities in securing his own selfish interests. I should have no hesitation in pronouncing him dishonest. Trusted funds and responsibilities among men should be very sacredly regarded, and used according to the instructions of the rightful proprietor.

And I am a steward of God! He has promised me a support and liberal payment if I am faithful. He has required me to employ his time and his money in relieving the wants of his poor, in instructing the ignorant, in reclaiming the wicked; in a word, in spreading his gospel, and in promoting the interests of his kingdom. How am I fulfilling this responsible

trust? I am almost afraid to face this question boldly. I felt some reluctance to give to the last call of charity, and I gave grudgingly and sparingly. A short time ago I absolutely declined a contribution when I had some of the Lord's money in my purse; and I believe it would have pleased him had I given it. Am I really acting as if what he has entrusted me with were my own? as if I had a right to dispose of it at my own pleasure? If so, I am robbing God. I am an unfaithful steward. I must repent of this wickedness and fraud, confess it to God, and ask for pardon. And O, let me never again forget that I am only a trustee—a steward—holding talents, and time, and money, in trust for others.—*Watchman and Reflector.*

"CHRIST IS MINE."

Many of our readers must have heard of the gentleman who took a friend to the roof of his house to show him the extent of his possessions. Waving his hand about, "There, said he, 'is my estate.'" Pointing to a great distance on one side, "Do you see that farm? Well, that is mine. Pointing again to the other side, "Do you see that house? That also belongs to me." In turn, his friend asked, "Do you see that little village out yonder? Well, there lives a poor woman in that village who can say more than all this." "Ah! what can she say?" "Why, she can say, CHRIST IS MINE!" Indeed she was the richer of the two.

"How vain a toy is glittering wealth
If once compared to Thee?
Or what's my safety or my health,
Or all my friends to me?
Wert I possessor of the earth,
And called the stars my own,
Without thy graces and thyself,
I were a wretch undone."

ABSOLUTION.

If a man be truly a penitent, the promise of God renders his absolution certain. If not, though a priest may pronounce him absolved a thousand times, his guilt remains. It is the sole prerogative of God to give repentance and remission of sin. The priest can do neither. The man who relies upon the absolution of a

priest, is like an imprisoned and condemned malefactor, who in the night dreams that he is released, but in the morning finds himself led to the gallows.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 CENTRE STREET, NEW YORK.

TREASURER OF THE BOARD.

Charles D. Drake, Esq. has resigned the office of Treasurer of the Board of Foreign Missions. In accepting his resignation, the Executive Committee "unanimously agreed to record their conviction of the fidelity with which Mr. Drake has fulfilled the duties of this office; and, recognizing the validity of the reasons assigned by him for his resignation, they express their regret that his withdrawal from this station has appeared to be expedient, their best wishes for his success in resuming the practice of his profession, and their cordial Christian regard for himself and family."

Mr. Drake, we understand, expects to return to the practice of the legal profession in the city of St. Louis, Missouri, of which he was for many years a resident.

On the 7th of October, the Committee unanimously agreed to supply the vacancy in this office by the appointment of William Rankin, Jr., Esq., of Cincinnati, Ohio. Letters, therefore, relating to the pecuniary affairs of the Board, or containing remittances of money, should be addressed to William Rankin, Jr., Esq., Treasurer, Mission House, 23 Centre Street, New York.

RECENT INTELLIGENCE.

Compiled from Letters received at the Mission House.

INDIA MISSIONS.—Letters have been received from Allahabad, July 29; Mynpurie, June 26; Saharunpur, July 29; Lodiana, July 24; Lahor, July 23. The Rev. C. W. Forman, speaking of their preaching in the bazar at Lahor, says: "I have never seen such crowds of heathen collected around a missionary in any other city. The people are most respectful too, and orderly in their behaviour, and their attention is highly

encouraging. Our books are sought after with a great deal of avidity. Yesterday I was occupied a large part of the day, in attending to those who called to get books." Mr. Forman adds, "I have been surprised to find the number of Sikhs so small [in the audiences of the missionaries] but there are really very few Sikhs in Lahor—not more, I should think, than six or eight in a hundred."—The Rev. J. R. Campbell says, "We have some interesting inquirers here," at Saharunpur. At the other stations matters were going on as usual.

CHINA MISSIONS.—Letters have been received from Ningpo, June 27; Shanghai, July 13; and Canton, July 22. The Rev. Messrs. S. and W. Martin and their families had safely arrived at Ningpo. The Rev. M. S. Culbertson was at Shanghai, to make arrangements for the new mission of the Board at that city. There was some difficulty in procuring an eligible place for the missionary premises, at once healthy and affording convenient access to the native population; but Mr. Culbertson hoped, before long, to find a suitable situation. His impressions of the importance of Shanghai as a missionary field were confirmed by his visit.

CREEK MISSION.—The Rev. W. H. Templeton, of the Presbytery of New Castle, has been appointed to this mission, and has probably reached his station, having set out on his journey to it early in September.

CHOCTAW MISSION.—The Rev. C. R. Gregory has felt it to be his duty to withdraw from this mission, considering its labours too severe for his health. He leaves this post of duty with the best wishes of his brethren and the Executive Committee, for his future usefulness. In consequence of his return, and the lamented death of the Rev. A. J. Graham, the force at Spencer Academy was greatly diminished. The Rev. H. Balentine, of the Creek Mission, has therefore been requested to join the Choctaw Mission.

INDIA: LODIANA MISSION.

EXTRACT FROM A LETTER OF REV. JOHN S. WOODSIDE, APRIL 30, 1850.

Hindu Notions of the Origin of the Ganges.

Mr. Woodside gives, as a kind of preface to his account of a missionary visit to Hurdwar, a sketch of the singular views of the Hindus

concerning the origin of the Ganges. We find this statement in the Banner of the Covenant, whose editor remarks: "Such accounts do much to promote the missionary cause, by showing how much need there is to give to the heathen the enlightening, sanctifying, and saving influence of the gospel."

Hurdwar is the place where the river Ganges issues from the lowest range of the Himalayah mountains, and is one of the chief places of pilgrimage in Hindustan. This arises from the deification of this river, and the spiritually-cleansing virtue ascribed to its waters.

The popular belief in its efficacy is so firmly planted, that the people generally consider that "no matter how wicked a man may be in life, no matter if his sins become so numerous that even the powers of heaven are unable to number them," if a portion of his ashes or bones but touch the Ganges water, although his soul may be already in hell, it shall immediately effect its escape, and wing its way to heaven, to be confirmed in everlasting happiness. The consequence is, that millions every year wend their way from all parts of Hindustan to this "sacred river," to cast in the ashes of their departed friends, and bathe themselves in its waters. It would seem very strange, even to children in America, who understand the nature of the origin of rivers, that men could be so blinded as to fancy a divinity in a mountain stream; but they must recollect that Hindu notions of this river and its origin, are very different from what true science teaches on the subject. "Gunga" not Ganges, is the name by which the river is known among the natives. According to their Shastras, Gunga existed in heaven long before she came to earth, perhaps from eternity, under the name of Mandakini. She was known to possess the power of taking away the guilt of sin, and securing eternal happiness to any who might touch her, or even look upon her. Accordingly, it became a great object to get her down from the celestial regions into this sinful world. One of the kings of "Ayodhya," supposed to be the ancient name of *Oude*, had sixty thousand sons, who, coming under the displeasure of a Brahman named Kupil, were all destroyed, and their souls cast into hell, from which no power could possibly deliver them but the waters of Gunga. The last of their brothers, named Dilip, who succeeded to the throne of Ayodhya, was childless, and for the double purpose of obtaining a son and getting the waters of Gunga, to deliver up his brothers, he abandoned the affairs of his kingdom, and spent his time in penances and the devout worship of Brahma, the chief of the Hindu gods. This worship he continued for the brief period of one hundred millions of years. At last the god condescends to hear him, and recollecting that from the seed of this

king should spring one of the incarnations of Vishnu, he speaks comfort to the king, and sends Siva or Mahadev (the third person of the Hindu triad) to promise him a son. The son is in due time born, but is a shapeless monster, a mere lump of flesh without bones; hence his name was called Bhagirath. His two mothers, as the two wives of his father are called, were so much enraged at the unnatural appearance of the child, that they took him in a basket and carried him to the river with the intention of drowning him. Here they were met by a Brahman who prevented them, and an old cripple, "deformed in his eight limbs," whose curse was death, and whose blessing was the highest of Heaven's gifts, being carried to the river, saw the child, and finding that he was naturally deformed, bestowed his blessing. The child immediately assumed a new form, and grew up a promising youth. Being at one time taunted by some Brahman, for enjoying himself while his grandsire's family were suffering in hell, he determined to devote his whole life to the bringing down of the Ganges water from heaven. His mother made every effort to dissuade him from his purpose, but to no avail, and being instructed as to the course he should pursue, he enters upon a series of austerities and prayers in honour of Indra (the god of the elements). In this worship he continues for the space of sixty thousand years. At the end of this time, Indra deigns to speak to him, tells him that he has no power over Gunga, and recommends him to go to Kailas mountain* (the residence of Mahadev,) and ask his assistance. He repairs to Kailas, and there prays for the period of ten thousand years, when Mahadev appears and blesses him, but informs him that he has no control over Gunga, and recommends him to go to Vishnu, (the second person in the Hindu triad.) He betakes himself to the worship of Vishnu, repeats one million texts in twelve hours, with his face exposed to the sun, stands four months in a frozen river, and performs forty years' severe penance; after which Vishnu speaks to him, and tells him that he has no power over Gunga. The indefatigable Bhagirath, wearied out with severe suffering, replies that if he is not now assisted he must die, and asserts that he will never move from Vishnu's presence. Vishnu takes pity upon him, and promises his assistance. He proceeds to the kingdom of Brahma, and stealthily takes away all the water in heaven with the exception of Gunga. He then presents himself in the presence of Brahma, who rises up to receive him, and, according

* This mountain lies north of the main range of the Himalayahs, and is a great place of pilgrimage; the Hindus erroneously supposed it to be the highest of these mountains. I was informed a short time since by Captain Streech, who has lately measured it, that its height is 22,000 feet; much less than one quite close to it.

to a good eastern custom, proceeds to bring him water to wash his feet, but to his astonishment finds all the vessels completely dried up, as with the rays of the sun. Knowing that he must of necessity procure water to wash the feet of his guest, he thinks of the water of Gunga, which he brings, and bowing before Vishnu, pours it upon his feet. The portion that fell from the feet of Vishnu, is given to Bhagirath; hence the Ganges is said to proceed from the feet of Vishnu. Bhagirath is put in a chariot, and given a large shell, which he is to sound as he descends to earth, carrying with him the blessed Gunga. He alights on the top of Mount Sumneru, a mountain, according to the Hindus, in the far north, yet the centre of the Hindu earth. It is 600,000 miles high, 128,000 miles in circumference at the base, and 356,000 wide at the top: besides it extends 128,000 miles down into the earth. Let your young friends think of this. In this country we have no mean ideas!

On this mountain, which is the residence of the principal gods, did Bhagirath alight, carrying with him Gunga; but somehow here she left him, and wandered for twelve years in the centre of the mountain. Bhagirath now invokes the assistance of Airavut, Indra's Elephant, which, with its formidable proboscis, makes four openings in the side of the mountain, out of which Gunga flowed in the direction of Kailas mountain, where she became absorbed into Sihva's (Mahadev's) hair. Again was the patience of Bhagirath put to the test, but by diligent entreaty he again prevails, and Mahadev wrings out a few drops from his hair into a cup, gives it to Bhagirath, and he takes his journey to the plains. He had not proceeded far, however, when he put down the vessel, and went into the adjoining field. In the mean time, a shepherd, who was keeping his flocks close by, passing that way, called aloud to one of his cows named "Gunga" to come to him. "The foot-produced maid," thinking *she* was called, leaped out of the vessel, and flowed after him, when, finding her mistake, she bent her course to the plains. Bhagirath now followed, and entreated her to come back to him. Much more is told of his after endeavours to obtain her, but we have said enough for our purpose. She had now passed Hurdwar, and was fairly started in her course to the ocean. Rather than spoil the story at the conclusion, it may be as well to state, that she promised at last to come to him in the *Kaliyug*, or last age of the world, i. e., the present age; and the prevailing belief here now is, that forty-nine years from this time, Gunga will flow into "Bhagirath's Well," for the purpose of redeeming Lagor's sixty thousand sons: and, after that time, although a river may still continue to flow, it will have lost all its virtue. May it not be possible, my dear sir, that some of the children who now read this, may yet stand at Hurdwar fifty years hence, and behold the completion of this tale, i. e., the de-

parture of the glory of Gunga; not as the Hindus suppose, by absorption in Bhagirath's Well, but, as I often tell them, by the power of the gospel of Christ, which will in all probability have wrought such a change in Hindustan before fifty years, that the glory of the divinities now worshipped will have indeed departed.

Some may be disposed to think that the absurdity of the above story is so palpable, that no man could possibly believe it. This, you must not for a moment suppose. As easy would it be to convince a California emigrant, that the precious metal for which he longs, does not exist in that land, or that the "diggings" themselves may be found in Nova Scotia, as to persuade a Hindu to yield his faith in these things. The Hindu mind is strangely constructed. After you may have reasoned so conclusively that even ocular demonstration could not make it plainer, to convince a Hindu of the absurdity of his system, and even after he has assented to all you may have advanced, if you put the question, "Do you now believe?" you are met by a skeptical "perhaps," that shows how little he regards the force of truth, or cares for its teachings.

The above notice of the Hindu notions in regard to the origin of the Ganges, will throw some light upon the cause of the superstitious observances practised at Hurdwar. The term Hurdwar signifies "the door of Vishnu," or "the gate of God," and the river at this particular point just issuing fresh from the mountains, is considered to be peculiarly sacred. But in addition to this circumstance, others conspire in rendering some particular *seasons* (years) more propitious than others. When I gather a little more correct information on this subject, I will probably at another time make it the subject of a note to you. At present, it is enough to observe that every twelfth year, called "the Kum," or "Coom," is looked upon as very propitious, and many more people assemble than at other times. The present year is the sixth since the occurrence of a "*Coom*," and is called the "half Coom," which is also considered much superior to a common year. Owing to this circumstance, the Mela this year was much larger than it has been since the "*Coom*" six years ago.

LETTERS FROM A MISSIONARY IN INDIA TO HIS CHILDREN IN AMERICA.

NO. VI.

The Hindu System of Caste.

My Dear Children—You have no doubt heard a great deal about the Hindus' system of *caste*, without being able, perhaps, to form any very definite idea of its meaning. In this letter I will try to explain its true signification. The word which we translate *caste*, is *Jāt* in

the languages of Hindustan, and means a class, a tribe, a sect.

It is difficult to account for the origin of this peculiar feature of the Hindus. Various opinions have been advanced by authorities of the highest character in support of their respective theories, without throwing much light on the subject.

According to the *shastras* it is of divine origin, and in the beginning consisted of four divisions, namely, the Brahmans, the Kshatriyas, the Vaisyas, and the Sûdras. The first are said to have sprung from the head of the deity, the second from his shoulders, the third from his loins, and the fourth from his feet.

It is the business of the Brahman to study the principles of religion and science; to tamely commit to memory what has been handed down from time immemorial by the sages; to perform the functions of the former, and to expound the dogmas of the latter, however absurd. The Kshatriyas are entrusted with the government and defence of the state. They are the kings, generals, and soldiers; but have nothing to do with religion, science, or law, except to follow the advice of the Brahmans. The Vaisyas are the husbandmen and merchants. They own the land, and possess nearly all the wealth of the state. Their knowledge of letters, however, goes no farther than to add up their accounts, and to keep them in a very imperfect kind of short hand. The fourth class is composed of the artisans, labourers, and all the varieties of those who have fallen from the other castes. . . .

Besides these four principal castes, each of which possesses its appropriate laws and privileges, and none of which are permitted to intermarry, or eat, or live together in the same house, there are upwards of ninety subdivisions, or rather off-shoots from the original stock. These are a mixed multitude, and cannot be said to belong to any of the four original classes. They are the offspring of those who have been expelled for transgressing the rules of their order. For these unhappy beings, the founders of caste assigned no place in the scale of human society. They did not anticipate them. They thought they had drawn the line of demarcation so clearly between the four great divisions of mankind, and so completely fenced each section by temporal penalties, and the terrors of superstition, that no transgression could possibly take place.

These artificial boundaries are often overpassed by the social principle, as Mr. Jamieson remarks: and under the operation of the natural laws of human society, it has happened in many cases that Brahmans have been reduced to menial occupations, and Sûdras, acquiring wealth and power, have been held in high respect. The laws of caste, or its usages, as described in the Institutes of Manu, have become

greatly modified in practice, but the system remains. And of this, Mr. Jamieson proceeds to speak:

It forbids all improvement on the past, stereotypes the accumulated errors of ages, without allowing them to be brought to the test of truth; disdains the discoveries of the present, and stamps it as impious to doubt the correctness of what has been handed down from the gods by the sages. It assigns to the priesthood all knowledge, clothes them with unlimited power over the bodies and minds of millions, and constitutes them the sole judges and directors of human affairs. It imposes on the mass of the people a burdensome ritual, and enslaves their spirits, for the purpose of rendering them subservient to their spiritual guides. It elevates one class of mankind to the rank of gods, and dooms another to the degradation of reptiles. The meanest Brahman would account himself polluted by eating with his sovereign, and his house contaminated if the royal foot should cross his threshold. I have a poor ignorant Brahman cook in our Relief Hospital, who only gets two dollars a month for his services, and finds himself, and yet he will not allow me to tread the ground where he performs his culinary operations, nor would he allow the Governor General of India to enter his kitchen or his dwelling place. I keep this Brahman cook, because all the patients in the Hospital will eat what he prepares for them, which would not be the case if he were of any other class.

According to the *Shastras*, a Brahman is exempt from arrest and punishment for any crime whatever. His person is sacred. The water in which his feet are washed is called *Chorau Amarit*, "the water of life," and when imbibed, more efficacious in washing away sin than the waters of the holy Ganges. He is an object of intense veneration. To worship him is to secure the favour of the gods. He may compel a man of low caste to do his most servile labour, without remuneration, because he was created to serve him. He may seize, when he pleases, the goods of the fourth estate for his own use, because they have no right to hold property. In the Institutes of Manu it is written, "any person who barely assaults a Brahman, with the intention of hurting him, shall be whirled about for a century in the hell named *Tamisra*. As many particles of dust as the blood of a Brahman shall roll up from the ground, for so many years shall the shedder of that blood be mangled by impure animals in his next birth. Never shall the king slay a Brahman, though convicted of all possible crimes. No greater crime is known on earth than slaying a Brahman, and the king must, therefore, never even form in his mind an idea of slaying a priest." None of the other classes can ever attain to an equality with a priest. Their station is unalterably fixed, unless they become outcasts. Then they can sink, but

never rise. From generation to generation the same family must follow one uniform line of life. From this they cannot deviate.

One class is condemned to weave, another to make leather and shoes, a third to make baskets and work in reeds, a fourth to punish criminals, a fifth to serve women, a sixth to kill wild beasts, and so on, throughout all the departments of menial labour.

Such was the system of castes, and such it still exists in the Shastras. But its days are numbered. "Although the Hindus of the present age give one another credit, as a matter of courtesy, or convenience, of being in possession of caste, and though there may be an outward and insolent show of reverence for its rules; if the matter were searched into, and the laws of caste allowed to decide, scarcely a single family of Hindus would be found in all Hindustan whose caste is not forfeited."

This is done in various ways, which are taken but little notice of, because so common. The Brahmans lose caste by teaching religion to persons of inferior rank, and by learning any language besides Sanscrit, and yet thousands of them are guilty of these crimes. This they acknowledge; but say that the Shastra requires them to support their families, as well as caste, and if they obey the latter injunction, they will be forgiven the transgression of the former.

Caste is also destroyed by eating and intimate friendship with the lower classes, by forbidden food, by passing the bounds of Hindustan, by unlawful matrimony, by neglecting the customs, by the faults of relations, by touching a Sudra, or unclean animal, by renouncing the faith of the sages, and by a thousand other ways, which no man could observe. The consequences of losing caste are more dreaded than death. The individual who is expelled from his class is disowned by his nearest friends, shunned more than a pestilence, deprived of his property, also of his wife and children, if a married man. The former is declared a widow, the latter orphans, and his estate without an inheritor. Caste is therefore one of the strongest barriers against the progress of the gospel, and scientific truth, which Satan has ever erected in any land. It cuts the missionary off from the sympathies of those for whose eternal welfare he labours—degrades him in the estimation of those whom he desires to teach the way of life—shuts him out from all social intercourse, and the affections of the people. We are looked upon as beings of another world, who have come from beyond the black water to destroy the religion of Brahma, by some infernal agency, and to make his followers *Forangies* (Englishmen) for the purpose of rendering them subservient to our interests.

Caste also destroys nearly all sympathy between the different orders of Hindus. Notwithstanding their common faith, they regard each other as isolated beings, who have no mutual

duties to perform. This is seen to an appalling extent at the great Hindu thoroughfare. There may be seen acted over again the conduct of the Priest and the Levite, while no good Samaritan is found to take compassion on the half-dead. That they belong to a different caste is a sufficient excuse for leaving them to perish unnoticed.

It is generally supposed by Christian antiquarians that the present system of caste was introduced by the Brahmans about nine hundred years before Christ. Whatever distinction they acquired in the arts and sciences must have been prior to this period. "It is difficult to conceive how they could advance when it is held impious to doubt the truth of what has been handed down, and still more so to suppose that the degenerate could improve on them." We are told by the Shastras themselves, that in the early periods of time the priesthood and the kingly power were frequently combined in the same person, and in ancient sculptures and drawings of holy men, the same head is often surmounted by the lock of the devotee, and the diadem of royalty. The greatest monarchs alternately swayed the sceptre and the shepherd's hook, and bestowed their daughters in marriage to the ascetic without any mention of caste. The queen and princess condescend to ply the distaff, and prepare the royal food with their own hands. In addition to this testimony from the Shastras, that caste is not coeval with Hinduism, we have much collateral evidence that it did not exist in its present form in the palmy days of Hindu literature. Its rigid sway was not of long continuance. Still the influence of the Brahmans, backed by the terrors of superstition, and the force of habit, extends to the business of every hour, and to almost every function of nature and society.

To meet, and successfully contend with this influence is our most arduous work. But the resistance is that which darkness makes to light. Let us rejoice that this old invention of Satan is falling into decay, and that Christianity is recruiting its forces from all classes. We had this morning the privilege of baptizing a Brahman and Pandit, who had for several months been under brother Morrison's instruction. We trust he is a true disciple, and as he was formerly instrumental in leading many astray, he will now lead many to righteousness. We have now eight native members in our church, and expect to admit three more in a short time. Thus the Lord is gathering out from among the heathen a peculiar people unto himself.

Your affectionate father,

J. M. J.

INDIA: ALLAHABAD MISSION.

LETTERS ON MOHAMMEDANISM.—No. IV.

The Austerity of Mohammedanism.

In my last letter on the practical developments of the religion of Mohammed, I spoke of its mysticism. I am now to bring forward another of the "refuges of lies," to which the human heart is prone to resort; for I wish that these letters should be, in more ways than one, practically useful to Christians in America; and I should fail of attaining one of the main ends in view, if they were to seem to their readers only to point out the peculiarities of a religion afar off. It should always be borne in mind, that all the forms of false religion are something resorted to in the absence of, or from aversion to, the true: and all classes of superstition, more or less, characterize all false religions, and all perversions of the true. All men feel the need of religion—even infidels unconsciously make a religion of their infidelity; and it is not till long continued violence is done to the moral sense, that men can cast off all the restraining thoughts of religion. A far more common thing is, to resort to some speculations, or to some practices, in accordance with the tendencies of the natural heart. Thus, if one does not know Christianity, he devises a faith that gives ease to natural conscience in some degree: or, if he does know, and hates it, he takes up with some perversion of parts of its doctrines and practices, and thus "hews out for himself a broken cistern." A sense of guilt produces a feeling of the desert of suffering; and the devotee inflicts suffering on himself, and prescribes it to others, in the hope that it will satisfy the justice of God. Again, the humbling and softening effect of affliction is noticed; and the devotee begins to think it a means of sanctification; then he fasts, scourges himself, forsakes his home, "forbids to marry," renounces rank and wealth, macerates his body, and crushes his appetites and affections, in order that his soul may be freed from depravity. Thus the true doctrine as to self-denial and divine correction is perverted to miserable asceticism, which makes a man useless to his generation, and produces only the most offensive spiritual pride and self-righteousness. This, as well as mysticism, is found in Popery, Hinduism, and Mohammedanism. In Popery this appears in the monasteries and convents, in fines and flagellations, and in penances and pilgrimages. In Hinduism it shows itself in filth and nakedness, in unnatural postures and distorted limbs, and in self-inflicted torments and pilgrimages, so like those of Rome, that one cannot but wonder, that the deluded followers of the Pope are not shamed out of their practices by the hideous resemblance between them and those of heathendom, both in ages past and now. That Mohammedanism in this respect is no exception to the rule of false religions, I proceed to show.

The mysticism of which I have before spoken, is often connected with asceticism. The devotees, while indulging in intoxicating drugs in order to produce that peculiar excitement which they mistake for religious feeling, often emaciate their bodies by hunger, nakedness, and exposure. This is found to assist in the attainment of their great end; for the more the nervous system becomes shattered and deranged, the more easily a state resembling cataleptic insanity is produced.

But where the peculiarities of the mystics do not appear at all, we often find men practice austerities. Amongst the Mohammedans of this country instances are rare of the *full* development of this thing; but many promise themselves to take it up at some future time, and to become very holy. All believe in its efficacy; and very many practise it to some extent. I might say that all do—for the fast of the month Rámzán is universally kept; and I am sure that is considered punitive and expiatory. It commences the next morning after the first appearance of the new moon of that month, and continues till the new moon appears again. The law concerning it is, that from that time in the morning when a black thread cannot be distinguished from a white one, if both be held at arm's length towards the sky, till the same obscurity of the evening, the faithful may not eat or drink. Nothing must pass their lips—the smoker must lay aside his hookah, and the opium-eater must refrain from his pill. It is debated stiffly amongst them whether it be lawful for one to swallow down his spittle. Some allow themselves this indulgence; but they are considered unconscientious latitudinarians by others, who carefully eject it. The Mohammedan year consists of twelve lunations, so that this fast falls at all times of the year—as often in the hot and fearfully thirsty season as in any other. It produces an immense amount of suffering. The parched lips and haggard looks of the people, especially of those who work out of doors, are quite pitiable; but they so fully believe that they are purging away their sins by this fast, that they bear it willingly. They do not know that ill-temper is a sin, and, consequently, when their sufferings render them irritable, and produce any thing rather than a sanctifying effect, they still suppose them meritorious. After the dusk of evening has set in, and in many cases as soon as the sun has set, they do their best to make up for the privations of the day.

Then, again, they have the Muharran, an annual commemoration of the death of Hasan and Husain, the grandsons of their prophet. During this time, which lasts ten days, many of the people fast as rigidly as in the Rámzán; and they beat their breasts, and afflict themselves in various ways. This often degenerates into a mere ceremony; yet the common belief of the people is, that by causing themselves to suffer during this time, they secure the invaluable

able intercession of Mohammed and his family in heaven, and at the last day.

We gain a correct idea of the religious notions of any people, by learning what kind of men are held in reverence by them. Let us then look first at the celebrated *dead* of the Mohammedans of India. They may be divided into two classes: 1. Those who have left nothing behind them but their names and their graves; and 2. Those whose families or disciples still occupy the ground taken up by the first holy men of their races, and succeed to at least a portion of their reputation. Of the first class there are many. Near Allahabad is the grave of one, to which, in a certain night every year, insane people are brought by their friends to be cured. About fifty miles from here is another, to which barren women resort to procure children. Every place has graves over which people stop and pray, believing it to be highly useful and meritorious. And in the case of every one of these graves, which I have ever asked about, I have found the celebrity of its occupant to arise from his austerities. He had renounced the world, despised money, cared not what he ate, or whether he ate at all, wore only a tiger's skin, prayed whole nights, rejected every body's friendship and society, and scorned all honour and ease. Is it not singular, though, that all these cases of contempt for the ordinary honours of the world are always found in such places and such states of society as secure double the amount of honour and influence that s thus thrown away?

As to the second class of men mentioned above:—There are some families descended from holy men, which are still greatly respected by the Mohammedans of India. In many cases they are possessors of large houses, built for the original saint and his followers by some Mohammedan sovereign, or by the profits of holy begging, or by free offerings; and most of these families own more or less rent-free land obtained in a similar manner. The English government in many cases has laid a tax on the land, and thus shorn the family of its splendour and power; yet no small degree of power and influence is still possessed by the Pirzade (saint-born.) There are also places resembling monasteries, founded much in the same manner, and still in possession of the disciples of the house. I have heard of several, but I have visited only one, that in which I saw the naked *faqir* mentioned in a former letter. I may give, at some future time, some account of that place; but I have not space for it here. Let it suffice to say now, that these *foundations* are scattered all over the land. And what was their origin? Precisely the same as that of the graves before-mentioned. Some ragged, stupid, besotted or fanatical beggar, or some astute and austere knave, laid the foundation. In every case of which I have heard, *asceticism* has caused the celebrity gained. I never heard the Mohammedans

praise a saint for moral goodness; they are uniformly represented as proud, arrogant, and sulky; and popular tradition as often refers to their acts of decidedly bad morality as to any other.

But I must close now. I hope my readers will be able to follow me through these remarks, though I am conscious that they contain less *taking* matter than many other missionary letters.

J. W.

Allahabad, May 25, 1850.

HYMN.

Tune—Spanish Chant.

Lord! let Thy kingdom come!

Hallelujah! Amen.

Bring the lost heathen home!

Hallelujah! Amen.

Oh! make the darkness light,

The blind receive their sight,

The day succeed the night!

Hallelujah! Amen.

Thou art their rightful King!

Hallelujah! Amen.

When shall the heathen sing

Hallelujah! Amen!

Be this the chosen hour,

Put forth Thy mighty power,

On them Thy Spirit shower!

Hallelujah! Amen.

All nations raise the song—

Hallelujah! Amen.

North, South, the note prolong—

Hallelujah! Amen.

While East and West combine

No Name to praise but Thine,

Lord, let that joy be mine!

Hallelujah! Amen.

CUDDAPAH.

In the middle of the southern part of the peninsula of India, is situated the district of Cuddapah. Here Mr. and Mrs. Edward Porter are labouring as missionaries of the London Missionary Society. The air is hot and unhealthy, and Mrs. Porter is often far from well: still she is encouraged and gladdened by seeing the blessing of God resting on her work, and on her husband's work, amongst the heathen. We will tell you what she says in a letter, which she sent home the other day.

One day, Moses, a youth who lives in the mission settlement at Cuddapah, came to her and said, "Oh! my mother, pray for me; my father and mother are yet heathen. What am

I to do! my heart is so sorry for my poor mother. It makes her miserable that I have become a Christian. She says to me, 'Oh! my son, when you were little, little child, I had great pain for you. I took great trouble for you as you grew, and loved you plenty when you were little boy; and now, you are a large boy, and I am coming to old woman, you cannot give me comfort or nourish me, because you have broken your caste.' "Oh! ma'am," continued Moses, "my heart was melted like wax, and I said, 'Oh, my mother, indeed I do love you for your love, and so glad should I be to comfort you and take care of you; but what can I do? I cannot leave my Saviour, and go back to be a heathen. He has done more for me than even you, my mother.' 'Come with me,' I said, 'and love him too; come with me, though I am a Christian boy; then, I can do more for you than I have ever done yet!'" "Do you think your mother will come?" said Mrs. Porter. "Oh! ma'am, I hope she may," said Moses; "I have asked her to come and see ma'am; may I bring her?" "Yes, Moses, I shall be very glad to see her." The poor woman came, and had a long talk with Mrs. Porter. She confessed that out of her seven children, her Christian son was her best child, and that, since he had become a Christian, he had been so improved, that she did not wish to see him an idolater again. We hope that she may listen to the missionary's instructions, and find for herself what a happy thing it is to become a Christian.

Only a week before Mrs. Porter wrote, a hoary-headed man, with a feeble old woman who was his wife, his son and daughter, with two lovely children, his grandchildren, all came into the verandah of her house. They had travelled more than thirty miles, and asked to be allowed to live in the Christian village with the missionaries. "Well, Tatha, (grandfather)" said Mrs. Porter, "why have you come all this way?" "Because," said he, "I have heard of God; I want to know more of his ways, and to become a Christian; I am tired of my religion. It has done me no good all these years." The missionaries gladly received this interesting family, and put them into the only empty house in the Christian village.

The very day that Mrs. Porter wrote, her heart had been made glad. That morning, at breakfast, a young man came to them with something wrapped up in a piece of cloth. "Here, sir, are my books," he said, "and here are my idols; I abhor them; I have done with them; I have read much and learned much, but I have found no rest; in Christ alone is rest." Mr. and Mrs. Porter left their breakfast, for the words of this young man were better to them than their breakfast, and they sat and heard him tell them how he had been brought to know that in Christ alone is rest. Taking from his neck a silver charm, bearing the name of his god, he threw it away, saying, "Let it go; I have done

with idols; I know of something better. I must be persecuted; my friends will hate me, and they will use harsh language to you, sir, on my account, but I hope you will not mind."—*Miss. Repos. Aug. 1850.*

OBITUARY.

JOHN COLEMAN, A NATIVE CATECHIST.

The Rev. J. R. Campbell, of the Lodiáná Mission, writing on the 6th of February last, paid the following tribute to the memory of this faithful servant of Christ.

When I closed my last letter, our faithful and devoted old catechist, John Coleman, was very weak, and his health apparently declining fast; but he was without pain or disease of any kind. On the 12th of January, his spirit, ripe for immortality, was released from its earthly tenement, and, I doubt not, is now mingling with the redeemed before the throne above. He was one of the most pious and consistent men I have seen in India. He spent more than forty years in the Indian army, was in the front of many hard battles, and had many hair-breadth escapes. He had risen to the rank of Drum-major, and obtained a pension when we became acquainted with him in 1838—then about fifty-five years old. In 1814, he was brought to a knowledge of the truth, and embraced Christianity. His conversion was very decided in its character, and his future conduct was very consistent, and such as adorned the profession which he made before the heathen. His happy countenance was an index to the peace, and joy, and hope, which reigned within. At an early period in his Christian life, he felt a strong desire to be making known, as far as he had opportunity and ability, the preciousness of the Saviour he had found himself, and in this good work he spent the greater part of his leisure time for many years before he left the regiment to which he belonged. In this way I found him engaged among the drummers in Karnal, when, in January, 1838, I went there to address the temperance society in the regiment. He was accustomed to hold meetings on the Sabbath and other days of the week, with those that were ignorant and out of the way, and it was surprising with what dignity and fluency, and with what accuracy and unction, he could expound the Scriptures, and apply them to the consciences of his hearers, both in the Urdú and Hindi languages. Trusting that it was his desire and intention to spend the rest of his days in this labour of love for the salvation of his countrymen, we gave him an invitation to join us at Saharanpur, and proposed to add a sum to his pension, to enable him to live sufficiently comfortable. He cordially accepted the offer, and came to us shortly afterwards; since that time, his labours at this station have been abun-

dant, and highly useful and acceptable. Every native who knew him appeared to respect him, and this was strikingly manifested by the number that attended his funeral. In the English school, in the Orphan school, in former years, and daily in the bazaars of the city, he might be found in his place, labouring to bring the heathen to a knowledge of the truth as it is in Jesus. His labours were labours of love, and, hence, they were performed with cheerfulness. He was mighty in the Scriptures, and perfectly sound in sentiment. It was evident to all, that he spake what he knew and felt to be truth—what he had experienced of the grace of God in his own soul. He appeared to have no doubts of his interest in Christ, and no fears of death. When conversing with him on this subject a day or two before his death, he said, "No, no, my soul is safe; my Saviour is faithful and precious, and He has taken away the sting of death. All my anxiety is concerning my daughter," (an only remaining child about fourteen years old); "may she become a true Christian." The closing scene was peace. He slept in Jesus. Thus lived and died a devoted Christian in an humble sphere of life.—*Banner of the Covenant.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN SEPTEMBER, 1850.

SYNOD OF ALBANY.

<i>Pky of Londonderry</i> .—Newburyport, Mass. 2d ch mo con colls 20, S W 5; Bedford ch, Samuel Mc Question 10	\$35 00
<i>Pky of Troy</i> .—Stillwater 1st ch, to const DAVID R LAWRENCE, PETER SHORMAKER, MRS MARGARET C EDDY and Mrs MARY A DUNCOMB 1 m's	135 00
<i>Pky of Saratoga</i> .—West Milton ch, Ladies Miss Soc 13 62; Johnstown ch 38 50	52 12

SYNOD OF BUFFALO.

<i>Pky of Steuben</i> .—Bath ch Ladies soc 5, Children's penny soc 5	10 00
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SYNOD OF NEW YORK.

<i>Pky of North River</i> .—Matteawan ch mo con colls 10, Dew Drop Soc, to ed Margaret Smith Davis among the Omahas 10	20 00
<i>Pky of Bedford</i> .—Bedford ch, one half of proceeds of little girl's fair 6 60; South Salem ch eight mo con colls 50; White Plains ch penny colls 13 30; Rye ch 20	69 90
<i>Pky of Long Island</i> .—Huntington ch	26 18
<i>Pky of New York</i> .—New York 1st ch mo con 75; Yorkville ch mo con 2 50; Forty second street ch mo con 24 50; Madison Avenue ch mo con 19 46; Williamburgh ch 52 94; Wallabout ch ann coll, of which 25 for the Panjab 42 64; Greenbush ch 2; Chelsea ch mo con 16 50; Duane street ch, Thomas E Faile 100	335 54

<i>2d Pky of New York</i> .—Delhi ch "A Friend" 5; Canal street ch "A Member" 30	35 00
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SYNOD OF NEW JERSEY.

<i>Pky of Elizabethtown</i> .—Mendham, N J, Rev Jonas Denton	2 00
<i>Pky of New Brunswick</i> .—Village ch, Freehold mo con in August and September 25; Kingston ch Sab sch for Choctaw mission 10	35 00
<i>Pky of West Jersey</i> .—Camden church	15 25
<i>Pky of Raritan</i> .—Lambertville church	5 00
<i>Pky of Susquehanna</i> .—Troy ch 6; Welsh ch 2; Orwell ch 8; Warren ch 3 20; Wysox ch 1 70; Canton ch 4	24 90

SYNOD OF PHILADELPHIA.

<i>Pky of Philadelphia</i> .—Phila Sixth ch mo con 13 25, A Lady for the Portuguese 10	23 25
<i>2d Pky of Philadelphia</i> .—Salem ch Taylorsville, Pa, mo con	7 00
<i>Pky of Donegal</i> .—Columbia, Pa, "A Friend"	5 00
<i>Pky of Baltimore</i> .—Havre de Grace ch 15; Frederick ch Ladies sewing soc 22; Georgetown, D.C, Bridge street ch 25 58	62 58
<i>Pky of Carlisle</i> .—Mercersburg ch, "A Friend"	10 00
<i>Pky of Huntingdon</i> .—Pine Grove church	28 00
<i>Pky of Northumberland</i> .—Danville ch	25 00

SYNOD OF PITTSBURGH.

<i>Pky of Blairsville</i> .—Congruity church	10 00
<i>Pky of Redstone</i> .—Tent ch 33, George's Creek and Tent Ladies sewing soc 15	48 00
<i>Pky of Ohio</i> .—Rev M Brown, D. D., 50; Lawrenceville church, "A Member" 3, Mr. Chislett 5; Bethel ch, of which 30 to con ANDREW MORROW 1 m 42; East Liberty ch Sab sch 3 55; Hope-well ch 12	115 55
<i>Pky of Allegheny</i> .—Tarentum ch, Rev J M SMITH in part to con himself 1 m	6 00
<i>Pky of Erie</i> .—Mill Creek ch in part 9, little Mary Neal 25 cents; Salem ch, in part to const Rev JAMES G WILSON 1 d 29; Cool Spring ch 10 50; West Greenville ch, to const their pastor, Rev JAMES H GALLAN 1 m 30; Harmonsburg ch in part 2 75; Sandy Lake ch in part 5 34; Meadville ch, a few individuals 14 34; Evansburg ch, in part 3 62; Concord ch, little Samuel Neal 12 cents	104 92
<i>Pky of Clarion</i> .—Licking church	6 00

SYNOD OF WHEELING.

<i>Pky of Washington</i> .—East Buffalo ch, James Donaghey, senior	10 00
<i>Pky of Steubenville</i> .—New Hagerstown ch 9 50; Feed Spring ch 16	25 50
<i>Presbytery of St. Clairsville</i> .—Crab Apple ch, addl	24 00

SYNOD OF OHIO.

<i>Pky of Cochocton</i> .—Unity ch, Rev E R Geary	5 00
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SYNOD OF CINCINNATI.

<i>Pky of Chillicothe</i> .—Piketon ch 8 35; New Market ch 3 60	11 95
<i>Pky of Miami</i> .—Dayton, O, "E J A" 4; Washington ch 9	13 00
<i>Pky of Cincinnati</i> .—Cincinnati High street ch mo con 1; Seventh ch Sab sch miss soc 36 11; Springfield ch 2d 75	63 86
<i>Pky of Oxford</i> .—Beulah ch	9 50
<i>Pky of Sidney</i> .—Bellefontaine 1st church	12 00
<i>Pky of Maumee</i> .—Findley ch, ann coll in part 63 75, less 8 for "Foreign Missionary." W Taylor, in part to con Mrs MARGARET TAYLOR 1 m 20	75 75

SYNOD OF ILLINOIS.

Phy of Rock River.—Princeton church 7 00

SYNOD OF KENTUCKY.

Phy of Louisville.—Shelbyville ch in part 74 10

Phy of West Lexington.—Hopewell ch, bal 9; Winchester ch in part 16 85; Lexington 1st ch, bal 36 40; McChord ch, Lexington, in part 194 25; Walnut Hill ch bal 35 30; Richmond, Ky. Rev R L Breck, to const Mrs MARTHA R BRACK 1 m 30 321 80

Phy of Ebenezer.—Mayesville ch, in part 68; Washington ch 61 50; Greenup Union ch 10; Bethesda ch 12; in all for sup of Rev C W Forman 151 50

SYNOD OF VIRGINIA.

Phy of Winchester.—Received from Treasurer of Presbytery 11; Winchester, Va. Miss Susan Barwell, for Jewish Mission 25 36 00

Phy of East Hanover.—Richmond 1st ch mo con 17 59; Amelia ch 20 37 59

SYNOD OF NORTH CAROLINA.

Phy of Orange.—"——" James A Smith 2 50; Handfield ch 11 67; Bethlehem ch 23 33; Milton ch 42; Harmony ch 7; Greensboro' ch 119 37; Nuthosh ch 14; Spring Grove ch 4; Danville ch 15; Griers ch 14 25; Shiloh ch 10 75; Buffalo ch 13 15; Spring Garden ch 4; Hillsboro' ch 26 65; Bethel ch 5 312 67

SYNOD OF NASHVILLE.

Phy of Knoxville.—Knoxville 1st church 20 45

SYNOD OF SOUTH CAROLINA.

Phy of Charleston.—Columbia, S C, D C Marjby 3 00

SYNOD OF GEORGIA.

Phy of Florida.—Monticello, Fa, Mrs Isabella K Edwards 3 50

Phy of Cherokee.—Marietta ch 20; Harmony ch 10 30 00

SYNOD OF MISSISSIPPI.

Phy of Mississippi.—Natchez ch mo con colle 153 25, Sab sch 16 35, coloured members for sup of Rev H W Ellis, Monrovia, 15 40 184 00

Phy of Louisiana.—New Orleans, Soc of Inquiry on Missions 90 00

Total from churches, \$2734 37

LEGACIES.

Estate of D McLanahan dec'd 78 00

COLLEGES AND SEMINARIES.

Oakland Coll Miss Soc of Inquiry 15 00

MISCELLANEOUS.

New York, John W Hamersley 5 00

Port Hudson, La, Mrs Thomas Lilley 10 00

Riddicksville, N C, Mrs Riddick 5 00

"——" "A Friend to the cause," proceeds of a fan 1 00

Carlisle, Pa, "A Friend" for Jewish Mission 5 00

"——" "A Friend" for Papal Europe 250 00

Castleton, Vt, "C L F." 5 00

"——" N J. Philip Kinsey 5 00

Hodgeville, Mi, Rev S J Reid 4 00

Poplar Green, Tenn, a thank offering from R Morrison's school 3 00

293 00

Total receipts in September \$3220 37

CHARLES D. DRAKE, Treasurer.

DONATIONS IN CLOTHING, &c.

Ladies of Mill Creek ch, Pa, 1 box clothing — —
Ladies of Nushanock ch, Pa, 1 box clothing 52 27
Ladies of Lamborteville ch, N J, 1 box clothing 45 27
Ladies' Sewing Soc, Rye ch, N Y, 1 box clothing 41 21
Female Miss Soc, Beaver Falls ch, Pa, 1 box clothing 39 00

NOTICES.

LETTERS relating to the Missions or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

PAYMENTS OF MONIES for the Board may also be made at

Albany, New York, to the Rev. J. N. Campbell, D.D.; Philadelphia, Pa., C. C. Jones, D.D. 265 Chestnut st.; Pittsburgh, Pennsylvania, Harvey Childs; Columbus, Ohio, Thomas Moodie; Cincinnati, Ohio, John D. Thorpe; St. Louis, Missouri, David Keith; Louisville, Kentucky, J. M. Rutherford; Natchez, Mississippi, Thomas Henderson; Richmond, Virginia, Samuel Winfree; Charleston, South Carolina, James Adger; Augusta, Georgia, William H. Crane.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

FORM OF A REQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

THE FOREIGN MISSIONARY is published monthly by the Board of Foreign Missions, at the following prices per year, payable always in advance:

For a single copy, pamphlet edition, 25 cts.
" 8 copies, newspaper edition, in a package to one address, \$1.00
" 20 " " " " 2.00
" 35 " " " " 3.00
" 60 " " " " 5.00

Each number will contain an attractive Engraving. When copies of the newspaper edition are ordered, they will all be sent to one person in one package. If separately addressed they will be charged at twenty-five cents each.

* Letters relating to this paper should be addressed, "FOREIGN MISSIONARY, Mission House, 23 Centre Street, New York."

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to **Rev. JOHN LEYBURN, D.D.**, Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to **Mr. JOSEPH P. ENOLLS**, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the **Rev. W. M. ENOLLS, D.D.**, Editor of the Board.

Donations to be remitted to **A. W. MITCHELL, M.D.** Treasurer.

THE BOARD OF PUBLICATION IN NEW ENGLAND.

We have frequently stated that the publications of this Board were finding much favour in almost all the branches of the great Calvinistic family throughout the country. In a number of the Congregational churches of New England the colporteurs of the Board have been received with great cordiality, both by the pastors and people, and we feel sincerely grateful to our brethren in that part of Zion for their kind co-operation in this department of usefulness. The Board of Publication will esteem it a privilege to be able to aid the cause of the great principles of truth common to all Calvinists, wherever there may be a disposition to favour the circulation of its publications.

The Corresponding Secretary of this Board has just made a visit to the two Presbyterian churches of Newburyport, the only churches in our connection in Massachusetts; and there are few such visits, which he has occasion to remember with more pleasure. By the pastors, elders, and people, he was most cordially received. Both churches expressed their intention hereafter to make their donations through their own Boards, and there is an earnest desire for a more thorough identification with their own denomination. At the suggestion of the session of the **Rev. Mr. Vermilye's** church, a joint meeting of his congregation and that of

the **Rev. Mr. Eells**, was held in the chapel of the former church, to consider the claims of the Board of Publication. The **Rev. Mr. Eells**, and several of the elders made addresses to a very full house, and a joint committee was appointed to collect funds and make arrangements for establishing a Depository at Newburyport. It was supposed that many in the Congregational churches would co-operate, and that the object would find much favour. All agreed that the circulation of the Board's publications in that region was highly important. These churches will also make a contribution directly to the Board. The **Rev. Mr. Vermilye** was absent from his charge on the Sabbath alluded to, but entirely concurs in the action of his people. Brethren in all parts of the church would do well to cultivate the acquaintance of their Presbyterian brethren of Newburyport.

THE SYNOD OF ALBANY AND THE BOARDS.

We are happy to find that our various ecclesiastical bodies are gradually adopting means for more thorough co-operation with the Boards of the Church. At the late meeting of the Synod of Albany a paper was adopted, making it obligatory upon all pastors or sessions to give the churches an opportunity for contributing to each of the four Boards annually, and in case they have failed to do so, requiring them to show cause for the failure. Were this plan carried out, over our entire ecclesiastical bounds, the Boards would soon have ample means for prosecuting their various enterprises; and who will say that either pastors or people would be the worse for it?

For the Home and Foreign Record.

FACTS FURNISHED BY A WESTERN PASTOR.

A thousand interesting incidents and facts occur in relation to the volumes published and circulated by our Board, which perish because the world is so busy, no one takes the trouble to embody them and give them a tangible and permanent form.

I have just snatched a moment from time already more than occupied, to record two of these incidents, that are not without interest and significance.

Some years since, a small congregation in

Ohio, without a pastor, purchased some fifty or sixty volumes of our Board's publications. The object of this purchase was to supply the congregation in some measure with religious instruction, while destitute of the living teacher. Their plan was this: on every Sabbath, they assembled for prayer. At the close of these meetings the elders gave the books to such persons as desired to read them, on condition that they should be returned uninjured at a stated time; and that in case a volume was lost or injured, the borrower should pay the sum which, in the judgment of the session, would repair the injury or loss. The books were gladly received, and read with great interest. Among them, Charnock on the Attributes was sought, and read with pleasure and profit. One of the volumes of Charnock was brought back by a female in the congregation, and as she handed the book to one of the elders, he observed that some of its pages were in some measure defaced, and inquired of the borrower how it happened. She at once frankly and modestly said, "I was so interested in that book that I could not refrain from reading it while I was at my work. It was lying on my lap, and as I hung my head over its pages to read, my heart was touched, and my tears fell there before I could turn away."

This fact was narrated to the writer by one of the elders, who assisted in lending the books every Sabbath. If we could see and know all relating to the hearts touched, and the tears shed under the influence of the many thousands of volumes of truth sent forth by our press, doubtless, the friends of this enterprise would be greatly encouraged and strengthened.

But a few days since, upon special invitation, I spent a social afternoon with a member of the Methodist Church, an intelligent wealthy farmer, living a few miles in the country. I was not long there till the Bible became the subject of conversation, particularly a passage in Corinthians relating to Christians hereafter becoming the judges of angels. This had occurred in his morning lesson, and elicited his thought and reflection during the early part of the day. He found that Adam Clarke declared the opinion that they should be "assessors with Christ," absurd—still, judging Scripture by Scripture, he did not see that he could possibly agree with that great commentator of his Church.

Soon another question was propounded. He

wished to know if I had seen a book called "The Great Supper." The book, he proceeded to say, he had read attentively, and with great interest, and that it contained his sentiments precisely on the doctrine of election. He had spoken of the book to his brethren, and to some of the ministers of his church, but found them deplorably ignorant in relation to this great truth. I incidentally ascertained afterwards, that his brother, not a professor of religion, and a manufacturer of ardent spirits, had bought it and placed it in his hands.

Though isolated facts do not prove much, they suggest to our hearts the most encouraging hope, that we may not only expect to edify our own denomination, but may also cast a portion of the wholesome leaven of truth into the habitations of our neighbours, and greatly tend to that happy result, when the watchmen on the heights of Zion, and their flocks, shall see eye to eye. We have great reason to take courage, thank God, and go forward, praying with all prayer and supplication that God would give his Spirit to carry the truth of the printed page with power to the hearts of all men, that the subtle poison diffused through our land, by corrupt light literature, may be effectually neutralized, that the clouds of prejudice and ignorance pervading the masses may be dissipated, and that the truth, evangelical truth, in its purity and power may universally prevail.

C.

GOOD BOOKS ON A SHIP OF WAR.

We give the following extract from *Deck and Port*, or Incidents of a Cruise in the United States frigate Congress to California, with sketches of Rio Janeiro, Valparaiso, Lima, Honolulu, and San Francisco, by the Rev. Walter Colton, United States Navy, author of "Ship and Shore," &c.

"I have been occupied to-day in arranging in suitable cases the library of the crew—a library comprising between three and four hundred volumes. For many of the miscellaneous and religious books in this library I am indebted to the Presbyterian Board of Publication, to the Sunday School Union, to the American Tract Society, and to the liberality of Commodore Stockton. My acknowledgments are also due to the American Bible Society for a donation of

Bibles adequate to the wants of the crew. No national ship ever left a port of the United States more amply provided with books suited to the habits and capacities of those on board. This desideratum has been supplied, so far as the crew is concerned, with comparatively little aid from the Department. The government furnishes the sailor with grog to burn up his body, a Christian liberality with books to save his soul."

NEW PUBLICATIONS OF THE BOARD.

No. 282. THE SPIRITUAL GARDEN, or Traits of Christian Character Delineated, 18mo, with a handsome wood cut. Price, in half-roan 27 cents, in half-sheep or muslin 33 cents.

This volume is composed of a number of valuable Tracts by the Rev. James Hamilton, the Rev. H. F. Burder, and the Rev. R. M. McCheyne. It comprises the Vine, the Cedar, the Palm, the Olive, the Church in the House, the Government of the Thoughts, the Government of the Tongue, Remember Eli, a solemn call to Parents, and a Pastor's Inquiries; all interesting, practical, and instructive. Here is a *Garden* containing trees "good for food, and pleasant to the eyes, and to be desired to make one wise."

No. 283. BETHANY, or the Sickness, Death, and Resurrection of Lazarus, by the Rev. R. M. McCheyne, 18mo, with two engravings. Price, half-roan 16 cents, half-sheep or muslin 22 cents.

A short extract from this delightful volume will give a better idea of it than any thing we could say.

"Learn not to sorrow over departed believers as those who have no hope: 'For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him.' The dust of Lazarus was dear to Jesus; he would not leave it in the rocky tomb. So is the dust of every Lazarus dear in his sight. He will not lose so much as one of them. Wherever they lie, it matters not—beneath the green sward, or beneath the deep blue sea, or on some distant battle-field, or consumed in flame and smoke—the Lord Jesus will yet collect their scattered dust, and make them like his own glorious body.

"Learn not to fear the grave. There is nothing that we naturally shrink back from more than the grave. Ah! it is a fearful thing to leave the company of living men, and lie down in the narrow house, with a shroud for our only clothing, a coffin for our couch, and the worm for our companion. It is humiliating—it is loathsome. But if you are one of Christ's, here is the victory: 'In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible

shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory?' 1 Cor. xv. 52—55. Fix your eye on Jesus at the grave of Lazarus; so will he stand over the grave of a sleeping world, and cry, 'Come forth!'"

No. 286. PRIZE ESSAYS on the Temporal Advantages of the Sabbath Considered in Relation to the Working Classes, containing—I. Heaven's Antidote to the Curse of Labour, by John Allan Quinton, Journeyman Printer. II. The Torch of Time, by David Farquhar, Machinist. III. The Pearl of Days, by a Labourer's Daughter. With sketches of the lives of the authors. One volume, 12mo, illustrated with nine superior wood engravings by Vollum. Price 50 cents.

This is a work of surpassing interest. The importance of the subject, the peculiarity of the authorship, the style of typography and embellishment, and the cheapness of the volume, promise to render it one of the most popular works ever published by the Board.

No. 288. AN AFFECTIONATE ADVICE TO MOTHERS, by the Rev. Daniel Baker, D.D., of Texas, 18mo.

This little volume, which is characterized by the peculiar style of the author, familiar and colloquial, yet interesting and solemn, cannot be read by a mother without giving her a deep sense of the awful responsibility of her position, and affording her valuable hints towards the right discharge of her duties.

No. 289. THE CHRISTIAN PHILOSOPHER TRIUMPHING OVER DEATH, or a narrative of the closing scenes of the Life of William Gordon, M.D., F.L.S. of Kingston-upon-Hull. By Newman Hall, B.A., with a lithographed likeness. To which is added, A Memoir of Dr. John D. Godman, by Dr. Thomas Sewall, 13mo.

The former part of this volume is a reprint from the 6th English edition. It exhibits one of the most remarkable dying scenes of a Christian which we have ever read. "The pains, the groans, and dying strife" which so often characterize the closing scene, even of the believer, were strangers to the death-bed of Dr. Gordon, while peace, joy, and triumph through the blood of the Lamb marked his chamber as the "robing-room of heaven."

The Memoir of Dr. Godman, which is appended to this edition, is scarcely less interesting, though better known, having been published as a Tract by the American Tract Society.

NEW TRACTS.

No. 91. Ruth the Moabitess, or the Power of True Religion, by A. Alexander, D.D., 16 pp.

No. 92. Love to an Unseen Saviour, 12 pp. by A. Alexander, D.D.

No. 93. Grace and Glory, 4 pp.

THE CHILD'S CATECHISM OF SCRIPTURE HISTORY,
Part III., by the Rev. J. A. Wallace. 4 cents.

We are glad to find that Mr. Wallace has so successfully accomplished the task of continuing this Catechism, the former parts of which by another pen have found much favour in the Church. The History is brought down to the end of the Book of Judges.



"LEAD US NOT INTO TEMPTATION."

By offering this prayer we promise to avoid temptation by all the lawful means in our power. If we pray, "Lead us not into temptation," and then rush heedlessly into circumstances of exposure, we only insult God. We do not pray to him. This heinous sin is very often committed. Men offer this prayer and yet rush willfully into scenes and circumstances which expose them to temptations, which it is almost certain they will not resist.

A parent was accustomed to pray for his son, and carefully taught him to pray for himself.

He taught him the Lord's prayer—and he prayed for him that he might be kept from the evil that was in the world. When the son was about fourteen years of age, the father endeavored to find a situation for him, in some business that might enable him to make his way in life. A pious man in small business offered to take him. He would be carefully looked after and kindly treated if there, but then the prospects of his becoming rich would not be very flattering. Another place was offered. It was with a merchant of enterprise and capital. With him the son would acquire large experience, and would be in the road to wealth. But this merchant was a Universalist. He had in his employment a set of young men who disregarded the Sabbath and ridiculed religion.

The praying father, allured by the prospect of temporal advantage held out to his son, placed him with the merchant, praying that God would keep him from the evil to which he was exposed.

By degrees that son began to neglect the perusal of the Bible, for it led the older clerks to to bestow upon him the epithet of *deacon*. He occupied the same chamber with one of them, and hence could not often bend the knee in prayer. For a time he repeated his prayers after he was in bed, but by degrees, he abandoned prayer. The Sabbath gradually lost its sanctity in his eyes. In short, in the course of a few months he could join in the ridicule of that religion for which he formerly felt an awful veneration, and he became at last a rich infidel.

Let parents and children, while they pray, "Lead us not into temptation," beware how they wilfully or thoughtlessly run into it. God will be provoked to withdraw his aid, and leave them to fall into sin and ruin.

By offering this prayer you in effect pledge yourself to avoid all unnecessary temptation. Every one ought to know his weak points—the sins that most easily beset him—those into which he is most apt to fall. All occasions to these sins—all circumstances leading to temptation to these sins, ought to be carefully shunned. Many who know that certain temptations are apt to beset them, yet have so much confidence in themselves that they shall not be overcome, that they will not be prudent in season. They rush on, fall and are punished. "He that trusteth in his own heart is a fool."

I once knew a boy who was accustomed to pass daily a fine cherry tree that was loaded with fruit. It was on his way to school. It was concealed from the view of the house by the barn, and was so near the fence that by getting upon it, the fruit could be plucked. The children were accustomed to "take some," as they called it, every day; but John said it was stealing. He, however, earnestly desired the red cherries, and in order that he might not be tempted and overcome, he went to and returned from school another way, till the fruit was ga-

thered from the tree. That boy acted consistently with the prayer, "Lead us not into temptation."—*Our Father, published by the Presbyterian Board of Publication.*

SABBATH.

How still the morning of the hallowed day !
Mute is the voice of rural labour ; hushed
The ploughboy's whistle, and the milkmaid's song.
The scythe lies glittering in the dewy wreath
Of tedded grass, mingled with faded flowers,
That yesternoon bloom'd waving in the breeze.
The faintest sound attracts the ear—the hum
Of early bee—the trickling of the dew—
The distant bleating midway up the hill.
Calmness seems thron'd on yon unmoving hill.
Grahame.

DONATIONS

RECEIVED DURING THE MONTH OF SEPTEMBER.

<i>Presbytery of Steuben, N. Y.</i>	
Rev A Lloyd, Genesee	\$1 00
<i>Presbytery of Bedford, N. Y.</i>	
Joe Banks, Dobbs Ferry, N Y	1 00
<i>Presbytery of New York.</i>	
43d street church N Y	8 34
<i>Presbytery of Orange, N. C.</i>	
Natbush ch 15; Milton ch 5; Spring Grove ch 2; Danville ch 11; New Hope ch 3; Spring Garden ch 39 50, all per Rev Joe A Greiter	75 50
<i>Presbytery of Miami, O.</i>	
E I A, per T A Phillips	4 00
<i>Presbytery of Winchester, Va.</i>	
Per John N Bell	19 50
<i>Presbytery of Bedford, N. Y.</i>	
Collections at Carmel, N Y, per Rev Wm J McCord	8 42
<i>Presbytery of Hudson, N Y.</i>	
Collections at Monticello, N Y, per Rev Wm J McCord	19 03
<i>Presbytery of Saratoga, N. Y.</i>	
Collections at Charlton, N Y, per Rev Wm J McCord	10 00
<i>Presbytery of Hudson.</i>	
Rev Wm James Blais, Bethel, N Y, per Rev Wm J McCord	3 00
<i>Presbytery of North River.</i>	
Mary S Thompson, Hall's Mills, per Rev Wm J McCord	5 00
<i>Presbytery of Zanesville.</i>	
Zanesville ch. per Rev S Brown 40 85; Union Town ch 30, Deerfield ch 20, to const Rev W M Fe- erson 1 m 40; McConnellsville ch 9 67; Frederick ch 9 31; Lancaster ch 11; Mercersburg ch 1	111 83
Anna P Warner, of Binghamton, Broome co, N Y	1 00
Total,	\$360 62

A. W. MITCHELL, Treasurer.

BOARD OF DOMESTIC MISSIONS

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. JONES, D.D.
Assistant Secretary—Rev. REESE HAPPESETT.

Treasurer—WILLIAM D. SNYDER.

Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

LETTERS relating to Missionary appointments, and other operations of the Board, including CHURCH EXTENSION, should be addressed to the Corresponding Secretary.

DONATIONS and SUBSCRIPTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, Pittsburgh, Pa.

J. M. RUTHERFORD, Louisville, Ky.

THOMAS MOODIE, Columbus, Ohio.

CHARLES D. DRAKE, Mission House, New York City.

CLOTHING.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to Wm. D. SNYDER, *Mission Rooms, No. 265 Chestnut street, Philadelphia*, with the name of the church or individual donor upon it.

It will be gratifying to our many readers to learn that the Rev. C. C. Jones has arrived in this city, and will immediately enter upon the duties of the office of Corresponding Secretary of the Board of Missions, to which he was unanimously elected in April last. Let us now but have the cordial and efficient co-operation of all the brethren and churches in our land, and we may hope to accomplish much for this glorious cause.

INTERESTING MISSIONARY MEETING.

A very large and exceedingly interesting meeting, in behalf of the cause of Domestic Missions, was held in the Central Presbyterian church in this city, on the evening of the 17th inst. An abstract of the last Annual Report was read, and addresses made by the Rev. C. C. Jones, D. D., Corresponding Secretary, the Rev. Daniel Baker, D. D., and the Rev. Dr. Plumer of Baltimore. All the addresses were able and interesting. They breathed the spirit of Missions, and held forth the unspeakable importance of still greater efforts in behalf of Missions in our own land. A statement of the present condition of our Board was also made, in which it appears that there are now fifty-six more missionaries under the care of the Board, and that

we have received a considerable advance in funds over the corresponding months of last year. This advance in funds however, is not equal to the increased liabilities of the Board, consequently funds are greatly needed at the present time.

Altogether the meeting was the largest and most interesting of the kind that has perhaps ever been held in this city. Appropriate pieces were sung in the best manner, by the admirable choir connected with this church, which greatly added to the interest of the occasion. We trust the impressions made in behalf of this cause will not soon be forgotten.

USEFULNESS OF ITINERANTS.

When the work of missions was first undertaken by the General Assembly, all the missionaries sent out were itinerants. They traversed a large extent of country, never remaining more than a few days in one place. Although by this plan multitudes heard the gospel, yet the permanent effects were inconsiderable; the impressions made, often perished for want of a repetition of the means by which they were produced. Or if, as was often the case, saving effects were produced, the fruit was gathered by other denominations. On these accounts, the mode of conducting missions by our Domestic Board was changed. For a number of years past the greater number of our missionaries have been stationed in some one place, or confined within a narrow district; and the object has been to build up new churches, or cherish such as were weak. The advantage of this as a general plan is evident. Multitudes of churches have been planted, and many infant churches have been aided until they became strong enough, either alone or by the union of two or three, to support the gospel. And upon this plan, the expense of supporting missionaries is diminished more than one half; for the people of these weak churches or stations, contribute generally, more than the half the salary which the missionary receives. Upon this plan, whatever land is possessed is secured by continual cultivation. There can be no doubt that this mode of missionary operation is the best, and should still be prosecuted by the Board. But it is a question deserving serious consideration, whether we ought not to have a larger number of itinerants to preach the gospel to the multitudes, where as yet there is no encouragement for forming churches of our denomination. Some ministers possess gifts by which they are peculiarly suited to the business of itinerant preaching, and sometimes these would not make as good pastors as others who do not

possess these gifts. Popular eloquence, accompanied with zeal and prudence, are requisite in an itinerant preacher. Some men ought to devote their whole lives to itinerant preaching. They would accomplish much more than they can by stated labours to one congregation. An itinerant has, indeed, but little time for reading and study; and this is his greatest privation, but he has often a compensation in the knowledge which he acquires of men, and of the most effectual way of addressing them. And if he is a man of mental vigour, he will often, by being thrown on his own resources, produce better sermons with no other aid besides his Bible than he could in a study surrounded with books. When a minister once gets into the habit of close thought, so that he can meditate on a particular topic for a long time, he will be sure to bring out more original and valuable ideas, than when he is so situated that he can have constant recourse to commentaries and other authors. There are some ministers in the church who lead an itinerant life, but their labours are confined for the most part, to the old churches, and very commonly to such as have pastors. The usefulness of such evangelists, when they are truly humble, prudent, and devoted men, is often very great. Such a man was Dr. Nettleton, who was the means of the conversion of thousands. And others have been eminently useful in the same line; yet, it must be a matter of regret, that the number who have been truly useful to the Church in this field, is very small. This, however, is not properly missionary labour, and comes not now into consideration.

We want a few men of powerful and impressive eloquence, to travel into regions where Presbyterianism is rarely heard of, but where it ought to be known. A minister of our Church, who was, and is now an agent for the American Bible Society in North Carolina, informed us within the current year, that he had visited fourteen counties in the southern part of that State, in which not a single Presbyterian minister was settled, and where multitudes had never heard a sermon from a Presbyterian. The same is the fact in regard to many other States. Now, as we certainly think our system of doctrines and church polity the best in the world, we are bound in duty, to propagate our views as extensively as possible. Not to seek to make proselytes from other evangelical denominations, but to join our efforts with theirs, in gathering in the multitude of people who are scattered abroad in the land, as sheep without a shepherd. Presbyterianism is the very thing which is needed in many places, for often people become disgusted with the preaching and modes of worship of one denomination, when they are prepared to fall in with those of another. It would be of real service to other denominations, to have Presbyterian churches established where they could see their order and discipline, and their mode of training their youth; and where they could hear

sound Calvinistic preaching, divested of those horrible consequences which the enemies of this system are in the habit of attributing to it. We know that a zeal for extending any particular denomination will, by many, be branded with the odious name of *sectarism*; but this reproach should not prevent us from diffusing truth, and good church order as extensively as possible. Our zeal for Presbyterianism is not to build up a sect or party, but to promote, as far as we can, the kingdom of the Redeemer.

But to return from this digression:—Two things are greatly needed by our Board of Missions—suitable men for the work, and funds for their support. We want men whose hearts are warm with the love of Christ, and full of tender compassion for perishing souls; men willing to sacrifice every thing to the glory of God and the salvation of sinners; men whose eloquence is learned in the school of Christ, and whose spirit is meek, humble, benevolent, and devotional, in imitation of the GREAT TEACHER. Much complaint is heard from various quarters of the want of efficiency in our preachers; and many are disposed to think that the fault is in their training. It may be so, in some degree. And we shall rejoice in beholding the results of more effectual methods than have hitherto been employed. But the chief defect lies much deeper. It is a defect which none but God is able to remove. What our young preachers need (and older ones too) is a strong faith, a deep, habitual sense of the reality and importance of eternal things, and an ardent zeal, with the gift of heavenly wisdom to direct it. Such men God will, doubtless, rear up, when the time to favour Zion shall draw near. And we would put the churches in mind, that God will be inquired of by Israel for these things, that he may do it for them. Let them remember that it will be an encouraging sign of better times for the church and for the world, when a spirit of wrestling, importunate prayer for the effusion of the Holy Spirit shall be experienced; and when there shall be unceasing earnest petitions for a ministry endowed with richer gifts and graces, fitting them for the sacred, arduous work, than have been enjoyed by the present race of ministers. And as to funds, there is wealth enough in the Church, to accomplish every object which wealth can accomplish; but the enlarged heart of liberality is wanting. The sum collected in all our churches for Domestic and Foreign missions, might readily be supplied by a hundred wealthy individuals. See what sums are contributed for a mere song, for every species of amusement. If professing Christians had only the readiness to give to the cause of Christ as liberally as the people of the world give to objects of taste, or vanity, the treasury would be so replenished, that, as in times of old, a proclamation would have to be made to the people to stay their hands, that already funds more than sufficient were in possession. When will

the time come when Christians will know the real value of money, and how to invest it to the best advantage? When will they learn the happy art of making to themselves friends of the mammon of unrighteousness? May the Lord in his infinite mercy grant to the missionary cause, both men of the suitable character and funds adequate to the objects which the Church wishes to promote. A. A.

For the Home and Foreign Record.

MUCH LAND TO BE POSSESSED.

The most intelligent Europeans continually complain of their inability to understand or remember the extent of our country. Nor are Americans free from mistake or forgetfulness on this matter. As yet the smaller States are generally the most densely populated. It is no easy thing for a man, who lives in a State that may be walked across in a few hours, to raise his mind to the conception of the vastness of such States as Virginia, Georgia, Missouri, and Michigan, the four largest States this side of the Sabine; and an inhabitant of one of these mammoth States is no less perplexed when he attempts to comprehend the extent of those truly Empire States, Texas and California. Each of them has limits so vast as to confuse almost any mind, even with the map spread out before it. It would take a man travelling on horseback at the rate of 36 miles a day, a hundred days to ride around California. A late writer, who seems to have examined the matter with care, says:

	Sqr. Miles.	Sqr. Acres.
Oregon contains	341,463	or 218,536,320
California	175,363	or 112,232,320
Utah	125,000	or 80,000,000
Colorado	225,715	or 144,457,600
New Mexico	110,000	or 70,400,000
Indian Territory	120,000	or 76,800,000
Nebraska	400,000	or 256,000,000
Minnesota	105,000	or 67,200,000

Aggregate 1,602,536 1,025,026,240

This is a larger area than that of all Europe. Its resources are beginning to be developed. Its medicinal waters, its rich mines of coal, iron, copper, lead, silver, quicksilver, gold, &c., its vast forests of timber, its rich soil in many places and the amazing rush of hardy men to its limits, all give assurance of a power soon to arise there that will be mighty for good or evil. It is believed that twenty efficient ministers could be well employed in California during the next year in founding churches, and performing missionary labours of every sort. Oregon has been and still is too much neglected. A more inter-

esting field of labour than Utah presents can hardly be found. There Mormonism has its seat, but there are our equal laws and full religious liberty. No moral phenomenon would be more sublime than the war of truth and error on that great battle-field. The first missionaries sent to the land of the great Salt Lake should be practical, liberal and learned men. Many of the Mormon preachers are among the most shrewd and subtle men of the age. The Colorado Territory affords a field for Indian Missions unparalleled in any country. The great hinderance is the warlike character of some of the tribes. Were it not for that, the Diggers, who are neither migratory nor predatory, would probably present more encouragement for missionary labour than any we now know of. New Mexico has now a settled government, and must soon begin to fill up with an enterprising people. Nebraska and Minnesota in less than twenty years will be what Iowa and Wisconsin now are. Under these circumstances must we not redouble our efforts, our gifts, our prayers, our colporteurs, our missionaries and our schools? If the knowledge of God is there to be increased, many must run to and fro. "Build thou the walls of Jerusalem." "Thy kingdom come."

W. S. P.

THE COAL REGIONS OF PENNSYLVANIA.

The following communication from an indefatigable labourer, we would commend to the careful perusal of our ministry and membership. It reveals to us more perfectly, than we have before known it, a growing and most important field for the missionary operations of our Church. It will be recollected that the Presbytery of Luzerne belongs to the Synod of New Jersey.

The Presbytery of Luzerne embraces within its bounds a territory which will ultimately yield more money, and employ more men than almost any other portion of the United States. Until within a few years, this valuable region was comparatively unknown, and much cut off from extensive intercourse with the commercial world. But now it begins to attract the attention of capitalists; and rail roads, and turn-pikes, and canals, are penetrating into it from the sea board, and the lake regions. Millions of dollars already are invested in coal and iron operations, and enriching the dealers in those necessities of life. But the business is yet in its infancy. There are thousands of acres of land there, whose coal is worth more than five thousand dollars an acre, often defraying all expenses of mining, and yet in no wise diminishing the value of the land for agricultural purposes. It is estimated that the coal belonging

to one company alone is worth \$800,000,000. This country is filling up rapidly. Scranton, at which place (then called Slocum's Hollow) I preached in 1839, had only two or three houses, and the whole amount of income from the lands now owned by the company, probably did not yield \$1500 a year. Now it contains between two and three thousand inhabitants, and the company has fulfilled one contract alone for \$800,000. And there are more hands employed and money received and expended there in a day now, than had been from the whole period of its settlement up to 1840. Pittston, Hazleton, Jeansville, Beaver Meadow, Summit Hill, Tamaqua, and upwards of a dozen more places show something like the same increase of men and means. It is agreed on all hands that things are as yet almost in *embryo*, and that when a full development of all the powers of this region shall be made, it will astonish the world. The coal regions are peculiarly divided. One portion of it cannot come into competition with the other. The Schuylkill region will mainly find a market in Philadelphia. The Lehigh will go in part to New Jersey, and New York city. The Lackawanna will find its market in New York city, and in Middle and Western New York. And the Wyoming region will supply the region down the Susquehanna River, and when the North Branch Canal is finished, the Lake country of New York and Pennsylvania. Wood is decreasing. Water-power is not sufficient for the manufacturing operations of the country. The cheap and excellent *black diamond* must be looked to for aid. From our mountains must not only the streams which gladden the lowlands descend, but also the fuel to warm and bless the people, come. If it were in the power of our inhabitants to cut off or turn away the little streamlets that make the Schuylkill, the Lehigh, the Delaware, and the Hudson, the doing so would not be more disastrous than the withholding of our coal and iron from those who now are (the millions who soon will be) dependent on them for the comforts of life. California gold would be worthless in many portions of the world, unless anthracite coal could be purchased with it.

But I am not writing for the eye of the money maker—I am writing for the Christian. Shall we possess this land or not? It is a part of Emanuel's domain. It is his by purchase and inheritance. If so, his heirs are bound to see to it that neither the title nor the possession be subverted from the lawful owner. The duty to possess cannot be denied. Then if not, it is well to ascertain what "hinders."

1. The large companies which now own, and probably will own this region, live at a distance from it. The company at Scranton in part reside there, and the members manifest a generous interest in relation to the intellectual and moral condition of the inhabitants. And this is also true of some other places in which the

members of companies do not reside. As a general thing, and perhaps for a long time to come, the burden and labour of attending to the moral condition of these regions, will fall on those who are not immediately enriched as to this world by the operations of the companies.

2. The population is comprised of many who are strangers to our institutions, and are shy of our attentions.

3. The population is continually changing. When one of our missionaries left ———, a large congregation favourable to our faith and practice resided there. At the next contract an entire change was made, and the church was almost extirpated. This is no unusual occurrence. The last freshet has left some of our missionaries almost without a congregation, and entirely without any support from their people.

4. The roads and climate form some impediment. Some of the members of the Synod of New Jersey have some recollection of their journey over our mountains, and along the sides of our precipices; and can now sympathize with their brethren, who have by day and by night, to traverse these hills in winter's cold and storm, and that too, with the prospect of making their own fire, if they have the means of buying fuel, after they get home at night.

5. Many of the people have nothing to give, for they are day labourers, and have large families to support. And many of them who could give, have not been taught to do so. We must consequently look abroad for aid. These are the chief difficulties in the way at home. We can find men, and have them, who are too poor to own a horse, but not too proud to walk, who are willing, for the small allowance the Board of Missions can afford to give, to spend and to be spent, in this region, for their Master's cause. Our people can be persuaded to listen to the truth, and we are building up churches in every direction, and labouring to raise up and qualify those who will labour in the vineyard.

6. But the rich, educated and refined churches of our Synod, who gave us this rugged soil to cultivate, and this land of future promise to possess, have not as yet looked with sufficient interest at the work to be done. They must not only bear with us, but help to bear our burdens for a few more years to come. And then we hope that we will not only send them water and fuel from our mountains, but that we will send them men and money, to aid them and our beloved Church in sending the gospel to every creature.

T. P. H.

COMMUNICATIONS FROM MISSIONARIES.

From a Missionary in Illinois.

Some idea of the errors which some of our missionaries are called upon to combat, may be learned from the following interesting com-

munication. The enemy is truly busy. Who will aid this important field? Can six persons be found to support a missionary in Mason county, Illinois. If not, can twelve?

Since I last wrote you, the truth here has been called upon to combat error and opposition in a new dress. When the devil is foiled in one mode of attack, he has immediate recourse to another. His fertile imagination and more malicious heart, are always able to devise schemes, and construct weapons with which to assail the weapons of our warfare, which are not carnal; but mighty through God to the pulling down of strongholds." His first effort was to cause total indifference to the means of grace: then to arouse all the malign passions of the wicked, to open opposition. Foiled in these, he now comes to us clothed in the garb (not of an angel of light) of Universalism; and with all deceiveableness of unrighteousness, and by good words and fair speeches he essays to deceive the hearts of the simple, the ignorant, and immoral, which is not a difficult task, in a community where the Bible is so little read and understood.

Hitherto we and our excellent brethren, the Methodists, have been the sole occupants of the ground, so far as church organization is concerned; and have, doubtless, through the blessing of God, produced a good effect, which seems to have awakened the enemies of truth, who are now straining every nerve to establish a Universalist church, and to decoy both young and old into their net. This state of things is distressing, but we are not cast down; for "he that sitteth in the heavens shall laugh; the Lord shall have them in derision." This fatal delusion is making considerable progress in Mason, an adjoining county. There are no Presbyterian preachers or churches in the county; indeed there is not a church edifice except one or two Universalists' in the whole county. It is comparatively a new county, but many parts are filling, and filled up with an industrious and enterprising population. Havanah and Bath, on the Illinois river, are the principal towns, and are rapidly increasing in population and importance. The Methodists, with their accustomed and indefatigable zeal, have been labouring amidst discouragements, to unfurl the banner of the cross. But even they are few and weak, and can oppose but a feeble barrier to the increasing floods of vice and ignorance. There is need of the whole corpse of evangelical denominations to suit the wants, and to produce a demonstration on the bulwarks of Satan, and to beat back the hosts of darkness. But surely none are more needed than Presbyterians, and that system which erects the church and school-house, and scatters both the light of the gospel and of science on every hand. And why should not Presbyterians be present with their burnished weapons to inflict the death blow upon

the enemy. What but genuine Calvinism (alias Bibleism) inflicts such a deadly blow, and so thoroughly uproots the foundations of sin, vice, and ignorance? Other creeds may reform, and make some pious, and chain others, but it is the principles of Calvinism which pours forth the broad and effulgent rays of light which illuminates man's path to true greatness and honour, both in this world and the next.

I do not see how this growing community is to be furnished with the pure gospel, except by the labours of the colporteur, which it is true, could do much, but still could not effect all which ought to be done. Such a people, generally, has neither the time nor the inclination to read much. They need the living minister. A missionary would do the most good, who, like the Methodists, would adopt the itinerant system of preaching, and circulating books. He would have to receive his support wholly from the Board for the first few years. There is another way by which he might be supported. Let six persons whom God has blessed with means, who have tasted of the good word of life, in support of a missionary pledge fifty dollars each, to support him till he could depend upon the churches which would be gathered by his labours. If six could not be found, let twelve or more unite; and if more than three hundred dollars were necessary, the Board could easily make up the deficiency. This amount would support a single man, or a man with a small family. One of the members of our own little church has proposed to you to pay one hundred dollars a year for the support of a missionary in another part of the West. Cannot men be found who will give of their abundance to support the gospel in this desolate region. Error will not stop its progress, while Christians sleep, the enemy will sow tares. Let Christians, therefore, come up to the help of the Lord against the mighty. Their labours of love will not be in vain in the Lord; for greater is he that is in them, than he that is in the world. Who among the lovers of truth and light will undertake the evangelization of Mason county? Are there not many whose hearts are constrained by the love of Christ and for perishing souls, who will give of their substance, and pour out their souls at a throne of grace to sustain the minister of the cross?

From a Missionary in Western New York.

The following extract from the report of a valued brother, is worthy of the special attention of every pastor and church. There is a lamentable apathy on the part of many of our brethren on this subject. They will preach and pray about almost every thing but that of giving of

their substance to the Lord. We commend to all the following suitable remarks.

I believe, moreover, that all of us who are ministers, (and some of our elders and brethren also) are convinced that we *must* endeavour to form the conscience as well as enlighten the judgment of our people more thoroughly on this great and increasingly important subject of giving to the Lord. This is a great and arduous work, to which, I hope in God, we shall all, with renewed zeal and untiring perseverance, devote much of our time, our talents, and our strength.

We are somewhat aware of the difficulties to be met and the evils to be avoided. We believe it would be unwise, and react injuriously on us all, if by any mere force of persuasion or appeal, the contributions of our people should be carried very much in advance of their conscience: and we think it quite clear on the other hand, that it must react unfavourably if their contributions do not keep pace with their convictions of duty. For "to him that knoweth to do good, and doeth it not, to him it is a sin." But we feel encouraged, our weakness notwithstanding, because "our sufficiency is of God;" and because it is found that wherever the Church has enjoyed a faithful and settled ministry, by whom the right sort of labour has for any good length of time been performed, there the Divine blessing is bestowed: for there the people are more benevolent, and appeals to them, though frequent, are not in vain. And we know not why it may not be so among us also. We have planted; and you, brethren, have watered. And will not God, if we are not strangely wanting, give the increase?

ONE OF MANY INCIDENTS IN THE LIFE OF
A MISSIONARY.

The following is taken from a report of one of our excellent missionaries now labouring in a very important field in the state of Georgia. Neither the ignorance nor wickedness of the man, nor the contempt of the doctrines and order of our Church, is at all uncommon.

"When last in ——— I preached on Sabbath afternoon in a private house, several miles from the church, from the words in Heb. ix. 27, 28. After service, an aged man, who was not only notoriously wicked, but equally distinguished as a Universalist, came up to me and with much emotion said, 'Stranger, they call you by the hard name Presbyterian, but you preach the truth, if there is any truth.' He then gave an account of his many and great crimes, and stated that he had not heard a sermon for five years. After some further conversation on the subject of his soul's salvation, he left me apparently deeply affected."

ACKNOWLEDGMENT OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of September, 1850.

SYNOD OF BUFFALO.

Phy of Steuben.—Ladies of Presb ch Bath, N Y \$15 00

SYNOD OF NEW YORK.

Phy of North River.—Matteawan ch 10 00
Phy of Bedford.—Rye ch 6 75
Phy of Long Island.—Huntingdon ch 10 29
Phy of New York.—Greenbush ch 2 53

SYNOD OF NEW JERSEY.

Phy of West Jersey.—Camden ch 15 27
Phy of Susquehanna.—Troy ch 5; Welsh ch 2; Orwell ch 8; Warren ch 3 29; Wysex ch 1 60; Towanda ch 10 55 30 44

SYNOD OF PHILADELPHIA.

Phy of Philadelphia.—Mrs H 5; Central ch in part col 64 02; J V Cowell 10; Miss Christie 3; J Boyles 20; Mrs H M Henry 20; Miss Mary Allibone 5; Mrs Emily Allibone 5; Miss Theodosia Bayard 5; Mrs John Henry 10 147 02
Phy of Donegal.—Presbyterian ch of Waynesburg, Chester co Pa 121 87
Phy of Baltimore.—Havre de Grace ch 10; Frederick ch 17; Bridge at ch Georgetown 23 08 49 08
Phy of Carlisle.—Millerstown ch addl 3 95; ditto upper ch in part 6 75; ditto lower ch, in part to const Rev Gao D Porter hon mem 15; Bloomfield ch in part 25 85; Landisburg ch 35 25; Sherman's Creek ch, in part to const Rev M B Patterson hon mem 15; Mouth of Juniata ch 19; Paxton ch in part to const their pastor Rev ANDREW D MITCHELL an hon mem 52 50; Upper Path Valley ch 35 47; Shippensburg ch 121, of which 10 for church extension; Hagerstown ch 12; Middle Spring ch 12; Waynesboro ch 5 358 77
Phy of Huntingdon.—Millintown and Lost Creek ch 91 00

SYNOD OF PITTSBURGH.

Phy of Redstone.—Clarksburg 5 00

SYNOD OF VIRGINIA.

Phy of Lexington.—Draft on Treasurer of Phy 50 00
Phy of West Hanover.—Draft on Farmer's Bank of Virginia 25 00
Phy of Winchester.—From sundry chs through J N Bell, Treasurer 38 70

SYNOD OF NORTH CAROLINA.

Phy of Orange.—Through Rev John A Gretter, Treas, from the following chs. &c: Buffalo ch 11; James A Smith 2 50; H W Fields ch 11 66; Cross Roads ch 2; Bethlehem ch 16 67; Milton ch 42; Spring Hill ch 6 40; Spring Grove 4; Danville ch 12; Chapel Hill ch 21 32; Spring Garden ch 6; Mrs Catharine Fuller 4; Coll at Phy at Bethesda ch 50; Coll at Phy at Yanceyville ch 18; Coll at Phy at Greensboro ch 63 15 270 70

SYNOD OF GEORGIA.

Phy of Flint River.—Draft on Treas of Phy 25 00
Phy of Cherokee.—Chickamauga ch 27; Sardis ch 5; Harmony 3 35 00

MISCELLANEOUS.

"E J A" per T A Phillips, Dayton, Ohio 4: In a letter post marked Hartford, Conn 10; Wm Skinner Pa, the savings of his little son, dec 5; From "A Friend" 10 99 00

Total \$1336 97

WM. D. SNYDER, Treasurer.

CLOTHING.

Received since last acknowledgment.
 From the Ladies of the Forks of Brandywine ch, Rev J N C Grier, D D, pastor, 1 box valued at 75 64
 From the Ladies of the Presb ch of Greenwich, Cumberland co. N J, Rev Shepard K Kollock, D D pastor, 1 box valued at 54 00
 From the Ladies of the 2d Presb ch Carlisle, Pa, box valued at 88 00
 From the Ladies of the First United Presb ch and cong of Cambridge, N Y, Rev I O Fillmore pastor, 1 Barrel valued at 70 00

Total \$287 04

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of Sept., 1850.

From "E J A" per T A Phillips, Dayton, Ohio 4 00
 From Bridge at ch, Georgetown, D C, per E. Myers, Deacon 11 44
 From Newburyport ch, "S W" 5 00
 Madison Avenue ch 33 55
 "A Member" 50 00

Total \$103 99

WM. D. SNYDER, Treasurer.

TREASURY AT PITTSBURGH.

Receipts in the Treasury at Pittsburgh, Pa., in Sept. 1850.

SYNOD OF PITTSBURGH.

Phy of Ohio.—Mingo ch in part to const Rev J R Dundas an hon mem 37 30; Lawrenceville ch a Member 5 \$42 30
Phy of Blairsville.—Rural Valley ch, Youths' Miss Soc 21; Parnassus and Plum Creek chs, bal to con Mrs N McClung an hon mem 39 25; Congruity ch 33; Murraryville ch 15 95 109 20
Phy of Clarion.—Licking ch in part 6 00

SYNOD OF WHEELING.

Phy of Washington.—Washington ch quarterly coll 70; East Buffalo ch, Joseph Donaghy, a free will offering 10 80 00
Phy of Scrubenville.—New Harrisburg ch 3 42

MISCELLANEOUS.

A Friend in Plum Township 2 00
 Total \$342 92

CLOTHING.

Ladies of Connellsville ch, a box to con WM McCRAE, Esq, an hon mem, valued at 58 18
 Ladies of Brownsville ch do 55 53
 Ladies of Forks of Wheeling ch do 50 98
 Total \$173 69

J. D. WILLIAMS, Treasurer.

CHURCH EXTENSION.

Phy of Washington.—East Buffalo ch 5 00

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain message, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

Letters for the Board of Education to be addressed to Rev. C. VAN RENSSELAER, D.D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

Remittances of money to be made to JOSEPH B. MITCHELL, Esq., Treasurer, Mechanics Bank, Philadelphia.

EDUCATIONAL FUNDS.

The Board of Education has not very often troubled the Church with appeals for the supply of its treasury. Its resources have generally come in steadily, and though not very large, have been sufficient. At the present time, however, there is an urgent need of additional funds. There is not money enough in the treasury to pay the next quarterly appropriations for candidates; and the other fund, relating to schools and colleges, is considerably overdrawn. It gives us great pain to state these facts; but light is necessary in order to duty. We feel sure that the Church will not allow any of its schemes of benevolence to retrograde in the midst of increasing opportunities of usefulness, and multiplied obligations to Providence and grace. But unless the Church is duly informed in reference to its work, the plea of ignorance may be taken in extenuation of its failure to

come up to the help of the Lord in the achievement of new victories.

Since the reorganization of the Board in 1831, it has *never* failed to pay every candidate his *full* appropriation, and this position of righteousness and honour, must, with God's blessing, be ever maintained. Nor has the Board thus far failed to answer, to a considerable extent at least, the demands made upon it by schools and colleges; but unless pecuniary supplies are speedily received, a distressing necessity will exist to curtail operations in this new and inviting field.

We cannot carry out educational *plans* without educational *funds*.

All our Boards are so vitally united in the bonds of a common life and earnest duties, that the prosperity of each belongs to all. In the present condition of the funds of the Board of Education, we simply demand such attention to its wants as will enable it to bear its share of the common responsibility. Shall not this appeal be acknowledged as reasonable?

ALTERATION IN THE PLANS OF THE BOARD.

The following extracts from the Annual Report of the Board of Education bring to view the principal part of the improvements which it is thought may be made in the plans of the Board. The attention of the Church is invited to the subject.

I. Theological Education.

THEOLOGICAL SCHOLARSHIPS.

One of the measures adapted to benefit the theological, or highest department of education, is to establish *Scholarships* in all our *Theological Seminaries*, which shall be bestowed upon candidates as *awards of merit*.

A few remarks are necessary in explanation of these scholarships.

1. It is not intended that they should be *endowed* scholarships, so far as the funds of the Board of Education are concerned; but simply that the annual appropriations should take this particular form and style for the purposes in view.

2. The scholarships should be *distributed* among the different theological seminaries, in proportion to the number of indigent students who seek an education in them.

3. These scholarships should be open to all candidates who are received under the care of Presbyteries, and whose circumstances in the judgment of the Presbyteries, or of their Education Committees, authorized them to apply.

4. The scholarships could be awarded to the deserving by means of a committee appointed by the Board of Education, acting in conference with the Professors of the Seminaries and the Examining Committees of their Boards of Directors.

The examination and recommendation of the Presbytery would be authority in the first instance for admission to the scholarships; and the usual examination at the Seminary at the end of the year, would be a basis of action for the next year, and also of any special awards during the preceding year. The scholarships to be paid as heretofore, on the reception of a quarterly report from the Professors on the general standing of candidates.

In awarding the theological scholarships, due regard would be paid to religious character; it being always distinctly understood that no degree of mere literary attainment would entitle the student to aid unless accompanied by the fruits of consistent piety.

With these explanations of the nature of the scholarships, it is thought that they may be made instrumental in the practical carrying out of the principles above stated, as requisite for the wisest plan. For,

1. The scholarship plan would secure, in the most delicate manner, the self-respect of the recipient. The present plan of the Board does not, if viewed properly, inflict injury upon a Christian sense of honour and propriety. Nevertheless the sentiment is too prevalent, among our young men and the public, that an indigent candidate occupies a position associated with some humiliation. This stigma ought to be removed, if possible. Without acknowledging at all its justice, it is clear that the scholarship plan occupies, practically at least, higher ground. A candidate would receive assistance more on the score of merit. And the Church, in dispensing its bounties to its future ministers, would have a higher respect to the feelings of its pious youth. This aim would, of course, be realized to a much greater degree, if the scholarships were thrown open to the competition of all classes of students in whatever circumstances of life; and, practically, it is probable that few, if any, except the indigent, would claim the pecuniary benefits. But the Church is doubtless unwilling to adopt this principle in dispensing its benevolent contributions. Admitting the necessity of confining the scholarships to the indigent, the plan in view seems better adapted than any other, both to preserve the self-reliance of the recipient and his gratitude to the Church that confers the obligation.

The amount of the scholarships, which will be generally the same as at present, affords few,

if any temptations to worldly emolument. It is well known that students cannot sustain themselves at our seminaries on \$100 a-year. The Board of Education have always acted on the principle of *assisting*, not of *supporting* the young men. The temptations to the unworthy are diminished to the narrowest practical limit.

2. As regards the security which the scholarship plan gives to the Church, its great advantage consists in raising the standard of ministerial qualification. The Church would have a better opportunity than is offered at present, of insisting upon the importance of mental gifts and the acquisitions of learning. The history of Presbyterianism is a running commentary upon this great doctrine of a gifted and learned ministry. Some indeed entertain the opinion that our present education operations have rather contributed to lower ministerial character. The Board, although denying the correctness of this opinion, are nevertheless bound to improve their plans to the utmost, according to the lights of experience and of reason. Inasmuch as scholarships will afford the opportunity of raising the standard of literary requirement, it is wise to adapt our measures to this form of operation.

The security for the piety and general fitness of the candidates would be greatly promoted, if the Presbyteries would agree to receive young men as candidates for the ministry, only when they were prepared to enter the Theological Seminaries. This modification should accompany the scholarship arrangement, and it forms a very important part of the suggested alterations in the plans of the Board. It can be made to *work* in most efficiently with the attempt to elevate the mental attainments of our candidates. The Church can never have the proper securities for the success of its plans, if it aims at more learning without aiming at more piety and general fitness. The latter class of qualifications will be materially elevated by postponing the initiatory Presbyterial examination of our young men, as candidates for the ministry, until they have completed their collegiate course, and are prepared to commence their theological studies. Some further remarks on this point will be added presently.

It is referred to the consideration of the Assembly, whether, with a view to the improvement of the candidates in general, the Board of Education might not be authorized to offer a few premiums in the form of larger scholarships, or of fellowships, in each of our Theological Seminaries. The principle on which these should be awarded may be left to the Professors of the Seminaries, with the further discretion of dispensing with them altogether, if their general tendency was found exceptionable. It should also be provided that no funds be used for this purpose, unless set apart by the donors.

Every reasonable plan to secure higher mental and religious qualifications in the ministry

is entitled to an attentive and prayerful examination.

II. Collegiate and Academical Education.

The question now arises, How will indigent and gifted young men of piety be able to reach the Theological Seminary? The present measures of the Church assist them at College and at the Academy; but what measures are proposed to meet the exigency of this important and trying interval? This leads to the consideration of another feature in the details of the plan.

Let SCHOLARSHIPS BE ESTABLISHED IN COLLEGES AND ACADEMIES, of the same general nature as those in theological seminaries, but not on a strictly professional basis. Let the collegiate and academic scholarships be opened to all who shall be recommended by the Education Committees of the Presbyteries, as persons whose character and capacity encourage the belief that their education will be useful to the Church. In making these recommendations, however, the Education Committees might have, in their own minds, more or less reference to the ministry and to teaching. An element in securing a recommendation, especially if the funds were limited, would be the prospect of serving the Church ultimately in one or the other of these vocations.

NO PLEDGE FOR THE MINISTRY REQUIRED IN THE COLLEGE OR ACADEMY.

Serious objections have always existed to the plan of exacting from young men a *pledge* to enter the ministry a long time before they were ready to begin their theological studies. The Board of Education have done the *best they could* under the circumstances; and it will be generally admitted that their operations have been conducted, under God, with a good degree of success. This, however, is no argument against efforts for improvement. The Board have a strong plea for changing the requirements of the pledge in the very changes that the Assembly have already authorized in their operations. The establishment of Christian schools, academies and colleges, under the care of the Church, presents a very proper opportunity of reviewing our whole educational system, and of adjusting its various parts to a more perfect harmony. The Church has now special need of teachers as well as ministers; and it is its duty to encourage, under wise regulations, the education of as many gifted minds for its service as its circumstances, influence and position require. Without, however, pursuing this train of thought, it is due to truth to say, that the objections to making a determination to enter the ministry a condition of receiving an academical education, are of a very weighty character. Among the objections to such a pledge are the following:

1. There is a manifest *propriety* in allowing education (one of the strongest of all agents), to develop character and fitness for the ministry, by the preparatory process at school and at college. This reason, which applies to *all* young men, has a special application to *indigent* young men, because, their early education being generally more neglected, their mental character has had fewer tests and trials.

2. The disadvantages to the *individual* of a too early committal are, in many cases, grievous. In a matter, involving so much liability to error, it is not uncharitable to suppose that the path of duty may be sometimes mistaken; but the opportunity of retracing one's steps often implies, under the circumstances, such a loss of character that the temptations to persevere are not readily resisted. Besides this, some may have so strong a desire to obtain an education, that they may very naturally be deceived as to their feelings and duty in reference to the ministry. And even, under the best circumstances, a youth who is looked upon as pledged to be a minister, has many serious disadvantages to contend against, amidst the companions and incidents of collegiate and academic life.

3. The *security to the Church* of a course of previous discipline and probation would be greatly increased. We need for the ministry not merely good men, but the best men; not merely men of fair talents, but of the best talents. A wide scope of testing its youth, before encouraging them to enter the ministry, is one of the most effectual safeguards of the Church. Almost all the failures of the Board of Education have occurred in the collegiate and academic courses. Here the main difficulties of our present operations have always held their encampment. The experience of our own and other Education Societies, clearly points to the dispensing with an early pledge, as one of the best securities to the Church in its provisions for the ministry.

4. The better conformity of the measure to the *Constitutional Rules of the Presbyterian Church* is an additional consideration. Although a liberal interpretation of the Constitution will allow Presbyteries to receive young men as candidates for the ministry at the early stages of education, our Presbyteries have not been unanimous in adopting such an interpretation. The framers of our Form of Government, seem to have regarded young men as "candidates for licensure," only when they had finished their preparatory course, and were prepared to commence their theological studies. When "a candidate for licensure shall be taken on trials" by a Presbytery, he must "undergo an examination respecting his experimental acquaintance with religion." * * "This examination shall be close and particular; * * * And it is recommended that the candidate be also required to produce a diploma of bachelor, or master of arts,

from some college or university: or at least authentic testimonials of his having gone through a *regular course of learning*." It is true that this is a "recommendation;" and that our present plans have always required from candidates, *before licensure*, the above conditions. But the fact is still obvious that our constitutional rules would be more fully complied with, by demanding from every "candidate for licensure" at the time of his being taken under the care of the Presbytery, a "diploma from some college," or "authentic testimonials of his having gone through a regular course of learning."

5. The *Scotch and other Reformed Churches* provided education for the ministry in connexion with general education.

The policy of the Scottish Reformers was to educate all the "youth-head" of the land, by a system reaching all classes of the people and fitting them for all their stations in life. The Free Church of Scotland of the present day is attempting to carry out this great idea of Calvin and Knox, through its schools, academies and college. A number of bursaries, or scholarships, principally confined to the Theological Hall, have been established in connexion with the New College; and the scholarships in the academic department are open to all persons in the college as the reward of literary merit. Our Scotch brethren are understood to object to the method of assisting indigent young men which prevails in this country.

The other churches of the Reformation acted on the same general principles. They fully expected, as the *result* of their system, that many of their educated youth would enter the ministry, but a pledge to this effect was not required as a preliminary to an education.

The academies established by the fathers of the Presbyterian Church in this country, were on the same basis. For example, the first academy, established by the Synod in 1743, had the following regulation: "That there be a school kept open where *all persons who please* will send their children and have them instructed *gratis* in the languages, philosophy, and divinity."

This ancient testimony ought not to be disallowed without strong and wise reasons.

6. Dispensing with the ministerial pledge in the early course will greatly *elevate the character and increase the efficiency of the Board of Education*, as the agent of the General Assembly. As has been intimated, the chief struggle of the Board has always been with obstacles arising in the preparatory stages, and attributable to the exaction of a professional pledge so far in advance. The character of the Board, as an instrument for the promotion of religion, would be relieved in many respects by a change of policy. Instead of coming before the churches with an odium of suspicion, it ought to command the homage and the praise of elevating the

standard of ministerial and general education throughout the land.

Considerations, such as these, plead for a change in the direction indicated. It is believed that great gain would accrue to our youth and the Church, by not requiring a *pledge* to enter the ministry, at least until the candidate was ready for the Theological Seminary. Even then, the reception of the candidate by the Presbytery might be considered a sufficient expression of his intentions to enter the ministry, without requiring any additional declaration. The "pledge" had its origin at a time when a large number of young men were taken up by private committees, as candidates for the ministry in the early stages of education. If the basis of our operations is enlarged, the reasons for requiring any pledge at all are very much diminished, if not altogether removed.

It will be observed that the plan contemplated in this paper, leaves the collegiate and academic scholarships open to all who are recommended by the Education Committees of the Presbyteries, as persons whose character and capacity encourage the belief that their education will be useful to the church; a general reference being had, if judged expedient, to the ministry and teaching, but no pledge being required at this early stage. The recommendation of the Presbyterian Committee does not imply that the youth are in any official sense taken "under the care" of the Presbytery. The object in referring the incipient recommendation to this Committee, is to place the matter in competent and responsible hands. Our academies being supervised by the Presbyteries, the Education Committees would naturally have access to the means of becoming acquainted with deserving young men, of attending examinations, &c. In this way we avail ourselves of our Church organization incidentally, without demanding of our youth an examination with a view to the ministry, at this early period of their course.

OF THE PERSONS TO WHOM THE COLLEGIATE AND ACADEMIC SCHOLARSHIPS WILL BE OPENED.

For the purpose of exhibiting more definitely the wants of the Church, as well as of showing the scope of this part of the plan, the attention of the Assembly is turned to the practical question, "Who will be educated on these scholarships?"

1. In the first place all the gifted and indigent young men of piety, *whose views of duty lead them to think of the Christian ministry*, will have the opportunity of securing an education. It does not follow that some of our pious youth may not have clear views of future duty whilst pursuing their preparatory studies. The nature of the case requires them to consider prayerfully the whole subject of their future course in life. Some, no doubt, are called to the ministry at an early period. Although it is not deemed wise to compel any to a decision

at the risk of being denied an education, it is nevertheless truly wise to allow them, and to urge them, to use all the light in their power. All persons, therefore, looking forward to the ministry, would have access to the scholarships, upon the prescribed conditions. And all candidates, now under the care of the Board of Education, would be able to secure their education, provided they attained the standard of literary merit, which it is proposed to establish.

2. In the second place, these scholarships will assist in educating *pious teachers*. Our Church greatly needs teachers at the present time. The demand for them is almost as great as for ministers. Our schools, academies and colleges, increasing in number, are already urgent to procure suitable persons to superintend and to instruct in them. The success of these institutions is depending upon the corps of teachers who are to be trained for their work. The enlargement of the basis of our plans, with a view to provide for the Christian and thorough education of teachers, is matter of necessity as well as of sound policy. The principle involved in this measure was distinctly recognized by our General Synod in 1765, as follows: "That, at the visitations of the schools, one or two of the most ingenious and virtuous of the poor children be annually selected, in order to give them a more perfect education, and thereby qualify these ingenious charity scholars to become afterwards useful instructors in our congregational schools."

The establishment of **NORMAL SCHOOLS** is indispensable to the perfection of our educational system. Several of the Presbyteries contemplate attaching a teacher's department to the Academies under their care. When our youth are prepared to enter the Normal School, they will occupy the same relative position in their professional course, as candidates for the ministry who are prepared to enter the Theological Seminary. Pious females—who are generally considered the best teachers for children—should be incited to qualify themselves for this important vocation by attendance on Normal schools.

It is certainly high time to offer encouragement far the training of teachers, and to take measures corresponding to the natural demands of our educational system.

3. In the third place, the collegiate and academic scholarships will provide, in a measure, for the education of *persons of real merit*, whose professional aims are not definitely developed. Even if some of this class should never become ministers or teachers, the Church and the world would have the benefits arising in the providence of God from the Christian training of gifted minds. Some men serve God and his Church as effectually in other professions as ministers do in the sanctuary. As private Christians, elders, colporteurs; or, as lawyers, physicians, legislators, judges, and in other

relations of life, the highest gain would accrue to the Church and the world by their intellectual culture and elevation. How far the Board would be able to extend encouragement to merit in this direction, would depend entirely upon the amount of funds at their disposal. The idea, however, of leaving this whole matter open to the recommendation of Education Committees, within the prescribed conditions, enters into the very nature of the general plan proposed for adoption. The enlargement of the basis of our operations is the prominent part of these suggestions.

TWO GREAT ADVANTAGES OF ENLARGING THE BASIS.

There are two great advantages in enlarging the basis of the operations of the Board which should be more specifically presented for consideration.

1. One is that a *larger number of the deserving young men of our Church* would receive a Christian education. The elevation of the masses is a general characteristic of Presbyterian principles. Our scriptural system, which enlarges the great idea of *personal responsibility*, lives and thrives with mental training. Our resources to bless the rising generation should be on a scale to honour the creed and government of the Church, and to meet the spirit, and progress and wants of the age. At the Reformation, a zeal for popular knowledge was as remarkable as the revival of religion. Institutions of learning were co-workers with the ordinances of the gospel; and the pulpit, the school, and the press established Protestantism in Europe. A regard was always had by the Reformers to the education of the poor. The Universities of France, which were originally supported by the annual subscriptions of individuals and churches, appropriated a fifth part of their entire income to the sons of indigent families. Scotland went even beyond France in her benevolent provisions of education in school, academy and university. Her Universities at the present day have about five hundred scholarships for the education of her meritorious sons. The early Congregational and Presbyterian Churches in this country were distinguished by a similar Christian zeal; and have generally endeavoured to provide, according to their opportunities, for the training of deserving youth. Our efforts in this great cause should accord with the developments of Providence; they should be extended to meet the exigencies of our generation. Especially should our arrangements keep in view the increasing requirements, in qualification and number, of the two vital departments of preaching and teaching. And if, for the purpose of securing the best interests of these departments, a greater number of its youth must be educated as the materials for selection, the Church ought not to hesitate a moment to extend the basis of its operations. Fidelity to its principles, history

and resources, justify, nay, urge us to enlarge to the utmost our educational plans, even though the ministry and teaching were not necessarily associated with our progressive measures.

2. This leads to the other advantage alluded to, viz. a larger number of young men will probably study for the ministry. That the candidates will be likely to possess higher qualifications, both religious and literary, is a leading idea in the preceding discussion, and needs no further explanation. It may not be equally obvious that the ministry will gain in numbers as well as in character through the proposed plan. But the larger the number of pious young men who are educated, the larger will be the class who will ordinarily look forward to the ministry. This supposition implies nothing derogatory to the Divine sovereignty. It is a deduction, warranted by Scripture and Providence, from the use of means appropriate to their end.

As the multiplication of churches secures in providence a greater number of hopeful conversions, and an increase of prayer and activity in any churches commonly secures an increase of members, so an increase of the number of pious and educated young men justifies the hope of an augmented ministry. The stream will be in proportion to the source of supply. This was the great principle which animated our Presbyterian fathers in establishing their schools in the olden time, and which led to the founding of Princeton College. These institutions not only educated persons who had the ministry definitely in view, but enabled many others, after completing their education, to consider the ministry within the range of covenant obligation and literary attainment.

In the event of the adoption of the proposed plan, some persons will undoubtedly become teachers. This result is distinctly aimed at. But the number of those who will pursue teaching as a profession will not by any means equal the increase of the whole number of pious and educated young men. Others, who commence their studies with a predominant desire to be teachers, or who may have no fixed professional aim, or who may not even profess religion at the beginning of their preparatory course, may according to past providences be expected ultimately to have their attention turned to the ministry. On this latter point, we may safely appeal to the history of our literary institutions.

A large number of the pastors of the American Congregational and Presbyterian Churches are recorded to have made a profession of religion in their collegiate course. During the last hundred years, there have been about twenty-five revivals of religion in Yale College; and the number of hopeful conversions is stated at six or seven hundred. Of these, nearly one half have entered the ministry. "For a period of twenty-two years in the history of Middlebury College, one half of the pious graduates are believed to have been converted while con-

nected with the College. About one hundred of the converts, in nine revivals which occurred at Dartmouth College, are known to have entered the ministry. The converts in six of these revivals numbered one hundred and seventy. One fourth of all the alumni of Williams College who entered the ministry during a period of twenty-five years, were converted while in College. The converts in five revivals at Amherst College, exceeded one hundred. The Concert of Prayer for Colleges was established in 1827, and within six years from that time, some four hundred and sixty students were hopefully converted in fourteen Colleges; and in about the same number of institutions more than three hundred cases of conversion occurred in 1831 alone."* The history of the more recent western Colleges, such as the *Western Reserve*, *Jacksonville*, *Wabash* and *Marietta* Colleges, goes to establish precisely the same point.

The Colleges in the Presbyterian Church have also been the nurseries of piety and of the ministry. In former, as well as in more recent times, revivals have blessed our institutions at Princeton, Canonsburg, Washington, Prince Edward, Lexington, Milledgeville, Danville, Hanover, and at other places. A powerful revival of religion occurred in Princeton College in 1757, concerning which President Davies wrote as "the best news perhaps I ever heard in my life." A large number of the students professed religion, many of whom became ministers. In 1771, another memorable revival occurred under the administration of Dr. Witherspoon; and of the twenty-nine graduates in 1773, no less than twenty-three became ministers of the gospel. Dr. Green in giving an account of the revival of 1815, said, "in the great revival, there are a considerable number of ministers now living, who received their first impressions of religion at that period;" about fifty students, (nearly one-half) were supposed to be the subjects of renewing grace at that time. At the revival in *Hampden Sydney* College, in 1787, out of seventy or eighty students, one-half were hopefully converted; and of these many entered the ministry. At *Dickinson* College, the single revival of 1822 brought fifteen into the ministry. *Jefferson* College was favoured with several revivals under the administration of Dr. Brown, who says, that in thirteen years, from 1823 to 1835, out of three hundred and seventy-nine students no less than ninety-six joined the Church, and that nearly one half of all the graduates became ministers. Additional facts like these may be stated at another time. The accessions to the Church and to the ministry from American Colleges constitute one of the strongest pleas in favour of institutions of learning. "Not a few

* Fifth Report of Collegiate and Theological Society for the West, p. 30.

of the best scholars and most eminent men of this generation among us," says a College Professor, "trace back their Christian experience—the spirit that animates their toils, and the sweet hope that brightens life even as it hastens to its decline—to some season of spiritual refreshing among the groves and by the altars of their Alma Mater." Among the number who thus associate their Christian hopes with College life, may be mentioned President Edwards and and President Dwight. It is the remark of one of our most sagacious and distinguished ministers, given as the result of his own observation, that not unfrequently young men who finish their collegiate course without religion are brought to a consideration of its importance shortly after graduating. The interval between the breaking up of college ties and entrance upon professional life seems to be often made emphatic through God's grace in its appeals to the heart and conscience. A number of ministers are known to trace either their conversion, or their sense of obligation to enter the ministry, to this earnest and critical period.

In short, the Church has no well-grounded reason to fear that the number of its ministers will suffer diminution by enlarging the basis of its educational operations. The reverse will almost inevitably be the case. Unless past providences fail to indicate the mode of God's administration in the future affairs of the Church, we are invited to extend our plans for the very purpose of preparing His way upon the minds and hearts of our educated youth.

Even, however, on the supposition of no increase of candidates for the ministry; or still further, on the supposition of an actual decline—neither of which alternatives is probable—the advantages of the plan in securing a better material for the ministry commend it to the adoption of the Church.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, SEPTEMBER, 1850.

<i>Presbytery of Troy.</i>	
Waterford ch	\$24 00
<i>Presbytery of New York.</i>	
Madison Avenue ch, "A Member" 100; Greenbush ch 2	102 00
<i>Presbytery of Elizabethtown.</i>	
Elizabethtown 2d ch	70 10
<i>Presbytery of Raritan.</i>	
Lambertsville ch	25 50
<i>Presbytery of Susquehanna.</i>	
Troy ch 5; Friendsville ch 5 66	10 06

Presbytery of Philadelphia.

Boots ch, Philadelphia	173 00
<i>Presbytery of Donegal.</i>	
Donegal ch, in part	25 00
<i>Presbytery of Carlisle.</i>	
Dickinson ch	32 00
<i>Presbytery of Northumberland.</i>	
Shamokin ch	7 00
<i>Presbytery of Miami.</i>	
Springfield ch	40 00
<i>Presbytery of Chillicothe.</i>	
Chillicothe 1st ch	21 50
<i>Presbytery of Lexington.</i>	
Sundry chs, per Rev B M Smith, Treasurer	150 16

LEGACIES.

Legacy of A McLanahan addl, per J F Linn, Esq, Lewisburg, Pa	78 00
Total	\$768 01

J. B. MITCHELL, Treasurer.

RECEIPTS AT PITTSBURGH, IN AUGUST AND SEPTEMBER, 1850.

Presbytery of Blairsville.

Beulah ch 40 31; Poke Run ch 14; Blairsville ch, Ladies Ed Soc 56	\$110 31
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Presbytery of Redstone.

McKeesport ch	19 00
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Presbytery of Ohio.

Allegheny City 2d ch	8 05
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Presbytery of Allegheny.

Batler ch	12 75
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Presbytery of Beaver.

Slippery Rock ch	6 00
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Presbytery of Clarion.

Licking ch	6 00
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Presbytery of Washington.

East Buffalo ch 5; West Alexander ch 50; Mount Prospect ch 15	70 00
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Presbytery of Steubenville.

Island Creek ch	10 00
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LEGACIES.

Legacy of James Dornan, addl, late of Washington co, Pa	395 00
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MISCELLANEOUS.

Joseph Donaghy	10 00
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Total \$577 11

J. S. LEECH, McALPINE & Co., Treasurers.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 8th of September Mr. R. R. Evans was ordained and installed pastor of the Salem church by the Presbytery of Western District.

On the 25th of September Mr. Luther Littell was ordained and installed pastor of the church of Mount Hope, New York, by the Presbytery of Hudson.

Mr. Thomas H. Dinsmore was ordained as an Evangelist by the Presbytery of Iowa, on the 3d of July.

By the Presbytery of Baltimore, Mr. William B. Stewart was ordained and installed pastor of the Govane Chapel, on the 28th of July.

On the 9th of October the Presbytery of Philadelphia ordained Mr. John Thomas and installed him pastor of the Presbyterian church of Phoenixville, Pennsylvania.

On the 10th of October, by the Presbytery of Carlisle, Mr. Isaac N. Hays was ordained and installed pastor of the church of Great Conewago.

By the New Albany Presbytery, on the 18th of September, Mr. John G. Williamson was ordained an Evangelist.

On Sabbath, September 22d, the Rev. John Steele was installed pastor of the First Presbyterian church of La Porte, Indiana, by the Presbytery of Lake.

On the 18th of October the Rev. C. W. Shields was installed pastor of the Second Presbyterian church, Philadelphia, by the Presbytery of Philadelphia.

On the 2d October, the Presbytery of St. Clairsville licensed Robert Armstrong to preach the gospel.

On the same day they ordained David C. Irwin, and installed him pastor of the church at Powhatan.

LICENSURES.

Mr. Henry Hunter Welles, on the 29th of August, by the Presbytery of Susquehanna.

Mr. John McCrea, on the 18th of September, by the Presbytery of New Albany.

DISSOLUTION OF PASTORAL RELATION.

The Presbytery of Chillicothe has dissolved the pastoral relation between the Rev. James G. Hopkins and the church of Washington.

The Presbytery of West Lexington has dissolved the pastoral relation between the Rev. J. W. Wallace and the church at Mount Sterling.

The Presbytery of Indianapolis has dissolved the pastoral relation between the Rev. Dr. Monfort and the church of Franklin.

CHANGE OF RELATION.

The Rev. W. E. Locke, of the Baptist Church, was received on examination by the Presbytery of Elizabethtown at its last meeting.

The New-school Presbyterian church at Bridgeton, New Jersey, together with its pastor the Rev. H. J.

Vandyke, has joined the Old-school Presbytery of West Jersey.

The First Presbyterian church of Seneca Falls, New York, of the New-school, has put itself under the care of the Old-school Presbytery of Steuben.

The Rev. Mr. Martin of the New-school Presbytery of Pittsburg, has united with the Old-school Presbytery of Ouachita.

The Rev. Lyman Coleman, D. D., has united with the Presbytery of Philadelphia, from the Bennington Association of Congregational Ministers in Vermont.

DEATHS.

The Rev. W. W. Martin, pastor of the Presbyterian church at Livonia, Indiana, departed this life on the 10th of September last, in the seventieth year of his age.

The Rev. James Scott, without charge, in the seventy-ninth year of his age, departed this life at Mount Vernon, Ohio. He had been a missionary pioneer in Ohio.

At his residence in Harrisville, Virginia, the Rev. Francis Braddock, died on the 24th of August, in the thirty-ninth year of his age.

On the 2d of September, at the house of a friend in Florida, the Rev. Andrew Todd, late of Jacksonville, Illinois.

CALLS.

Mr. Abraham Gosman, licentiate, has received a unanimous call to the church at Lawrenceville, New Jersey.

The Rev. J. W. Hume has accepted a call to the Presbyterian church in Tallahassee, Florida.

The Rev. R. M. Roberts has accepted a call to the Bedford church, Indiana.

The Rev. Charles Wood, of Houston, Texas, has received a call to the church at De Pere, northern Wisconsin.

The Rev. A. Y. Moore has received and accepted a call from the church of South Bend, Indiana.

MISCELLANEOUS.

The Rev. S. F. Colt has been appointed by the Presbytery of Susquehanna an agent to solicit funds for the Collegiate Institute of the Presbytery at Wyalusing, Pennsylvania.

The post-office address of the professors and students of Union Theological Seminary, and Hampden Sidney College, will hereafter be "Hampden Sidney, Prince Edward county, Virginia." Correspondents and editors will please note the change.

The Presbytery of Crawfordsville have organized a new church at Green Castle, consisting of fourteen members and one ruling elder.

The Rev. D. V. Smock has so far recovered his health as to be able to enter upon missionary labour in the Crawfordsville Presbytery. His post-office address for the winter will be Crawfordsville, Indiana.

A new Presbyterian church has been organized in the city of Pittsburgh, and a lot for the erection of a church building has been purchased on Franklin street, for \$5400. The Rev. Dr. McKinley, of Chambersburg, Pennsylvania, has accepted a call to this new church.

The Rev. C. Leavenworth, late pastor of the First Presbyterian church of Madison, Indiana, has so far recovered his health, as to accept a temporary agency for the Board of Missions in the Synods of Indiana and Cincinnati, and will enter upon the work without delay. His correspondents are requested to address him at Indianapolis, Indiana.

The President of the United States has appointed the Rev. Edmund C. Bittinger, of the Presbytery of Orange, a Chaplain in the Navy of the United States.

The post-office address of the Rev. Joseph Adams is Arena, Iowa county, Wisconsin. Correspondents and others will please address him at that place.

The Rev. J. S. Pomeroy has changed his post-office address from Fairview, Hancock county, Virginia, to New Cumberland, Hancock county, Virginia. Correspondents will notice the change and address accordingly.

The Rev. H. R. Price has resigned the charge of the Buck Creek church, Ohio, with a view of entering into the service of the Western Seamen's Friend Society, in Cincinnati, Ohio.

A new Presbyterian church was dedicated to the service of Almighty God, in New Orleans, on last Sabbath week. It is to be under the pastoral charge of the Rev. N. G. North.

Varieties.

MISSIONS IN CALIFORNIA.—The Roman Catholics have had a line of missionary stations in California, for more than half a century. Some of them were commenced about eighty years since. The same remarkable providence which concealed from the world the golden treasures of that land, till it was annexed to our country, has now rescued it from the exclusive dominion of Popery. It is now open to the Bible, and to the minister of Christ; and the truth, we trust, is destined to achieve its victories of grace, in the Divine renewal and salvation of many thousands.

GERMANS IN CINCINNATI.—As an evidence of the extent of the German population in Cincinnati, it is stated that forty thousand letters are received annually at the Post office in that city, from Germany, and the amount of postage collected on them is \$14,000.

RELIGION AND SCHOOLS.—The state of Maine pays to the various clergymen employed in the State, about \$200,000 per annum. There are also sixty-eight thousand and forty-four teachers in the various schools in the State, and about \$300,000 are annually raised for common school-purposes.

PORTUGUESE REFUGEES.—These Refugees who came to our shores about a year since, and emigrated to Illinois, are represented as in a prosperous condition. Some of them have already become landholders. About thirty of them were left behind in New York city, and have been supported by charity to the present time. Efforts are now being made to raise funds to send them on to their countrymen.

CHURCH BURNED.—The First Presbyterian Church and session house, under the pastoral care of the Rev. W. H. Hornblower, in Paterson, New Jersey, was totally destroyed by fire on Saturday the 5th ult., and such was the rapidity of the flames, that in a short time both edifices were reduced to ashes.

ARCHBISHOP HUGHES.—Bishop Hughes, the Roman Catholic Bishop of New York, has been made an Archbishop; perhaps by way of making amends for the damage done his reputation by "Kirwan."

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards, can be used with less loss by us than smaller ones.

 Payment in all cases in advance.

Address, post paid, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

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THE HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOL. I.

PHILADELPHIA, DECEMBER, 1850.

No. 12.

PLANS FOR SYSTEMATIC BENEVOLENCE.

If there is any one thing in which more than all others we would desire the Presbyterian Church in this country to resemble the Free Church of Scotland, it is in a thorough and general co-operation in plans of benevolence.

In a large number of our churches there are no collections made for any of our Boards. It is indeed one of the crying evils of the Church that so large a portion of professing Christians seem so entirely to have lost sight of the great scriptural duty of almsgiving. This lamentable state of things is, unquestionably, owing principally to the neglect of church-officers, who might and should see to it that the claims of benevolence are statedly and faithfully presented to the people over whom they are placed as overseers. As far as our observation goes, Presbyterian Congregations do not fail to respond to appeals when made to them from the pulpit in behalf of either of the Boards. The great sin in the case arises from the fact, that those to whom is committed the arrangement of church collections take it upon themselves so often to decide that the claims of benevolence shall not be brought before the people.

Some of our ecclesiastical bodies have taken measures to reach this evil by requiring all the churches to attend annually to the claims of each of the Boards. Amongst others, the Synod of Virginia has adopted a plan which seems as well adapted to secure a general attention to the various objects as any other which has come under our observation. According to this plan, a particular month is assigned for each Board in each of the Presbyteries, and at the spring meeting of the Presbyteries, the acting moderator is required to call on the pastor or elder from every church, to report whether they have complied with the requirements of the Synodical plan; and if not, to show satisfactory reasons for the neglect. So far as we have been able to learn, the plan has worked well, although there is still much room for an enlargement in the scale of giving.

As other ecclesiastical bodies or churches may be induced to adopt this excellent mode for securing regularity and system in benevolent operations, we subjoin a part of the schedule adopted by the Synod of Virginia, by way of information and example. If such a plan were but faithfully carried out over the entire Church, the Boards would not be embarrassed

from the emptiness of their treasuries, as is too often the case at present.

CONTRIBUTIONS IN THE CHURCHES OF

To the objects of the Board of	Education,	To be made in the months of					
		May.	June.	Aug.	Sept.	Nov.	December.
		<i>Winchester.</i>	<i>Lexington.</i>	<i>Greenbrier.</i>	<i>Montgomery.</i>	<i>W. Hanover.</i>	<i>E. Hanover.</i>
D. Missions,		Aug.	Sept.	Nov.	Dec.	Feb.	March,
F. Missions,		Nov.	Dec.	Feb.	Mar.	May.	June,
Publication,		Feb.	Mar.	May.	June	Aug.	Sept. or Oct.

A BEAUTIFUL STORY.

A few weeks since, in coming down the North river, I was seated in the cabin of the magnificent steamer *Isaac Newton*, in conversation with some friends. It was becoming late in the evening, and one after another, seeking repose from the cares and toils of the day, made preparation to retire to their berths. Some pulling off their boots and coats to lay themselves down to rest; others, in the attempt to make it seem as much as possible like home, threw off more of their clothing—each as his own comfort or apprehension of danger indicated.

I had noticed on the deck a fine-looking little boy of about six years old, following around a man evidently his father, whose appearance indicated him to be a foreigner, probably a German—a man of medium height and respectable dress. The child was unusually fair and fine-looking, handsome featured, with an intelligent and affectionate expression of countenance; and from his little German cap fell his chestnut hair, in thick, clustering, beautiful curls.

After walking about the cabin for a time, the father and son stopped within a few feet of where we were seated, and began preparations for going to bed. I watched them. The father adjusted and arranged the bed the child was to occupy, which was an upper berth, while the little fellow was undressing himself. Having finished this, his father tied a handkerchief around his head to protect his curls, which looked as if the sunlight from his young happy heart always rested there. This done, I looked for

him to seek his resting-place; but instead of this, he quietly kneeled down on the floor, put his little hands together so beautifully childlike and simple, and resting his arms on the lower berth, against which he knelt, he began his vesper prayers.

The father sat down by his side, and waited the conclusion. It was, for a child, a long prayer, but well understood. I could hear the murmuring of his sweet voice, but could not distinguish the words he spoke. But what a scene! There were men around him—Christian men—retiring to rest without prayer, or if praying at all, a kind of mental desire for protection, without sufficient courage or piety to kneel down, and, before strangers, acknowledge the goodness of God, or ask his protecting love.

This was the training of some pious mother. Where was she now? How many times had her kind hand been laid on those sunny locks as she had taught him to lisp his prayers.

A beautiful sight was this, that child at prayer, in the midst of the busy, thoughtless throng. He alone, of the reclining multitude draws nigh to Heaven. I thank the parental love that taught him to lisp his evening prayer, whether dead or living, whether far off or nigh. It did me good; it made me better. I could scarce refrain from weeping then, nor can I now, as I see again that sweet child, in the crowded tumult of a steamboat cabin, bending in devotion to his Maker.

But a little while before, I saw a crowd of admiring listeners gathering about a crowd of Italian singers, in the upper saloon—a mother and two sons, with voice, and harp, and violin; but no one heeded, no one cared for the child at prayer.

When the little boy had finished his evening devotions, he arose, and kissed his father, most affectionately, who put him into his berth to rest for the night. I felt a strong desire to speak to them, but deferred it till morning. When morning came, the confusion of landing prevented me from seeing them again. But, if ever I meet that boy in his happy youth, in his anxious manhood, in his declining years, I'll thank him for the influence and example of that night's devotion, and bless the name of the mother that taught him to pray.

Scarcely any passing incident of my life ever made a deeper impression on my mind. I went to my room and thanked God that I had witness-

ed it, and for its influence on my heart. Who prays on a steamboat? Who train their children to pray at home?—*Exchange Paper*.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LETSBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENOLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENOLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M.D. Treasurer.

TO PASTORS AND CHURCHES.

Dear Brethren—The present position of the Board of Publication, especially in relation to its colporteur operations, requires that a brief statement be laid before the churches. It is well known that within the last two years, this Board, which was originally gotten up simply as an institution for publishing and keeping for sale books and tracts, has entered upon a system for their extended circulation by colportage and gratuitous distribution.

It was with much hesitation that this new feature was engrafted on the Board, but experience thus far has not only sanctioned its propriety, but shown it to be indispensable to the proper efficiency of the institution. The colportage enterprise of the Board of Publication is no longer an experiment; most interesting results have already demonstrated its success. Although but two years have elapsed since this work was systematically begun, there have been about one hundred and fifty colporteurs employed in fields extending from New Hampshire to Florida, and from the Atlantic to almost the extreme Western States. These colporteurs have generally proved to be humble, pious, faithful men, and have been cordially received, not only by Presbyterian families, but by persons of all denominations, and by those not connected with any church. They have laboured in waste places, in steamboats, and in the midst of the old and well established churches; and it no longer admits of a doubt that the colporteurs of

the Board of Publication can do the same missionary work which is performed by other colporteurs, whilst they are accomplishing a work for Presbyterians as a denomination, which can be done in no other way.

The necessity of the times demands the dissemination of sound doctrinal truth, and hence the call for the issues of the Board, from all branches of the Calvinistic family;—for not only amongst Presbyterians of every shade, but amongst not a few of our Congregational brethren of New England, are these publications receiving a cordial welcome.

As the result of these various influences, the popularity of this institution has greatly increased; the sales thus far are much in advance of those of the same period of last year, and already amount to more than the sales of the entire year preceding that. The difficulties which now threaten the Board, are occasioned indeed by its popularity and prosperity. Calls for colporteurs are becoming so numerous that unless the donations from the churches for their support and to furnish them with books and tracts for distribution among the destitute, should be greatly enlarged, there will be left no alternative but to incur a debt, or decline the appointment of these useful and earnestly desired labourers. Within a very short time an agent in the West was reluctantly informed, that no more colporteur appointments could be made in his field until the funds for this enterprise were replenished. For the first time since entering on this work the Board have to state that this department of the treasury is empty.

Without funds, what can the Board do? Shall the application for the labours of colporteurs from so many needy portions of the Church and country be declined? Shall we be compelled for want of means to suspend a work which has already found so much favour, accomplished so much good, and enjoyed so signally the smiles of the Great Head of the Church? Can Presbyterians as a denomination afford to dispense with this agency for disseminating the truth—this adjunct of missionaries and pastors? The Board have thus far gone forward in this work in the conviction that the Presbyterian Church would not fail to sustain its own Boards, when the wants of those Boards were brought fully before them, and in this respect their convictions are unchanged, and hence the present word of appeal.

To the other Boards there are regular contributions forwarded annually from a large portion of the churches. As yet the Board of Publication is not embraced in the schemes for annual collections, except in comparatively rare instances. Even where liberal donations are made to religious publishing institutions, they are to a great extent given to voluntary societies, although such societies can look for sustentation to almost all evangelical Christians, whilst this Board cannot expect any general aid out of the denomination to which it belongs.

The Board of Publication very respectfully but earnestly ask, then, to be included in the annual list of collections in all the churches, and as the present is a time of special need, it is very desirable that whatever aid is to be afforded, should be forwarded speedily. The Church has abundant means for carrying on, with far greater energy than she ever yet has done, her plans for extending her borders and building up the Redeemer's kingdom. God has greatly blessed her. Never were her prospects for accomplishing her great work more inviting than at this moment. Shall she fail to go up and possess the land? Shall she bury her Lord's money in a napkin?

The Board, in conclusion, would call attention to the resolution of the last General Assembly, "That the Synods, Presbyteries, and people ought to give the preference to our own Board over any other institutions established for similar purposes."

By order of the Executive Committee,

JOHN LEYBURN,

Cor. Sec. of the Board of Publication.

Philadelphia, November 14th, 1850.

THE CONFESSION OF FAITH "EXPOSED."

The following extract from the report of a very faithful and successful colporteur, will give the reader an idea of the cordial reception with which he met, both in and out of our own denomination, and of the "Exposition" of the Confession of Faith.

"I was received *cordially* by all the pastors, both Old and New-school. The country in which I laboured is very rough, and even mountainous, and the people are far from being wealthy, yet they were generally disposed to buy some of the books offered. A colporteur of the American Tract Society had preceded me about two years, but this was rather an advantage. I did

not find the families connected with our Church very well supplied with the Confession of Faith. The church at M——, however, is an exception. There I found only two families not supplied, and these I furnished; so that every family in the congregation is now supplied. Rev. Mr. ——, the former pastor, had acted as a colporteur himself in his own congregation on different occasions, and the result is now very apparent. Some of the best books of the Board were in every house, and they seem to have much more intelligence as to the doctrines of the Bible than in other places I visited. Would that all pastors would do likewise! I sold sixty copies of the Confession of Faith in one of the New-school churches.

On one occasion, an ignorant man who disliked Calvinism, took from my basket 'Shaw's Exposition of the Confession of Faith,' and having paid for it, walked off, saying as he went, "I have been trying to find a book to *expose* the Presbyterian Confession of Faith for a long time!"

GOOD ENOUGH TO GRACE A PARLOUR.

A pastor in the West, writing in relation to the interests of this Board in the region where he resides, says:

"People here are delighted with the books of the Board. Some of our citizens take from fifteen to twenty dollars worth at a time for their parlours and libraries. I heard one man say—and he was not a member of our church—that the "worst got-up books of the Board were grand enough to grace the best parlour in the land."

ENCOURAGING SIGNS.

Among other indications of an encouraging character, we have observed with much pleasure, the favourable action of a large number of Presbyteries and Synods at their late autumnal meetings. We are aware that the "Resolutions" of such bodies do not always result in tangible fruits; but in the present position of the Board of Publication, it is very gratifying to have such testimony of approbation in behalf of the plans which have been adopted, and such indications of interest as this action implies.

In this connection we must also mention the co-operation which various periodicals in different sections of the Church seem disposed to afford. The Presbyterian Herald, Presbyterian of the West, Presbyterian Record, Southern Presbyterian, Presbyterian Advocate, and perhaps other papers have recently devoted some

space in their columns to show the increasing importance of this Board; whilst from almost the entire religious press, our publications are receiving commendation. All these are cheering symptoms, as signs of the times.

THE SYNOD OF NORTH CAROLINA AND THE BOARD OF PUBLICATION.

The Synod of North Carolina was among the first of all our ecclesiastical bodies which entered systematically into the work of distributing the works of the Board of Publication. After carrying forward the colportage enterprise themselves, they transferred their operations to the Board at the meeting of Synod held in Hillsboro' something more than a year ago, at the same time appointing a Committee under whose immediate supervision all colporteur operations within their bounds were to be conducted. The churches were at the same time recommended to make collections in behalf of the Board.

After the lapse of more than a year, we are happy to say that the brethren in the Synod have set a good example. The Rev. Mr. Greter of Greensboro', the Chairman of the Synodical Committee, has shown an untiring zeal, and expended no little labour in promoting the enterprise; whilst a considerable number of churches have voluntarily forwarded contributions. We sincerely thank the brethren for such interest in the operations of this Board, and trust the coming year may give evidence that this cause has grown in their affections, prayers and efforts. We give the following extract from the report of the Colporteur Committee made at the late meeting of the Synod.

"Your Committee regard the result of our operations during the past year, as encouraging, and cordially recommend to this body, the prosecution of the work with increased zeal. Our books have met everywhere with ready sale. They have been purchased not only by members of our own churches, but even more readily and extensively by those who belong to other churches and those who belong to none. There is, moreover, a great need of such works amid the vast desolations around us. Gross indeed is the darkness of many portions of our beloved State, according to the uniform testimony of our colporteurs. They meet at almost every step whole families, the children of which are grown up and not a single member able to read; others they find who have never heard a sermon of

any kind in their lives. And hundreds they see bereft alike of the comforts of the life that now is and of the prospects of the life to come. There are scenes which may well awaken our deepest sympathy, and cause rivers of water to flow down our eyes. And we do well to ask ourselves, if, as a Church, we are guiltless in this matter; it becomes us to inquire with deep interest and sincerity, if our skirts are clear of the blood of these souls. For more than a century has the banner of Presbyterianism been raised and waved over many portions of our State. There are certain localities where the sound of a minister of our faith has been heard for this long period, where, too, a number have been gathered around him as witnesses of the grace and power of our risen Lord; and within almost a stone's throw of these spots there are living beings who have never heard a minister of our Church.

A SOUTHERN THEOLOGICAL STUDENT'S WORK IN A DESTITUTE REGION.

A considerable number of students have been employed at various times as colporteurs of the Board of Publication. Wherever they have been able to remain in the work a sufficient time to become habituated to it, they have almost uniformly spoken of the good derived by themselves, whilst they were endeavouring to do good to others. The following extract from the report of a student from one of the Southern Seminaries, will show his own impressions in this respect, as well as illustrate the adaptation of this enterprise to the wants of waste places. Who can doubt that money and labour expended in conveying the gospel in a permanent form to such a region, is money and labour well appropriated? Who will refuse to give of his substance to sustain such a work?

I regard M — as the most important field just now, because the people are poor, ignorant, and destitute, and are *willing* to obtain books—because brother —, a missionary to that county, has been labouring there since April and expects to organize a church this winter;—and because it is the only Presbyterian preaching in a scope of country two hundred miles long by one hundred wide. Where then could a colporteur, with his books, practical and *doctrinal*, be more needed?

The soil is poor, and the people live three or four miles apart, consequently there are few schools. I met with many families unable to read, and even without a *book* in their houses. A majority of the libraries consisted of a Bible and Testament, and Hymn book.

The people, though poor, are kind and hospitable. I met with a kind reception every where. Many asked, "When will you come back?" I heard very little profane swearing, and saw no "grog shops." Their preachers generally are illiterate. They are delighted with brother —. Persons of all denominations flock to hear him, some even ride twenty miles. Upon the whole I regard it as an important field.

I attempted here to do something for the cause of missions—delivered two addresses, and conversed with many families on the subject, and succeeded in obtaining several subscribers to the "Home and Foreign Record."

Upon the whole I must believe, that by the blessing of God my labours have not been in vain. I feel myself benefited *physically* and *spiritually*, and would be quite unwilling to lose my knowledge and experience as a colporteur. I would *earnestly* recommend to Theological students this method of spending at least a part of their vacations. It brings them in contact with the world, shows them the condition of our country, the ignorance and destitution of our people, and the power of the colporteur system, excites their sympathy, and gives them a heart to pray for colporteurs, and finally, makes them feel more "that the harvest is great but the labourers are few."

Oh! that the Lord of the harvest would send forth more faithful labourers; remember and strengthen those now in the field; bless the seeds which I have sown, and make them produce abundantly to his glory and the good of my fellow men.

NEW PUBLICATIONS OF THE BOARD.

THE CHRISTIAN PHILOSOPHER TRIUMPHING OVER DEATH. A narrative of the closing scenes of the life of the late William Gordon, M. D., F. L. S., of Kingston-upon-Hull, by Newman Hall, B. A. To which is added a Memoir of Dr. John D. Godman, of Philadelphia, by Thomas Sewell, M. D. 12mo, pp. 250.

Seldom has the Board of Publication issued a more attractive and useful volume than this. Dr. Gordon had an exalted reputation as a man of science, and had secured for himself a numerous circle of distinguished friends; but what was his gain in these respects he counted loss for Christ. It would be difficult to find a more beautiful exemplification of the sustaining, comforting, and transporting influence of Christian faith than that which is afforded in the closing scenes of his life. Although but a short time has elapsed since the first appearance of this work in England, it has already reached its sixth thousand. The sketch of the late Dr. Godman, which is also included in this volume, will be

found of the same general character and interest with that of Dr. Gordon. In issuing this volume, special reference has been had to men of science, although the edification of Christians in general has not been lost sight of. The typographical execution renders it one of the most beautiful of the Board's books.

AN AFFECTIONATE ADDRESS TO MOTHERS, by the Rev. Daniel Baker, D. D., of Texas. 18mo, pp. 47.

To a very large number of mothers, particularly in the South and West, this will be a most welcome little volume. The labours of the excellent author have been blessed in bringing into the Church not a few who are now in that interesting and important class for which this address is designed; and we doubt not they will be most happy to meet in these pages their old friend, whom in person they may never see again on earth. It is written in Dr. Baker's peculiar style, and is well calculated to do good.

For the Home and Foreign Record.

THE GREAT SUPPER.

There are several books with this title, but that issued by our Board of Publication is the one which everybody reads; and all who read it like it, unless they are so perverse as not to like the truth. One of our colporteurs wrote me that he sold hundreds of copies of it; and some have been converted from their errors by the copies which I have been instrumental in circulating. It is a clear and forcible exposition of our doctrines; and is admirably adapted to remove prejudice from the popular mind. It is just what we have long needed, and all our people should have it. The cheap edition is admirable for gratuitous distribution, and it is doing a good service. It is very popular and useful. The work is founded upon the parable of the great Supper, in Luke xiv. 16—24. The full title of the book is, "The Great Supper; or an illustration and defence of the leading doctrines of Grace; in three discourses, on Luke xiv. 16—24. By the Rev. Ashbel G. Fairchild, D. D., with an introduction by the Rev. Alexander T. McGill, D. D., Professor in the Western Theological Seminary. Philadelphia, Presbyterian Board of Publication." The price is 8 cents with paper covers; 24 cents half roan; and 30 cents in muslin, or half sheep, or calf. Let all our people be supplied with it; and let every church session get a quantity of the cheap edition for *gratuitous distribution*. "Great is the truth, and it shall prevail."

M.

DONATIONS

RECEIVED DURING THE MONTH OF OCTOBER.

<i>Presbytery of Susquehanna, N. J.</i>	
Towanda ch, per Mission House, N Y	3 00
<i>Presbytery of New York.</i>	
Madison Avenue ch, a Member 50; University Place ch, (addl) from Miss A T Hicks, to const her pastor Rev Dr Potts, hon mem 30; Jersey city ch, per Rev Mr King 19	99 00
<i>Presbytery of Hopewell.</i>	
Washington ch, per J W Robinson	30 00
<i>Presbytery of Fayetteville.</i>	
Antioch ch, per Rev H McLean 2 87; Philadelphus ch, per Rev H McLean 75 cents; Euphonia ch, per Rev S Paisley 6	9 63
<i>Presbytery of West Jersey.</i>	
Greenwich ch, per Wm S Martien	25 00
<i>Presbytery of Winchester.</i>	
Fredericksburg ch, Mrs Jane C Corbin	5 00
<i>Presbytery of Baltimore.</i>	
1st ch Baltimore, per Rev J C Backus, D D 125; Madison st ch, per Rev R C Galbraith 2	127 00
<i>Presbytery of Maury, Tenn.</i>	
Zion ch, per W H Arnell	19 50
<i>2d Presbytery of New York.</i>	
Peekskill ch (addl)	55 00
<i>Presbytery of North River.</i>	
Newburgh ch 50 83; Galielma T McCord, per Rev W J McCord 1	51 83
<i>Presbytery of Londonderry.</i>	
2d ch Newburyport 17 83; South ch Newburyport, to const Rev ASHBEL GREEN VERMILTE and Mrs HELEN P VERMILTE hon mems 60 50	78 33
<i>Presbytery of New Brunswick, N. J.</i>	
Lawrenceville church	45 00
<i>Presbytery of Georgia.</i>	
Bryan's Neck ch, per Rev Jno Winn	5 25
<i>Presbytery of Bedford, N. Y.</i>	
Rev R Frame per Rev W J McCord	3 00
<i>Presbytery of Washington.</i>	
1st ch Wheeling, per Rev S Brown 90 50; 2d ch Wheeling, per Rev S Brown 26 12; Richietown, Va 8 72; Forks of Wheeling ch, per Dr J Henry 30; D C Sist 5	150 34
<i>Presbytery of Richland.</i>	
Martinsburgh ch, per Rev S Brown 11 85; Frederick ch (addl) 7 84	19 69
<i>Presbytery of Zanesville.</i>	
Brownsville ch (addl) per Rev S Brown	4 50
Total,	\$731 06
A. W. MITCHELL, Treasurer.	
<i>Presbytery of Lexington.</i>	
Received by Rev. B. M. Smith, Treasurer, since May, 1850.	
Union ch 7; Mossy Creek ch 11 12; Staunton ch 43; Augusta ch 31 25; Windy Cove ch 13; Lexington ch 117 87; H G Guthrie and Lady, of Tinkling Spring ch 20; New Monmouth ch 14 75; New Providence ch 31 50; Carmel ch 13; Fairfield ch 6; Rocky Spring ch 8 75; Old Oxford ch 4 00; Collection of Presb'y at Timberridge ch 27 57	\$348 87

FORM OF REQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain message, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

BOARD OF DOMESTIC MISSIONS

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. JONES,
Assistant Secretary—Rev. REESE HAPPERTT.

Treasurer—
Address, Mission Rooms, No. 265 Chestnut street, Philadelphia.

LETTERS relating to Missionary appointments, and other operations of the Board, including CHURCH EXTENSION, should be addressed to the Corresponding Secretary.

DONATIONS and SUBSCRIPTIONS should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. WILLIAMS, Pittsburgh, Pa.
J. M. RUTHERFORD, Louisville, Ky.
THOMAS MOODIE, Columbus, Ohio.
CHARLES D. DRAKE, Mission House, New York City.

CLOTHING.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to WM. D. SNYDER, Mission Rooms, No. 265 Chestnut street, Philadelphia, with the name of the church or individual donor upon it.

The Board of Missions have recently appointed the Rev. Edward R. Garry as a missionary to the Territory of Oregon. He has accepted the appointment, and expects to sail for that important field about the first of February next. His probable location will be Oregon City. He leaves a beloved and united Church where he has laboured for the last *twelve* years with great success, for this new and distant field. May the Head of the Church guide and prosper him in this glorious work.

THE RIGHT SPIRIT.

That it is to some "more blessed to give than to receive," will, we think, be apparent from the spirit of the following note. Oh! that all who profess His name would as cheerfully bring their offerings to the Lord!

"I enclose five dollars as an offering to the Lord, which we wish to make through your Society. We have six children living, (God has taken a dear one,) for each of these six there are fifty cents. And one dollar for Mrs. — and myself, each. I could wish that I was able to double or quadruple this, but our circumstances will not permit. We earn our bread by toil, and sweat, yet we can spare this little sum now. I sincerely wish, that where God has given the means there was also the heart to give, then there would be no lack in the treasury."

FUNDS FOR THE BOARDS.

We commend the following plan for the raising of funds for our Boards.

We have just received the following letter, together with the form of subscription paper, for the collection of funds, from an excellent brother in the Synod of Albany. The church is neither very large nor wealthy, but has many choice spirits, who are always "ready to distribute." Under the teachings and example of their beloved pastor they have considerably more than doubled their contributions to the Board of Missions within the last two years. We commend the plan to all our brethren and churches, with the confident assurance, that if efficiently carried out, the receipts from all our churches will be greatly increased.

DOMESTIC MISSIONS.

It is earnestly requested of all those called upon—

- 1st. That they give *something*.
- 2d. That they give as the Lord hath prospered them.
- 3d. That in giving they remember the ever increasing wants of our country.

"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for *your sakes* he became poor, that ye through his poverty might be rich."

"Not that we desire a *gift*, but we desire *fruit* that may abound to *your account*."

My Dear Friend,—Enclosed you will find one hundred and seventy dollars, our contribution to the Board of Domestic Missions. You will observe that it is largely in advance of our col-

lection last year, which I then thought rather extraordinary for us; and I will assure you that a hundred dollars was as much as I expected now. But thanks to God, who has given it to our people to appreciate the cause; they have opened their hearts and their pockets.

But I must tell you how it was done. Having presented the subject very briefly on the Sabbath, I placed in the hands of eight or nine collectors a subscription paper headed as above, together with a list of *names* in their respective districts. Every member of the church, and every stated hearer was called upon, and I am happy to say that scarcely any refused to give "*something*." I think our people are alive to the importance of this cause, and all our collectors report that it is *easy work*. I do think that every church ought to adopt some such system. I am confident that by it the receipts of our Board would be doubled immediately.

BROWNSVILLE, TEXAS.

In a recent number of the Presbyterian, a very interesting communication appeared in reference to the Valley of the Rio Grande. It was from the pen of Warren Jenkins, Esq., an elder of the Presbyterian church in Brownsville, Texas. Already it has excited considerable interest in behalf of that important missionary field; and although many of our readers have doubtless seen it, yet we cannot forbear transferring into our columns that portion of it which relates to Brownsville. No human calculations can adequately exhibit the importance of that place in a missionary point of view. Apart from its great destitution and rapid increase of population, it is the key to all New Mexico, affording unusual facilities for sending the "glorious light of the gospel" into that land of papal darkness and superstition. We learn from our missionary there that the moral condition of the city is improving—that the church and Sabbath schools are well attended, and that society is becoming more fixed and settled in its principles. How very important that such points as these should all be occupied by sound, faithful ministers of the cross! "The harvest truly is plenteous," but where are the labourers?

"Brownsville is near Fort Brown, about thirty miles from the Gulf, and opposite the city of Matamoras. It is the principal place of business in the whole region, and it has grown from nothing to a city of four thousand inhabitants in a period of two years. Through this place passes a very large commerce, and from thence there is shipped to New Orleans and New York

some two hundred to two hundred and fifty thousand dollars in silver coin per month. This trade has sprung up, in consequence of the taste the Mexicans obtained for trade with us during the occupancy of the adjoining provinces by the Americans during the war.

One third or more of the inhabitants of Brownsville are supposed to be Mexican, and these generally of the lowest class. The most of them live in the outskirts, in the most rude and temporary huts, and seem to have no sense of moral obligation.

And this brings me to speak of that which I chiefly wish to bring before the Christian public, to wit, the moral and religious aspect of the community, its present and prospective wants, and the duty of the Christian public in this respect. And as an incident of great value in reference to other localities, as well as commendable example and praiseworthy effort on the part of an individual, I would place prominently forward the facts relating to the Sabbath-school. While the society of the place was in a chaotic state, and while all the evils incident to its frontier position were in full play; while the Sabbath was wholly desecrated, and there was no voice raised in its behalf, and no saving influence brought to bear upon the community, the Sabbath-school was commenced through the efforts of one young man, who before going there was fully resolved to do so, if not prevented by some over-ruling providence. There was probably never a Sabbath-school started under more discouraging circumstances, but the effort, once made, was nobly sustained by many of the citizens. For eleven months this school was sustained and prospered as the sole and only Protestant effort in the vicinity. Its influence was silent and unobtrusive, but was widely felt and greatly beneficial. The published accounts of its success excited and awakened an interest in the minds of the Christian public in the States; and about the last of December of last year, the Rev. Daniel Baker, D. D., a missionary of the Presbyterian Board, reached the place, and preached, as I am informed, the first Protestant sermon ever preached in that valley. On the last of January of this present year, the Rev. Hiram Chamberlain, of the same denomination, arrived with his family, intending, if the field was open, to remain permanently. About a month subsequently, the Rev. Mr. Cravens, of the Methodist Church South, arrived, and is still labouring in his vocation successfully. But previous to the arrival of the Rev. Mr. Cravens, the Rev. Mr. Chamberlain had collected and organized a Presbyterian church, the first then, and, save one Methodist organization, the only Protestant church ever organized within hundreds of miles of its location. This church at the time of its organization consisted of five male and thirteen female members. It was composed in part of members of several denominations of

Christians, but, in a spirit of brotherly and affectionate Christian kindness, was united in one band of Christ's followers. It has since received several members, some by letter and some by profession and baptism. The minister, the Rev. Mr. Chamberlain, came of his own accord, being incited thereto by the published accounts of the Sabbath-school, and with only the assurance of the Missionary Executive Committee of the West, that they would contribute as liberally as their finances would justify, to his support. The citizens of Brownsville received Mr. Chamberlain cordially, and have given evidence not to be mistaken that they appreciate his labours.

Such was the crowded state of the town, that no suitable house could be obtained for his family, and he was obliged to take a mere shell of a house, in all respects unsuitable and inadequate, at a rent so enormous as to absorb nearly his entire salary. To remedy this state of things, he at once engaged in school teaching, and his daughter has since followed his example. But the people have, unsolicited, come up to the rescue, and as the circumstances were imperative, have resolved to build a house for a parsonage, and for this purpose had, before I left the place, subscribed over one thousand dollars. A house is already in progress, and far advanced towards enclosure. In addition to this, they have requested him to relinquish his school teaching, and devote himself entirely to his work of the ministry, promising to contribute a stated sum monthly, which will meet his most pressing wants. But having done all in their power, and much more than is ordinarily done in Christian communities of like ability, they fall far short of doing as much as is required to be done, in order to give efficacy and power to the means of grace employed. The church is wholly powerless as to pecuniary means. It is a little band planted in a position far advanced, and quite isolated, in its position. It is as a forlorn hope, thrown forward into the breach of that wall which has for ages separated Catholic Mexico from Protestantism. Its members, some of them reside in Matamoras, the Mexican city opposite, where Protestant doctrine cannot be preached but at the peril of life. It is in a position, central and commanding. Brownsville is the key to all Mexico, and, if sustained, this church should and will extend its influence over all the adjacent provinces."

ANOTHER SELF-SUSTAINING CHURCH.

One of the many encouragements in the present prosecution of the work of Domestic Missions is the fact, that so many of our Missionary churches have become strong enough themselves to support their pastors, and consequently

ask no further aid from the Board. Many of our most flourishing churches never would have been established but for the encouragement and assistance of this Board; and many of them have already paid back one hundred fold more than they have drawn from our treasury. We give below an extract of a letter from the pastor of one of these churches. The church is located in a comparatively destitute part of a very growing city in the State of New York, and is, and has been under the care of one of our best and most faithful pastors.

"As it is the intention of the congregation from this time to assume the support of the gospel themselves without asking aid from the Board, unless they should be driven to it by *absolute necessity*, it seems proper that I should state in few words the results of the labours bestowed upon this place. A very considerable population is found here, but a large portion are labouring people, possessing but small means, and although a considerable congregation is now collected, still it is with difficulty that the small amount pledged for my salary is raised.

The effort was commenced in September, 1842, with a congregation of less than *fifty* persons, children included. The congregation is now on an average upwards of 300, and is fast increasing. The Sabbath-school was commenced with *nine* children and *one* teacher, and now numbers about 150. The church was organized in 1842, with 16 members; 267 have been added since, and about 100 have died or been dismissed, leaving on the roll at this time about 160 names. A very respectable house of worship has been erected, at a cost of \$5500, exclusive of the lot, which was presented to the church. The whole has been paid for, with the exception of about \$500.

Since the organization of the church, 16 adults have received baptism, and 185 children. At the commencement of the enterprise, monthly collections for both Domestic and Foreign Missions were made, which, although small at the beginning, have gradually increased, until this year we shall give some \$60 to each cause.

On the whole we have great reason for encouragement and gratitude to God; and we fully believe that an efficient church and congregation will ultimately be found here."

COMMUNICATIONS FROM MISSIONARIES.

More Labourers Wanted in Michigan.—Who will go?

That there is a wide field open for more labourers of the right spirit in Michigan, is evident from the extract of a letter from one of

our laborious missionaries, which we give below. We hope this appeal will be responded to immediately, and that some one or more will go and strengthen the hands of the faithful brethren who are already there.

"There is great need of more labourers in this section of country, and I think, had we a man of suitable qualifications to labour in this country the coming winter, that from one-half to three-fourths of his support could be obtained from the people, with a tolerable prospect of raising up one or two churches in the course of the time. Much would depend upon the man, but some previous preparatory missionary labour is absolutely necessary if we would establish churches upon the right basis in this country. Our labourers are few, and we have more than our hands can do within our present bounds, while we are often solicited to go beyond them for permanent employment. With such requests we cannot of course comply, and though we may go occasionally, that is not sufficient. And when we look over the statistics of the General Assembly, and see the large excess of the number of ministers over that of the churches, in some of our Presbyteries, even making large allowance for the number of those who are doing good service to the Church and the world as editors, teachers, secretaries, &c., we cannot but feel that there are yet many who are little better than idlers in the market-place. To such I would affectionately commend the example of the great Apostle of the Gentiles, who so earnestly strove to preach the gospel where Christ had not been named. I can assure them there is a pleasure in striving to lay the foundations of future generations, though it be necessary to endure hardness, as good soldiers of Jesus Christ, in the effort. The poor, the hungry, the destitute and scattered sheep of our Master should be cared for. The perishing thousands who have not the gospel even in name, and the many more who have it not in fact, need not only their sympathies and their prayers, but their personal efforts in breaking to them the bread of life. The calls in providence are loud, they are imperious, they are unmistakable. And we can but feel that there is an erroneous impression in the minds of many in regard to Michigan. We have much unoccupied territory. Much of the newer portions of the State are unoccupied by Presbyterian ministers, Old or New-school. Whole counties have not a minister making any pretensions to Calvinistic sentiments. Are not these the sentiments of the Bible? Should they not be preached to every creature? In this and adjoining counties is vacant territory, in which, in a little time, with proper culture, we might have a Presbytery. But it must not be forgotten, that if we constitute churches with the prospect of permanence on the true Presbyterian basis, we must have previous preparatory

labour. Should not the effort be made? It is needed in order to the full benefit of what has already been expended by the Board. Pray for Michigan."

From a Missionary in Kentucky—An interesting work of Grace.

It is pleasant at this time of general spiritual dearth to receive from our missionaries such reports as the following. Rather an unusual number of our brethren speak of marked attention and tenderness on the subject of religion. "It is not by might nor by power but by my Spirit, saith the Lord."

We commend to all our missionaries the example of this good brother, in looking after the destitutions all around them.

"Besides my regular labour in the town, I have preached in every direction around the town from five to ten miles. By this course I have become acquainted with almost every neighbourhood in the county, and the people with the doctrines and mode of worship of our Church. And you would be astonished at the ignorance respecting, and the prejudice against, our Church even in this long settled country.

From this county I went with brother Samuel Williams to a fine settlement in _____ county. Here we had rather a remarkable outpouring of the Holy Spirit. At the commencement of our meeting every thing about us looked discouraging. Ignorance of Presbyterianism—a strong prejudice against us—a Sabbath-breaking and reckless community around us, we hardly expected to meet with the success we afterwards realized. From the large concourse of people, we were compelled to worship in a grove, where we little expected to get the attention of many who had never been trained to regard the worship of God as solemn and serious. But the most solemn and respectful attention was paid to the preaching of the gospel. From a *bale box* for a pulpit, and a carriage driven up behind me to ward off the wind, I preached sometimes I suppose to fifteen hundred hearers, solemnly attentive. We were compelled, however, to seek a shelter, and brother _____ kindly threw open his house to us. To this place the people flocked, until house, doors, and windows were crowded, and still, perhaps, one-fourth of the congregation were out of doors. About the eighth day of our services there was a manifest moving upon the hearts of the people by the Holy Spirit. Many now began to cry, *What shall I do!* Our services continued for nineteen days and nights, during which time about forty-five were hopelessly converted, and many more deeply concerned about their souls' salvation, some of whom, since our meeting closed, have found the

Saviour precious to their souls. Before leaving, we organized a church of thirty-eight members who have since gone nobly to work. While there, they raised some \$15.50 for the Board of Domestic Missions; \$15 for Sabbath-school library, and nearly \$300 towards building a house of worship.

I visited this field again on last Sabbath, and was struck with the change which the Lord had wrought in the community within the last two months. Before we stood the house of worship they had commenced, with the brick-work nearly finished; around me was Dr. _____'s house, again crowded with solemn and attentive hearers. In the afternoon this good brother's house was again crowded with the Sabbath-school; and though but the second meeting since the organization, there were fifty-three children in the school, and eleven young persons in the Bible-class that meet at the same hour with the school. The house of worship will be completed in a few weeks, and this little church will soon be comfortable in their own house, with a Sabbath-school, a Bible class, a prayer-meeting and regular preaching. Thus hath the Lord done a great work for this people, whereof we are glad."

From a Missionary in Virginia.

The following extract is from the report of a Missionary labouring in Virginia, and we feel it will be read with interest by all to whose hearts the cause of missions to the destitute of our own land is held dear.

The toils and privations endured by those whose high duty and privilege it is to be the bearer of the glad tidings of the gospel of peace to those who are perishing in their sins, are arduous and exhausting, and though we all need grace from on high to enable us to sustain the trials of life, our devoted Missionaries should always be remembered at the Throne of Grace.

"I preach regularly every other Sabbath at the Bloomery and Back Creek churches, and frequently during the week at other places. Once a month on a week-day, I preach at a little church called Concord. This little church, though forty miles from my residence, is destitute of preaching, and consequently I go to supply them on week-day. I believe they are a little band of true disciples, and though it is a long way to travel in the heat of summer, or the cold of winter, over such a hilly, rough road, yet when I arrive there and receive the hearty Christian welcome which I always do, I feel more than compensated for all my toil and privation.

"At this time there seems to be an increasing

attention there among non-professors to the subject of religion. There is also on Back Creek more than ordinary attention to this all-important subject at this time. One man of promise, a few days since, was hopefully, and, I believe, truly converted to God. I have not seen one for a long time who gives better evidence of being born of the Spirit. Some others are more or less serious.

"Ever since I entered the ministry I have been endeavouring to make my people feel the importance of catechetical instruction. In this way, I believe, I have been sowing seed that will yield a plentiful harvest years hence.

"The few encouraging things which I have mentioned in my field of labour, led me to hope that the Lord's time to favour this portion of his Zion is at hand. What will be the result, he only knows. We have conclusive evidence for a long time that man's efforts without God's assistance are ineffectual. Pray that God will pour out his Spirit upon us."

From a Missionary in San Antonio, Texas.

The Board of Missions have an excellent missionary in San Antonio, Texas, who is labouring in the midst of darkness and superstition, yet with encouraging success. It is an important point, for many reasons, and not among the least of these is the influence which the pure gospel will have upon the Mexican population, as well around as in the city. He thus alludes to his field:

"The entire population of the city is estimated at say five thousand. Of these it is supposed three-fifths are Mexicans, half of the remainder Americans, and the balance foreigners, Germans, French, Irish, &c.

The religion of the Mexican population, so far as they can be said to have any, is Roman Catholic. This is true likewise, to some extent, of the foreign population, and even among the Americans, Romanism is not without its adherents. The state of morals, is, therefore, as might be expected, wretched indeed. Yet as American, not to say Protestant influence, is daily gaining the ascendancy in every thing of a political or civil nature, a reformation of public morals is also taking place. The Sabbath, which seems to have been wholly disregarded until within a few months past, is now so far respected (or rather the law of the city so requiring it, is so far respected) as that business men, merchants and others, shut their doors after nine o'clock in the morning.

The attendance at church at the hours of public worship is good, and such is the attention to the word preached, as well as good order and decorum of the congregation, that we labour not without hope. Pray for us."

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of—, or I devise a certain message, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the *Annual Report* is sent to them every year.

ACKNOWLEDGMENT OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of October, 1850.

SYNOD OF ALBANY.

<i>Pky of Troy.</i> —Waterford ch New York	\$170 00
<i>Pky of Albany.</i> —Saratoga Springs ch 111 75; Westminster ch 80 64	192 39
Mohawk Presbytery	141 95
<i>Pky of Columbia.</i> —Second ch Windham, N Y	17 50

SYNOD OF BUFFALO.

<i>Pky of Wyoming.</i> —Moscow church	9 00
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SYNOD OF NEW YORK.

<i>Pky of New York.</i> —Ruigers st church	25 00
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SYNOD OF NEW JERSEY.

<i>Pky of Elizabethtown.</i> —Pateron 1st ch N J 30; Plainfield 1st ch 9; Elizabethtown ch, N J 15 62; Liberty Corner ch 35; Elizabethtown 1st ch 250; Rahway 2d ch 30;	369 62
<i>Pky of New Brunswick.</i> —2d ch Cranberry, N J 94; Manchester ch 5; Village ch, Freshold, N J 35; Allentown ch 30	164 00
<i>Pky of Burlington.</i> —Bordentown ch	5 12
<i>Pky of West Jersey.</i> —Codarville ch 55 75; Camden ch 17 56; Blackwoodtown ch 7 25	80 56
<i>Pky of Newton.</i> —Fox Hill ch 7 86; Newton ch 76 13; Mansfield ch 30; Danville ch 6 78; Durham ch 6 75	137 62
<i>Pky of Raritan.</i> —Clinton church	13 53
<i>Pky of Susquehanna.</i> —Wyalusing church	25 00
<i>Pky of Luzerne.</i> —Tunkhannock ch 5 75; Mauch Chunk ch 7	12 75

SYNOD OF PHILADELPHIA.

<i>Pky of Philadelphia.</i> —10th ch Philadelphia, in part 264; 11th ch Philadelphia 222 10; Central ch, M Newkirk 50; F N Back 50; J S 20; 7th ch Philadelphia, Dr Murphy 5; 9th ch Philadelphia for a Sabbath School in Louisiana 10	621 18
2d <i>Pky of Philadelphia.</i> —Conshohocken ch	5 00
<i>Pky of Newcastle.</i> —Upper Octorara ch 11; White Clay Creek and Head of Christiansa chs 15	26 00

<i>Phy of Baltimore.</i> —Madison st ch (coloured) Baltimore 1 28; Ellicott's Mills ch 21; 1st ch Baltimore, Md 266; Annapolis ch 30	308 98
<i>Phy of Carlisle.</i> —Newville ch in part 19 10; Rocky Spring, St Thomas and Strasburgh chs 53 63, to coast Rev A K NELSON an hon mem; Lower Path Valley ch 58 55; Greencastle ch in part 106 41; Chambersburgh ch 66; Derry ch 7 75; Paxton ch 7 25; Cumberland ch 30; Big Spring ch 68; Buffale ch 38 16; Shermans Creek ch, in part to coast Rev M B PATTERSON an hon mem 90; Gettysburg ch to coast Rev ROBT JOHNSON an hon mem 50 76; Middle Spring ch, addl 10, Landisburgh ch 94 50; Bloomfield ch 8; Centre ch, addl 8 97; Upper ch addl 15 25	603 23
<i>Phy of Huntingdon.</i> —Sinking Spring Creek ch 132 50; Lower Tascatora ch 101; Ladies of 1st ch Spruce Creek sewing circle, to coast Rev DANIEL L HONES an hon mem 50; One half of Presbyterial coll 18 06; Alexandria and Hartlog chs 68; West Kishacoquillas ch 50 87; Perryburg ch (in addition to 50 previously acknowledged) 15	435 43
<i>Phy of Northumberland.</i> —Washington ch 42 25; Bethel ch 7 75; Williamsport ch 7 50; Warrior Run ch 45	108 50
SYNOD OF WHEELING.	
<i>Phy of St Clairsville.</i> —Powhatta ch Ohio	5 50
SYNOD OF VIRGINIA.	
<i>Phy of East Hanover.</i> —Draft in favour of a Missionary	50 00
SYNOD OF NORTH CAROLINA.	
<i>Phy of Fayetteville.</i> —Philadelphus ch 11; Ashpole ch 15 25; Elizabethtown ch 6 80; Mt Carmel ch 6 90; Mt Horeb 1; Centre ch, Robeson city 29 50; Bayrna ch 25 91; Laurel Hill ch 28 55; Grove ch Duplin co 15; China Grove ch 14 60; Ben Salem ch 25 cents; Mineral Spring ch 90 cents; Rock Fish Factory ch 12 15, less prem on draft 1 67	166 24
SYNOD OF GEORGIA.	
<i>Phy of Flint River.</i> —Draft in favour of a Missionary	37 50
MISCELLANEOUS.	
Donation of A Stoddart and J Henry, of New York for California 190; "F R" in a letter 10; John Brewster, of Shirlaysburgh, Pa, to coast Mrs NANCY BREWSTER an hon mem 50; Mrs Jane C Corbin of Fredericksburgh ch, Va 25; J Talmage, N J 2 50; Fem Benev Soc of McVeytown Presb ch 35; Miss Guelielma T McCord, of America, N Y 1; From a Pastor in South Carolina for California and Texas 20, and for Spanish Bibles for missionary at Brownsville, Texas 10; Sabbath school in Montgomery, Ala 10; <i>Pro rata</i> , amount of interest due the Board of Missions from the General Assembly for Mr George H Van Gelder, Texas 377 49	640 90
From a Member of the 11th Presb ch, Philad, 25 cent of Bowers' History of the Popes, valued at \$150	
Total	\$4213 78
C. C. JONES, Cor. Sec.	
TREASURY AT PITTSBURGH.	
Receipts in the Treasury at Pittsburgh, Pa., during the month of October, 1850.	
SYNOD OF PITTSBURGH.	
<i>Phy of Okla.</i> —Pittsburgh 1st ch, of which 12 50 from Sab sch for a library for a destitute school in Michigan 430 88; Pittsburgh 2d ch 251 85, of which 150 to coast LUKE LOOMIS, BENJAMIN McLAIN and SAMUEL McMASTERS, J D W 25, bal to coast EMMA C WILLIAMS, Mrs ELLEN L BENDERBRO 25, in part to coast self; Sabbath schools 25, bal to coast Miss MARY McKELLY, and 26 85 in part to coast Dr	
D HUNT hon mem; Allegheny City 1st ch, of which 100 to coast T H NEVIN, Esq, and Mrs ELIZABETH DAVIS h m, from Sabbath schools and Bible class 15 19; Highlands ch 25 80; Fairmount ch 10 00	\$648 15
<i>Phy of Blairsville.</i> —Bethel ch 9 10; Ebenezer ch 24 41; Warren ch 4 09; Baltaburg ch 51 22, quar con 38 10; mon coll 5 60, Sab sch 7 50; Poke Run ch 42 29; Strongstown ch 1 35; Harmony ch 3 47; Rayne ch 56 cents; Washington ch 10; Carrys Run ch, addl 5; Elders Ridge ch, addl 17 90; Cherry Run ch 2 50; Glade Run ch, Fem Dom Mis Soc 15 62; Unity ch of which 50 to coast Mrs ELIZA C GILBERT an h m 63; Fairfield and Union chs; Ligonier and Donegal chs, to coast ROBERT CAMPBELL, Esq, elder, an h m 50; Blairsville ch, of which 6 from Sab sch 70; Gilgal and Perry chs 90	308 71
<i>Phy of Clarion.</i> —Greenwood ch 2 25; Concord ch 10 50; Callensburg ch 23; Clarion ch 45; Reheboth ch 27	107 75
<i>Phy of Beaver.</i> —Mt Pleasant ch 14; Unity ch 7 75; Little Beaver ch, Young Ladies Mis Soc 37; Clarksville ch 10	58 75
<i>Phy of Allegheny.</i> —Plain Grove ch, of which 54 51 by Fem Mis Soc 79 51; Middlesex and Upper Bull Creek chs, bal to coast Rev EPHRAIM OGDEN an h m 41 28; Centre ch 10; Concord ch 19 65	150 44
<i>Phy of Redstone.</i> —Kingwood ch	2 00
SYNOD OF WHEELING.	
<i>Phy of Washington.</i> —West Liberty ch 5 50; Fairmount ch to coast Rev Jos S POMEROY an h m 50; Washington ch, addl 17; Fairview ch 15	87 50
<i>Phy of St Clairsville.</i> —Mt Pleasant ch, addl 5 08; Nottingham ch 20; Doersville ch 10 45; Crab Apple ch 33 40; St Clairsville ch in part 37 03	104 94
<i>Phy of New Lisbon.</i> —Salem ch 5 44; Middle Sandy ch 4; Poland ch 19	28 44
MISCELLANEOUS.	
Patterson Estate, addl, per Rev G Marshall	\$47 12
A Young Man of Lawrenceville ch, Ohio Presbytery	25 00
Mrs Sarah Thompson, per Rev W Annan	2 50
John Anderson, Esq	1 25
Mrs Lewis, of Ebenezer ch, Blairsville Phy	5 00
Daniel C List, Esq, of Wheeling, Va	22 00
A Lady	2 50
Total	\$115 37
J. D. WILLIAMS, Treasurer.	
CLOTHING.	
Ladies of Ridge church, a Box valued	\$34 98
Do Mt Pleasant ch, do do	33 00
Do Dunlap's Creek do do do	34 66
Do Pittsburgh 1st do do do	92 68
Do Tarentum do do do	79 23
J. D. WILLIAMS, Treasurer.	
TREASURY AT LOUISVILLE.	
Receipts into the Treasury at Louisville, Ky., during September and October, 1850.	
Upper Indiana ch, per Mr Abbott	\$8 64
Ebenezer ch, Ky, bal per Rev W H Woods	1 44
R V	9 00
Shiloh and Olivet ch, Ky, per W Harrison	8 82
Mrs L Small, Sharpburg, Ky, per R F Caldwell	3 00
A Young Friend of Missions, per Bond co, Ill	2 50
Princeton ch Ind, per Mr J Devin	7 75
Middletown ch, Ky, per Mr Sterrett	34 31
Collections Frankfort Presb ch, Ky, per W M Todd	7 41
Oquaka ch, Ill, per Rev W R Talbot	11 00
Bequest of Master Morgan Richardson, Louisville	10 00
Louisville 1st ch, Thomas Stevens	10 00
Sand Creek ch, White Water Presb, Ind, per J D Thrope	270
Harrison church, Ohio, per J D Thrope	12 2
Providence do do do do	8 0
A Lady Friend, do do	6 0
High at ch, Cin, mo con, do do	1 0
P F Morrison, Mt Gilend ch, Ohio, per J D Thrope	2 2

Greenville ch, Ky, per Rev A S Hoady	4 30
Rev A S Hoady	5 00
S S McRoberts an old sub, per W W Hill	10 00
Synodical col Synod of Ill, do do	10 50
Col at the Synod at Frankfort, per Rev M Hebron	36 25
Hopewell ch, Ind, per H H Crawford	15 00
Harrison, Ind, add'l	10 00
Louisville 3d ch, in part	20 00
Goshen ch, Ky, in part	12 50
Middletown, Ky, in part	13 00
Sabbath school Central ch, Cin, bal of 105, to sustain	
Rev S B Crittenden 25	25 00
Hopewell ch, Indianapolis Presbytery, additional	4 20
Shiloh do do do	4 65
Franklin do do do	15 00
Sand Creek, White Water Presbytery, do	13 30
Union church, do do in part	9 50
Concord ch, White Water Presbytery, do	6 40
Greensburgh ch, do do additional	26 50
Synodical coll, Synod of Ind	14 75
West Liberty Synod, Presbytery, Ohio	20 00
Sharpsburg, Ebenezer Presb, Ky	14 00
Taylorville, Kentucky	12 65
Big Spring, do additional	1 00
Clear Creek, do do	9 50
Princeton, do	10 00
Shiloh and Olivet, in part	21 25
Simpsonville	5 00
Cain Run	2 00
Plumb Creek	7 50
Mulberry, Ky, in part	72 55
Louisville 1st ch, in part	56 25
Bethel ch, Texas, per Rev P H Follenwider	3 00
Collection by Rev C A Wiley	5 00
Donation do D A Wallace	5 00
do do James Stafford	5 00
Utica ch, Ia, per Rev Jno Crozier	5 75
Mt Sterling ch, Ky, per Rev J W Wallace	2 00
Va. Mines, Missouri, do Jos F Fenton	5 40
Oswego ch, Illinois do E S High	3 00
Pky of Mississippi, do A C Allen	100 00
Smyrna and Lancaster chs, Ind, per Josiah Crawford	4 25
Mrs R McFarland, Louisville, for support of Rev H L Maguire	50 00
Total	\$1298 58

J. M. RUTHERFORD, Treasurer.

By 1 Box clothing from Fem Miss Soc, Pingah ch,
West Lexington Presbytery, valued at \$32 80

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

✪ Letters for the Board of Education to be addressed to Rev. C. VAN RENNELAER, D.D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

* Remittances of money to be made to JOSEPH B. MITCHELL, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

NEW CANDIDATES.

The following table shows the number of new candidates received under the care of the Board of Education for the six months ending Novem-

ber 1st, together with the names of their Presbyteries:

Columbia, - - - -	2
Albany, - - - -	1
North River, - - - -	1
Long Island, - - - -	1
Elizabethtown, - - - -	2
New Brunswick, - - - -	5
Luzerne, - - - -	3
Philadelphia 2d, - - - -	1
New Castle, - - - -	1
Baltimore, - - - -	1
Northumberland, - - - -	2
Blairsville, - - - -	1
Redstone, - - - -	1
Beaver, - - - -	1
Washington, - - - -	1
Saint Clairsville, - - - -	3
New Lisbon, - - - -	2
Columbus, - - - -	1
Marion, - - - -	1
Zanesville, - - - -	1
Wooster, - - - -	1
Hocking, - - - -	2
Oxford, - - - -	2
New Albany, - - - -	2
Madison, - - - -	2
Peoria, - - - -	1
Palmyra, - - - -	1
Louisville, - - - -	1
Fayetteville, - - - -	2
Western District, - - - -	1

47

During the corresponding six months of the last year there were thirty-seven new candidates. The increase in favour of the present year, is, therefore, thus far, *ten*. This increase is encouraging to those who pray to the Lord of the harvest and who labour for the conversion of the world.

THE CAUSE OF MINISTERIAL EDUCATION IN VIRGINIA.

The following account of a debate in the Synod of Virginia taken from "the Presbyterian," deserves perusal and careful reflection. The facts and arguments presented are of a striking character.

The Synodical Agent on the cause of education for the gospel ministry, having made a report, the following resolutions were offered, and after several addresses, were unanimously adopted.

Whereas, The harvest is plenteous and the labourers few, and whereas this scarcity of labourers results, as we suppose, in a great degree from the

preference so readily and generally given by pious young men for other professions, therefore,

1. *Resolved*, That we record the expression of our confidence in, and love for the General Assembly's Board of Education, and respectfully entreat the members of our churches to pray for and contribute to this Board with unwonted fervour and liberality.

2. *Resolved*, That parents should with more solemnity and faith consecrate their sons to, and labour to fit them for the gospel ministry.

3. *Resolved*, That the pastors of the churches be urged to preach more frequently to their people on the nature and claims of the gospel ministry.

The Rev. WILLIAM S. WHITE, while speaking on the first resolution, said, that the deficiency of candidates for the gospel ministry, in the Presbyterian Church, was alarmingly great, that our population was rapidly increasing, but there was no corresponding increase of ministers; scarcely enough to supply the deficiency occasioned by death and other causes; that in the state of Virginia there was not a Presbyterian minister to every ten thousand souls; that we have recently had precious revivals of religion in many of our churches, and many young men were the subjects of these revivals, but scarcely one was heard of who was preparing to preach the gospel. He assigned several reasons for this alarming deficiency of candidates for the gospel ministry.

1. We do not *preach* enough on the subject. Young men of piety and talents are not instructed on this subject; they are left in ignorance touching the nature and claims of the gospel ministry.

2. We do not *pray* enough to the Lord of the harvest, that he would send forth more labourers into his harvest. This is an important duty, one on which the Lord has given us special instructions, yet the duty is sadly neglected.

3. Pious parents are unwilling to give their children to Christ, that he may qualify them to preach the gospel. The sons of ministers and elders were not seeking this office; they were seeking more lucrative offices. And who could blame them? It was not a reflection on a young man's piety that he did not seek an office in a church where he would not be supported. And,

4. That this was *the great reason* why pious young men were not preparing in greater numbers to preach the gospel. Rely upon it, *the want of support* is the great reason after all, why we are left as a church to mourn the alarming deficiency of candidates for the gospel ministry. The Church starved the ministry; this was seen and known. The parsimony of the Church was the sin of the Church. He had asked an excellent brother that morning, how much his people paid him for his services; at first he modestly declined to answer; but being urged, he replied, "Well, they give me about one hundred and seventy-five dollars a year, *bushels* and all." Many cases are more humilia-

ting than this. He had three letters at that moment in his pocket from three vacant churches, begging and crying for preaching, who had starved out their ministers, and now wanted three more to put them through the same process. What encouragement was there for young men to seek the office of the gospel ministry? And they were not seeking it, and would not, until those who were now spending and being spent in the Lord's harvest were supported.

The Rev. J. H. BOCOCK, on the second resolution, remarked, that there was much in the Bible in favour of an educated ministry and nothing against it; that the Apostles, as some assumed, were not ignorant and unlearned men, they had been three years in the seminary, where they had been trained and taught by the Great Teacher, who spake as never man spake; that Peter, and James, and John were giants, compared with those who claim to be their immediate successors, and who have scarcely inherited a fragment of the vestments of the Apostles. An educated ministry was needed at all times, but the exigencies of the present times demand an educated ministry. Men must be educated to know, to preach, to enforce the truth intelligently, prudently, firmly. If any be left in ignorance let it not be the minister of the gospel, whose lips should keep knowledge. In this age and country an educated ministry is indispensable. All sorts of error must be met and refuted, whether it be Romanism, Jesuitism, or Puseyism.

The Rev. B. H. RICE, D. D., remarked, on the third resolution, that by many the ministry was undervalued, but he magnified his office; that on earth in dignity, in honour, and in usefulness there was no office to be compared with it; that he had profound respect for the lawyer, the physician, the merchant, the mechanic—none was without value, but the ministry was heaven-high above them all; although reproached, and although young men shrink from it, yet it blesses, it trains the people to right thought; to industry, to usefulness. A pious, intelligent pastor causes a village to prosper; an ignorant one, who has no culture of heart and of mind is a blight and a curse. A pious ministry is a great blessing, an unsanctified one is the greatest curse. The one leads the people to God, the other leads the people away from God, and to death. The turning away of the simple shall slay them. Here the question was raised and discussed.—What is a call to the gospel ministry? I omit his remarks on this question. Dr. Rice remarked further. If a man has a sincere desire to do good, to teach others the way of life; if he has a heart burning with love to God, and this love is constraining him to go and tell a lost world what God has done for its restoration to his favour, let him follow the leadings of God's Providence and Spirit and go and preach

the gospel. The Board of Education will take such a man up, if in indigent circumstances, and afford him the means of qualifying himself to preach the gospel. The Board has educated many such men who are now in the Domestic and Foreign fields and in Professors' chairs; it stands pledged to educate every such man, it has sent no such man away; and if one thousand or ten thousand were to offer themselves, the Board would redeem its pledge.

But how few respond to the call. Who will go for us? How few! One here, and as far off another. Our pious young men are seeking other professions. The great reason for all this is, that those who enter the office are not supported, but starved. Were I free from other duties and could I be supported, I would spend the remainder of my days going through the length and breadth of the land, preaching two sermons, the one on family relation, domestic duties, training children for Christ; the other on the support of the gospel ministry. Let every man ask himself, Do I perform my duty in this respect; do I so encourage as to help? Covetousness is the deadly incubus which is paralyzing the church. The keeping back of the labourer's hire shuts up heaven, and leaves many of our churches like Gilboa, without rain or dew.

A committee was appointed to engage, if possible, the services of Dr. Rice, to go and lay before our churches and pious young men the wants of the church, and to wake up the church to a due appreciation of her duty to her sons, and support of the ministry.

We understand that Dr. Rice will probably accept this important appointment. No one in the whole Church is better qualified for the work. We trust that many a prayer will be offered in Virginia and elsewhere for the blessing of God upon his labours.

For the Home and Foreign Record.

TO A STUDENT IN A THEOLOGICAL SEMINARY.

My Dear Young Friend—You have now entered upon a new and higher stage of your preparatory studies. The employments of a college life are now over, and you have taken your place in one of our approved Theological Seminaries. You are surrounded by a different kind of society from that to which you have been accustomed. All about you are professors of religion in the same Church with yourself, and not only so, but are either ministers of religion, or aspirants to that sacred office. In the college, the society was mixed. Some were Christians, but a large number were irreligious, and some of them profanely wicked. You are probably congratulating yourself upon the happy change. It is natural that you should; for it is emphatically true of Christians that "the fellow-

ship of kindred minds is like to that above." But permit me to remind you that herein lies some danger. In the mixed society of the college, you felt the necessity, as a Christian man, of being continually upon your guard—the need to "watch and pray lest you should enter into temptation." You saw that "the whole armour of God" was necessary there, and this led you, I trust, to "put it on," (Eph. vi. 10—18.) But in the Seminary, you may suppose this watchfulness is not so necessary; that the temptations to sin will be nearly all taken away; the ease of serving God greatly increased; and that even if you should in some respects fall short, your associates, being all fellow-Christians, would throw the mantle of charity over your failings, and no reproach ensue to the cause of Christ from those that are without. Such thoughts as these may lead you to relax in the spiritual warfare. But beware how you give way to them! They are a part of the devil's crafty and wicked delusions. You should ever bear in mind that even Christians, and Christians too who are looking forward to the ministry, carry about with them the remnants of a corrupt nature, not yet entirely subdued, and ever and anon struggling for the mastery; and this oftentimes the more fiercely from the hopes inspired by seeing the spiritual man off his guard, and perhaps locked in the slumber of carnal security. You will find to your sorrow, and perhaps to your shame, that even the hallowed walls of a seminary do not exclude such grievous sins as unsanctified ambition, striving for pre-eminence, envy, jealousy, whisperings, backbitings, pride, vanity, insubordination and sloth; to say nothing of the inward workings of low grovelling passions, of which "it is a shame even to speak." It was in the holy bowers of Eden, where our first parents suspected no evil, that Satan gained his first and greatest victory; and around and within these sacred garden spots he still delights to creep, as a hidden serpent, seeking whom he may devour.

Your advantages, as a student of Theology, will be very great. This system of public instruction our Church has adopted as upon the whole best adapted to answer the end designed, the training of a race of intelligent and devoted ministers. Great labour and expense have been and still are incurred to attain this end, for it is felt to be a most important one. Well-qualified instructors, extensive libraries, and other appliances have been provided, and the Church is continually called upon to assist, in various ways, her sons who are seeking the office of the ministry. Every young man who enters the Seminary, whether he enjoys the benefit of a "scholarship" or not, whether he is under the care of the Board of Education or not, partakes of this bounty in the library he frequents, in the free rooms he occupies, and the free lectures which he attends. These considerations, I hope, in connection with others of a higher kind which

are so obvious that they need not now be mentioned, will serve to stimulate your exertions all through your Seminary course, so that by the blessing of God upon the well-meant endeavours of your Church in your behalf, and upon your own strivings, you may come forth at length from your studies "a workman that needeth not to be ashamed," and for whom the Church at large will never need to blush. D. R.

THE SYNOD OF ALBANY.

We do not often publish resolutions in the Record; but the following, passed by the Synod of Albany, have a freshness and a point about them which will make an impression on all readers. Moreover, we readily comply with a request for their publication by that venerable Synod, with a view of bringing its action before the churches under its care.

The Synod at its late meeting at Saratoga Springs, after listening to an address from the Rev. Dr. Van Rensselaer, the Secretary of the Assembly's Board of Education, adopted the following resolutions on the subject of Education, and ordered them to be published in the Record.

Resolved 1. That every member present endeavour to lay this subject to heart, as involving a personal duty.

Resolved 2. That it be enjoined on the Presbyteries severally to take action on the subject at their first stated session, and adopt measures to carry it home to every congregation, and use their best endeavours to call forth pecuniary contributions from all, in some measure proportioned to their several ability.

Resolved 3. That each Presbytery be required to report its action and its results at the next meeting of the Synod, especially the amount of contributions in every congregation.

Resolved 4. That parochial schools be encouraged and sustained within our bounds, so far as may be judged expedient in the several locations of our ministers and congregations.

Resolved 5. That Domestic Education, in the use of the Bible and our Catechisms, be earnestly recommended to, and urged upon every family; and that the pastors and elders be specially charged to see that this be carefully attended to by all our people.

Resolved 6. That the last Thursday in February, as recommended by the last General Assembly, be observed by this Synod and the churches under its care, as a day for special prayer for the out-pouring of the Spirit on young men; and the Synod would earnestly urge upon pastors, parents, and all who are intrusted with the training of the youth of our Church, to make united and fervent intercession to the Lord for their early conversion.

Attest.

E. E. SHELLEY, *Stated Clerk.*

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

RELIGION IN PUBLIC INSTITUTIONS.

Public institutions of education are necessary auxiliaries in the great work of elevating the young. These fountains of influence can be kept pure and refreshing only by means of gospel truth. If religion be diverted from education, bitter and full of evil will be its springs. The Church consults its true interests in watching over the provisions for the teaching of children, and in honouring God's holy Word as the basis of all sound instruction.

The idea that religion is to be taught at home *but not at school*, assumes that a partial inculcation of divine truth absolves from the obligation of its full and thorough promulgation. Such an idea is kindred to the monstrous plea of the worldling, that religion may be good enough for the Sabbath, but not for the other days of the week. The Board conceive that there is no scriptural ground for conducting the work of education on different principles at home and at school—religiously in private, and in a secular manner in public. The same great principles which God has given for the training of children under parental authority apply to their training in public institutions—where the teacher sustains in many respects the relation of a father in a family.

The Church has too long submitted to the inevitable consequences of the expurgation from our common schools of the doctrines and precepts of our common Christianity. The importance of educating the whole people has been so magnified, that the *quality* of their education has become an incidental and subordinate consideration. This is a great evil. A mere secular system that renounces instruction in divine truth has no well-grounded assurance of being permanently useful to the community. "Knowledge is malignant," said an illustrious philosopher, unless sanctified, it brings no good will to man, and breathes no spirit of philanthropy. The great hope of educating men is in educating them in "the way they should go." To educate them as heathen, as Mohammedans, as Papists, would be a criminal misdirection; and to educate them into no religion is a perversion

attended by inevitable and irreparable loss, and is blameworthy according to the light and opportunities of a Christian community.

The General Assembly has resolved in the fear of God to re-introduce divine truth into its institutions of education, as far as may be practicable. To this end, the Board of Education has assisted in establishing schools, academies, and colleges on the basis of uniting religious with secular knowledge. If there be any value in the Christian training of the rising generation, let the Church rally around the Assembly's system of measures with cordial sympathy and zealous co-operation.

THE DEMONSTRATIONS OF A PRESBYTERIAL ACADEMY.

We stated, at the beginning of the ecclesiastical year, that the Assembly's plan would soon exhibit *results* in its practical operation, which would tend to recommend it for more general adoption. The following statement from a Principal of one of our Academies is to the point:

"We think we can safely affirm, that our school, conducted upon the principles recommended by the General Assembly, has proved these things, viz:

"I. That schools thus conducted are *easily governed*, the scholars being made kind and affectionate towards each other and towards the teacher, thus almost entirely dispensing with corporal punishment.

"II. That a due proportion of religious study is *no hindrance to the acquisition of other knowledge*. As those pupils who are exempt, by the command of their parents, from studying the doctrines and order of the Presbyterian Church, do not excel in any respect (if they equal) those who make these a part of their study.

"III. That where church schools are started, and conducted prudently, *no opposition need be feared*. Our school is constantly increasing, so much so that we do not expect to ask any further aid from the Board."

Similar demonstrations will come up from every institution established to the glory of God in the training of youth. Let us do our duty, and God will reward us with results even beyond our expectations.

ENDOWMENT ON THE SCHOLARSHIP PLAN.

Several of our Colleges have attempted an endowment on the scholarship plan, and have met with great success. Among these may be mentioned Oglethorpe University, Georgia, Hanover College, Indiana, and Prince Edward, Virginia. The principle seems to be a good one. It implies *mutual advantages*. Subscribers can educate their sons in the most economical manner; and on the other hand the college gains by the interest excited in the community, by an increase of students, and by its permanent endowment.

Three things are to be distinctly noted about the scholarship plan. In the first place, its value depends upon securing the *whole amount* of a given sum, considered *necessary* for the endowment of the college. It is obvious that no college could afford to take students on a reduced compensation, unless the total amount received would constitute at least a considerable part of a full endowment. In the second place, the value of the scholarship plan consists in the *certainty* that all the scholarships will not be filled at the same time. And, in the third place, its value is *cumulative*; the endowment is prospectively worth more in money than at first, inasmuch as in another generation all the temporary scholarships will have ceased to possess any right of education.

It is, of course, highly desirable that the college should have some permanent funds on the usual basis as well as on the scholarship plan. The latter plan works best by being engrafted on the former. And it may be remarked, by the bye, that many will subscribe to the scholarships who will probably never make use of them in practice.

We publish below two schemes of scholarship endowment. They are the same in substance; the one is somewhat cheaper than the other. Modifications may be made to suit different sections of country; but in our judgment the Oglethorpe plan is as liberal as ought to be expected, or as can be safely executed.

PLAN FOR THE PERMANENT ENDOWMENT OF OGLETHORPE UNIVERSITY, GEORGIA.

I. The sum of one hundred dollars, when paid, shall entitle the subscriber to the tuition of all his sons, without further expense, in the Oglethorpe University; or, in lieu thereof, the sons of any family he may designate.

II. The same individual may at his option make further subscriptions of one hundred dol-

lars each, each of which shall entitle him to designate the sons of any one family, for tuition at the University, the time of nomination being left to the subscriber.

III. A subscription of five hundred dollars, when paid, shall entitle the subscriber, or *any association of subscribers*, to a perpetual scholarship, to which he or they may appoint any one individual they may select, and which scholarship may be devised by will, as any other property is devised.

IV. *No subscription shall be considered binding until the whole sum of sixty thousand dollars has been actually subscribed for*, at which time all subscriptions shall be considered due, and upon the payment of which scrip will be issued.

A plan so plain needs no explanation; the Committee would simply add, that it has been thoroughly tried with several colleges of the West, as well as Hampden Sydney College in Virginia, and found perfect in its operation; so reducing the expense of a collegiate course, as to place it within reach of numbers whose limited means had previously denied access to its privileges.

This circular is left with you for your consideration, and you will be called upon at an early day for your co-operation in the work, should it meet your approval.

PLAN OF SCHOLARSHIPS TO BE FOUNDED IN WASHINGTON COLLEGE, VIRGINIA.

The scholarships shall be of three kinds.

I. *Permanent Scholarships.*

1st. A permanent scholarship may and shall be created and founded, by the payment of three hundred dollars to the Treasurer, or any other authorized agent of the Board, by any person, or association of persons, or religious congregation.

2d. At the time of such payment, a certificate of the scholarship, duly executed, shall be issued; which may be transferred by endorsement, or in any other legal method. This certificate shall entitle the holder or holders to the right of naming the person who shall enjoy the benefit of the scholarship: *Provided*, That the right of presentation to a scholarship, founded by a religious congregation, shall vest in the spiritual government of the same: *And provided* further that, if the holder be a parent or guardian of one family, he may send coterminously all the sons of said family, so as not to receive more than twenty years' tuition in the course of the first twenty years; after which, only one student at a time shall enjoy these benefits.

II. *Family Scholarships.*

1st. A Family Scholarship may and shall be created and founded by the payment of eighty dollars, if payment be made before the first day

of September, 1850, or of one hundred and twenty dollars if payment be made after that time, to the Treasurer or any other authorized agent of the Board, by any parent or guardian of a family, or by any person or persons on behalf of a family or individual.

2d. At the time of such payment, a certificate of scholarship, duly executed, shall be issued, which shall entitle all the sons of the family or individual on whose behalf such scholarship is taken, and no others, each to four years' tuition in the College; and all rights under the family scholarship shall cease when the youngest son of the family on whose behalf the same is taken, shall be twenty-one years of age.

III. *Temporary Scholarships.*

1st. Temporary scholarships may and shall be founded by the payment of eighty dollars, as aforesaid, by any person or persons.

2d. At the time of such payment, which shall not be more distant than the first day of September, A. D. 1850, a certificate shall issue as aforesaid, which shall entitle the holder to keep one student always in the College for the term of twenty years, provided that a parent or guardian of one family may send coterminously all the sons of said family, so as not to occupy more than twenty years tuition in the whole, and after the year 1870, all rights under this temporary scholarship shall cease.

3d. No subscription for a temporary scholarship shall be binding, nor shall any right accrue to the subscriber for a temporary scholarship, unless scholarships to the amount of twenty thousand dollars shall have been paid for, or in other ways secured to the College so as to bear interest, by the 1st day of September, 1850.

IV. The benefits to which the presentee upon a certificate of scholarship shall be entitled are, the enjoyment of all the advantages, opportunities of improvement and instruction given in the College to under-graduates, (there being in the College no preparatory or Grammar school) without any farther payment of tuition fees, and his entire government shall differ in nothing from that of other students.

V. The following shall be the form of subscriptions, signature to which shall constitute an obligation or bond to pay the sums affixed to the names respectively, viz:

We, the subscribers, promise to pay to the Treasurer or any other authorized agent of Washington College, on or before the first day of September, A. D. 1850, the sums affixed to our names respectively, for and in consideration of scholarships granted to us, in accordance with the plan of scholarships hereto annexed.

CARROL COLLEGE, WISCONSIN.

We record, with gratitude to God, the fact of the acceptance, by the Rev. JOHN A. SAVAGE, of the Presidency of Carrol College, Wisconsin.

Mr. Savage has relinquished the pastoral charge of the large and flourishing church at Ogdensburg, New York, and with great self-denial and missionary consecration has resolved to assist in building up an institution of learning and religion in the growing State of Wisconsin. Such enterprises and such men must be sustained by the prayers and co-operation of the Church.

A great work is to be done for God in establishing upon a religious basis institutions of learning in our new States. May our Church be found eager to do her whole duty with the opportunities which Providence has set before her!

LAFAYETTE COLLEGE, PENNSYLVANIA.

The Rev. D. V. McLEAN, D. D., has been appointed President, and the Rev. GEORGE BROWN, Professor of Languages in this Institution. We have only space to say, what will rejoice the hearts of the friends of the institution, that both of these gentlemen have *accepted* their appointments.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five dollars* forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred dollars* in the theological course.

FORM OF A DEVISE OR BEQUEST.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, OCTOBER, 1850.

<i>Presbytery of Columbia.</i>	
Windham 2d church	\$8 00
<i>Presbytery of North River.</i>	
Smithfield church	3 00

Presbytery of Elizabethtown.

1st ch Woodbridge 13; Springfield ch 10; Liberty Corner ch 10 50; Chatham Village ch 13; New Providence ch 27; New Vernon ch 12; Lamington ch 48; Chester ch 9; Connecticut Farms ch 30; 1st ch Elizabethtown, add'l 10	188 50
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Presbytery of West Jersey.

Salem ch	15 00
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Presbytery of Newton.

Mansfield ch	30 00
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Presbytery of Philadelphia.

9th ch Missionary Society for a cand.	25 00
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Presbytery of New Castle.

Head of Christiansa and White Clay Creek chs	15 00
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Presbytery of Donegal.

Donegal ch addl	2 00
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Presbytery of Baltimore.

1st ch Baltimore 255; Franklin at ch, "A Friend," instalment on a scholarship 50	305 00
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Presbytery of Huntington.

Bellefonte ch. Fem Ed Soc 100; Hollidaysburg ch 46; Alex Knox 5; 2d ch Spruce Creek 19	170 00
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Presbytery of Northumberland.

Bloomsburg ch fem ed soc 6 50; Danville ch 40	46 50
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Presbytery of Lexington.

N Providence ch 22; Staunton ch 33 75; Bethel ch 26; Union ch 5; W Cove and Lebanon 16 26; New Monmouth ch 17 63; Tinkling Spring ch 35 97; Fairfield ch 6; Carmel 5; Lexington 95 62; Coll at Presbytery in Goshen ch 12 55; in all 275 78, of which 159 16 was acknowledged in September last	106 62
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Presbytery of Montgomery.

Christianburg ch	20 00
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Presbytery of Fayetteville.

Bethesda ch. A Buchem, Esq., 2 50; Antioch ch 4 93; Philadelphia ch 1; Rock Fish Factory ch 4 02	12 45
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MISCELLANEOUS.

A Friend, Baltimore, Md. quar instalment on three scholarships 150; Francis Wyeth, Harrisburg, Pa. 3; John Brewster, Shirleysburg, Pa. in part to coo Mrs NANCY BREWSTER an hon mem 40; Mrs Jane C Corbin, Fredericksburg, Va. 15; Gabriela I McCord, Amenia, N Y 1	209 00
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Total \$1136 07

School Fund.

Donation of Rev Francis D Ladd, of Silver Lake, Pa	20 00
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J. B. MITCHELL, Treasurer.

CORRECTION.—The sum of \$25 was received in April last, from the Rev. S. M. Hamill, of Lawrenceville, N. J., for the School Fund, for the use of Lafayette College. The amount appears in the acknowledgment for that month, but is not noted in the items.

RECEIPTS AT PITTSBURGH, IN OCTOBER, 1850.

<i>Presbytery of Blairsville.</i>	
Armagh ch 8; Gligal and Perry churches, 14	\$22 00
<i>Presbytery of Redstone.</i>	
Danlap's Creek church	12 30

Presbytery of Ohio.

Mopewell ch 7; Sewickly ch 11 30	18 30
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Presbytery of Allegheny.

Portersville church	7 00
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Presbytery of Beaver.

Neshanock ch 20 78; Palaski ch 4	34 78
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Presbytery of St. Clairsville.

Woodsfield ch 2; New Castle ch 2; Malaga ch 1 50; Bellville ch 3; Beech Spring ch 21; Short Creek ch 12 50	42 00
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LEGACIES.

Estate of Thos Patterson, dec, add'l	47 12
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Total	\$174 50
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J. S. LEECH, McALPINE & Co., *Treasurers.***BOARD OF FOREIGN MISSIONS.**

MISSION HOUSE,

No. 23 CENTRE STREET, NEW YORK.

A STATEMENT CONCERNING THE PRESENT AND URGENT WANTS OF THE BOARD.

The receipts and expenditures of the Board of Foreign Missions for the year ending the 1st of May 1850, were, in round numbers, \$125,000. In the present openings of Divine Providence, and the loud and urgent calls for an enlargement of the Foreign Missionary work of the Church, the Executive Committee would have been unfaithful to the sacred trust committed to them by their brethren, if they had taken a less sum than that received last year, for the basis of their operations for the present year.

The entire kingdom of the Panjáb, as mentioned in the last Annual Report, after being for centuries under the dominion of Satan, is now for the first time opened to the Christian missionary. God in his providence had placed our missionaries on the borders of that kingdom, and their knowledge of the native language prepared them at once to enter upon their labours. Though this new station was commenced last year, the principal part of the first outlay falls upon the present year.

The new mission at Shanghai was also mentioned in the last Report. Two of our missionaries are now on the ground. The position of this city in relation to our own country, and in relation to China itself, shows every day more and more clearly its importance as a great cen-

tral point of influence for the missionary work for China. Soon it must become the great city of the east. But for this mission also the outlay at first falls chiefly upon the present year.

The missions in Africa also call for enlarged expenditure during the present year. Houses must now be provided for the brethren of the mission near the Equator. A missionary fully qualified has been accepted, and will be prepared to embark in the spring for Liberia, to take charge of the High School and other measures of education. The expense of this enlargement must be met within a few months.

To strengthen the missions in India, five brethren, four of whom were married, sailed in August last. This large reinforcement was greatly needed for this great field of missionary labour; and it is cause of gratitude to God, that so many qualified brethren were obtained at the time when they were so greatly needed. Additional labourers are greatly wanted at places yet unoccupied in this field. For the Indian missions in our own country good progress has been made in obtaining the necessary labourers. One beloved brother has been removed by death; and another, with his wife, has deemed it to be his duty to leave the field. But these missions have been strengthened by one minister of the gospel, seven male and seven female assistants. One brother has been added to the Mission to the Jews, which now consists of four missionaries. For papal Europe we have been able to do but little for the last six months, although the calls from our brethren there are pressing and urgent. No other existing agency can aid these brethren in their great contest with the man of sin, at so small an expense.

These enlargements, with the support of the Missions generally, will require the full amount of the sum received last year. It is now too late to reduce the amount for the present year, because the estimates have been sent out, and the Committee are pledged to the missionaries to send to them their respective parts. The money must be sent, if it has to be borrowed. If not furnished by the churches, within this year, the sad work of reduction must fall upon the next year.

This cause belongs to the churches, and it can only go forward as sustained by them. The treasury is now largely overdrawn, and unless the churches bear the work in mind, and come

to its assistance, the result at the close of the year will be most painful.

Beloved brethren in the ministry, we must again appeal to you. Our agents cannot reach the half of the churches. But, dear brethren, you can reach them; and if this blessed cause is presented to all the churches for their aid, it is perfectly safe as far as the means wanted for its support are concerned.

Mission House,
New York, November 14th, 1850.

RECENT INTELLIGENCE,

Compiled from Letters received at the Mission House, to
November 14th, 1850.

CHINA MISSIONS.—Our letters are dated at Ningpo, August 2; Shanghai, August 9; Canton, August 22. The Rev. J. K. Wight had removed to Shanghai to be associated with the Rev. M. S. Culbertson, in the new mission of the Board at that city. They were looking out for a suitable site for the mission premises. This it would be no easy matter to procure, owing to the rapid increase of the population attracted by the present and prospective commerce of Shanghai, and the consequent demand for property in eligible situations. Dr. McCartee had opened a hospital adjoining the Chinese chapel of the mission in Ningpo, where on two days in each week he prescribed to from thirty to sixty patients. With the spectators, a good congregation is formed on these occasions, to whom Mr. Quarterman generally preaches in the chapel. As usual a number of patients were prescribed for at the Doctor's house, and numerous surgical operations had been performed. The natives expressed much surprise and admiration on seeing teeth extracted. Two blind beggars were among the patients, and their joy was unbounded on being restored to sight. They abandoned their trade of begging for more comfortable pursuits. It is not easy to estimate too highly the good influence of these things, in their connection with the missionary work of which they form a part, on the minds of a population like that of Ningpo.

INDIA MISSIONS.—Letters have been received of dates as follows: Allahabad, September 2; Futtehgurh, September 10; Agra, September 10; Amballa, August 27; Lodiana, August 10; Lahor, August 13. The Rev. J. H. Morrison,

at Amballa, writes, "A few persons from the city have of late manifested more disposition to inquire and to examine as to religious things. May it not be as the morning cloud and the early dew!" We do not observe any thing of special interest in the other letters.

CHOCTAW MISSION.—We learn from a letter of the Rev. A. Reid, of October 16th, that the session of Spencer Academy had commenced on the 9th of that month. Mr. Reid says, "Our dear boys have nearly all returned already. There are about ninety present. It is a good sign to see the boys returning so promptly. The number of new boys will be less this session than usual. Our old boys are nearly all coming back. We rejoice in this." The Rev. H. Balantine had arrived at this station.

INDIA: ALLAHABAD MISSION.

A SKETCH OF ALLAHABAD, AND THE MISSION AT THAT CITY, BY THE REV. A. ALEXANDER HODGE.

Site and Chief Districts of the City.

Allahabad is the capital city of the province of Allahabad, situated between the Ganges and Jumna, at the point of their confluence, five hundred miles by land north-west from Calcutta. Its ancient Hindu name was Prág, which is still in use among the purely Hindu population. The name Allahabad was given to it by the Mohammedans, and literally signifies, the inhabited place of God, or the city of God. Its population is only about seventy thousand, but from its position it is a place of considerable importance. There is a very strong fort here, its foundations washed by the current of both the confluent rivers, which completely commands the passage of both. It was built by Akbar, one of the greatest of the Mohammedan sovereigns of India, and contains a palace in which he at times resided. Since it is considered one of the strongest fortresses in all India, it has been made the depot of arms and ammunition for all the north-western provinces. Allahabad is also just at the head of steamboat navigation, and consequently has the prospect of ultimately becoming a central commercial emporium. The native city is very unlike Hindustani cities generally, since instead of being crowded on the least possible ground, it consists in long straggling streets and detached villages. The principal streets have also been greatly widened by the English authorities there, and are for India remarkably well ventilated and cleansed. The great city of Benares is the truest type of an Hindustani city which I ever saw. The streets there are not upon an average more than eight or ten feet wide, and the two or three storied houses projecting from either side often almost exclude the light. The town also is in one compact

mass. But one might ride for days through the fine open roads of the Allahabad station, passing through fields shaded by rows of trees on either side, without once seeing the native city. The river Jumna here runs nearly due from west to east, and the Ganges sweeping round, encircles the city from the west along the north side, till turning down toward the south it unites with the Jumna at the eastern point. The principal native city runs in a long narrow line nearly from east to west, reaching from two to three miles. The English civil station and the military cantonments lie to the north of this line; the principal part of our mission establishment is on the south of it, just upon the bank of the Jumna, a mile west of the fort which stands at the point of junction of the two rivers: so that the city lies between our mission and the civil station. The most dense and city-like part is called the *chauk*, or *par excellence* the city. Right in the midst of the English station is a large village called *Katrā*, with two wings bearing the names of *Nayā Ganj* and *Karnail Ganj*, and entirely detached by itself, on the banks of the Ganges is the village of *Darā Ganj*, and between the principal city and the fort, on the same straight line is the large *bāzār* of *Kid Ganj*. Our mission station is in *Muti Ganj*, and right to the west of it, inhabited by *Pathāns*, a tribe of *Mohammedans*, is the village of *Dariyābad*. Thus we see that this city is not only extended in a long line, but that it is further divided into detached villages. All these comprise Allahabad, and around and between the several divisions there is much open country, and a very great variety of shady rides on the most perfect *Macadamised* roads in the world. The houses of the English gentlemen are generally situated in the midst of large compounds, and surrounded with trees and shrubbery. The native city contains very few good houses; they are for the most part of mud, or unburned brick, and but of one story covered with tiles. There are some houses however of the better sort, built of burnt brick, of two or more stories, and elaborately painted in the fantastic native taste. The European station at this place is regarded as one of the most delightful and healthful in the country. Mr. Warren, with the mission press and a number of native Christians engaged in translating and printing, are stationed in the midst of the English community, near the large village of *Katrā*, on the north of the long line of the principal city. The other missionaries of the station,* Mr. Freeman, Mr. Owen, and Mr. Munis, with the girls' and boys' orphan schools, the college and the church, are situated south of the city, on the immediate bank of the Jumna, three miles from Mr. Warren's.

Its Importance as a Mission Station.

The importance of Allahabad as a missionary station, arises in a great measure from the im-

mense *melas*, or religious fairs, which take place there every cold season, continuing four weeks from the first full moon in January. These afford the missionaries an opportunity of preaching the gospel to pilgrims and merchants from all parts of India, and of scattering the seeds of Divine truth in the form of portions of the Bible and religious tracts to the very ends of the land. The point of the confluence of all holy rivers is regarded as pre-eminently sacred, and the confluence of the Jumna and Ganges as the most sacred of all. The holy place is called *Tribenī*, or the union of three rivers. *Gungā*, *Jumna* and *Saraswati*, a stream fabled by the *Brahmans* to flow under ground and to unite with the two real rivers at this place. All the descendants of the original *Brahmans* of Allahabad are called *Prāgwāls*, or owners of *Prāg*. They take a toll from each one of the multitude of bathers who come here from all *Hindustān*. Each *Prāgwāl* has a right to take the toll from all the pilgrims who come from a certain part of the country, which is regarded as his peculiar district, as *Oude* or *Rhiwar* for instance; and this right to the worshippers from that particular district is inherited from father to son. These people now amount to about one hundred and seventy-five families, and are perhaps the most proud, ignorant, and bigoted set of *Brahmans* in the land.

The Melas—Missionary Labours at these Fairs.

Some years ago the multitudes that collected at these *melas* exceeded all computation; the city was crowded to overflowing, and the sandy plain upon the immediate banks of the river was for weeks covered by one dense mass of human beings. There is always an extemporaneous *bāzār* made by the river, of grass-huts and tents, and here are collected merchants and merchandise of all parts of India, from *Cashmere*, *Bombay*, and the *Dakkan*. This course has been steadily on the decrease during the whole time of the residence of our missionaries at the station, and on the only occasion on which I witnessed it, it was less than ever known before. I have, therefore, not seen one of the monster *melas* of olden time, but on the great day of the *mela* of 1849, i. e. at the new moon, which occurs fourteen days after its commencement, I passed with Mr. Freeman over the whole ground through the crowd of dripping bathers, through the large square occupied with naked and painted *fakirs*, religious characters of every name and exercised in every form of fanatical buffoonery, and through the whole *bāzār*. Although the multitude was regarded as comparatively small, still it was to an American unused to multitudes, a very imposing sight. When we stood upon the bank, or high bank which prevents the overflow of the Ganges during the rains, there must have been fifty or sixty thousand in our sight at once, and all the

* Now on a visit in America.

roads converging to the mela ground were thronged with the stream of coming or departing worshippers.

Our mission had a tent pitched at the very entrance of the ground, so that every man and woman, going or returning from the mela had of necessity to pass by its door. It has been the custom for years for the missionaries of other stations, especially Benares, to come and assist our brethren in preaching at this fair. It is usual for the missionary with his native assistants to take his seat in the tent, which is entirely open in front, and to commence by reading some Hindî tract in a loud voice. This arrests the attention of some of the passing crowd, and soon the tent and the space before it becomes thronged. The missionary then addresses them directly, either exposing the folly of their superstition, and the absurdity of attempting the sanctification of the soul by the external washing of the body in water, or preaching Christ and him crucified as both sanctification and redemption. Some laugh and soon pass on; a few of the Brahmans make angry and impertinent objections; but the most listen respectfully with apparent attention, and assent sometimes with emphasis to whatever the Sahib says, both when he exalts Christianity, and when he sets forth the wickedness and foolishness of Hinduism. But all this for the most part means nothing; their servile respect for the white Padre leads them to assent to whatever he is pleased to say—afterwards they immediately go on their way as before, prostrate themselves by the side of, and kiss most reverently a huge prostrate stone monkey, their god Hanuman, and then consummate their sanctification by washing in the holy river. The Musalmen are more like ourselves. They believe that there is but one God, and that he can be acceptably worshipped in but one way, and that in the way which he has himself revealed. A Mohammedan believes that all men should become Mohammedans, and is himself one, because he believes it the truth. But with a Hindu, custom is the great fundamental principle which determines all right and all true wisdom. Every nation has its own custom, and of consequence, what is right and wise for one may be most wrong and unwise for another. They are ready enough to admit that Christianity is true for Englishmen and Americans, and if one of our nation should wish to become a Hindu from conviction, they would not receive him, because, themselves being judges, Hinduism is untrue for us. It avails but little to make an ordinary Hindu see the absurdity of many of his religious rites, or the utter blindness of the Brahman his religious guide, he will often, in real sympathy, laugh with you, yet unshaken he will answer, "These, sir, are our customs." Whether the subject be food, dress, or faith, custom is the highest reason and the ultimate appeal.

The Melas used for many purposes.

As I said before, these melas are not exclusively religious gatherings, although their primary occasion is the bathing in Tribeni. They present a threefold character of religion, traffic, and amusement. The multitude first collects for a religious purpose; this attracts merchants, and the whole is attended by a miscellaneous crowd of sport-makers and beggars. So that one of these gatherings is, as to its elements, like a huge fair in Europe, a Babel of traffic, and amusements of all kinds. Here are collected cripples, the subjects of every imaginable disease and deformity, from hundreds of miles round, to beg from the worshippers, dancing girls and boys, old and young buffoons, and with them the most serious self-tormentors, naked, smeared with dirt, chained, and holding themselves in all manner of positions. The Prágwals sitting in their receipt of custom, their feet receiving the kisses, and their eager hands the money of their dupes; and the long rows of polite yet intensely sharp traders, vociferously extolling their goods to their depreciating customers, in the noisy manner of an eastern bazar.

One of the most prominent features of these gatherings is the stream of travellers coming in on all the roads, weeks before the commencement of the regular mela, and continuing for weeks after it is closed, with a bamboo resting horizontally on one shoulder, with baskets containing earthen vessels fastened at both ends. These vessels contain, in many cases, the ashes of persons who have died during the year far from the holy Gungá, which are now brought by a kinsman, or sent by a hired servant, to be committed to their last resting-place. In many cases, however, these vessels are brought merely to carry away into the interior some of the sacred water. A rich man who cannot come himself, will hire a servant, sometimes a woman, to make a present in his behalf to the Prágwals, and to bring to him a supply of the sanctifying fluid.

Hindu Temples, and the Cause of their being Erected.

There are many Hindu temples in this city and Mohammedan mosques. The proportion of the two religions is, about one-third Mohammedan to two-thirds Hindu, although the Musalmen, from their former habits of ruling, and from their greater personal bravery and energy, have much the most decided political influence. Reports have come home as to the neglected and decaying state of the Hindu temples, which have produced the impression that the religious zeal of the people is abating. It may be a fact that their religious zeal, as a general principle, is waxing cold, but I believe that in no part of India, certainly not in the western provinces, can there be observed any neglect of their religious houses, symptomatic of a decreasing inte-

rest. A Hindu will keep in repair his hereditary homestead; but he will never repair or rebuild a public house or monument which his father has founded. A late Rájá of Benares commenced a splendid marble palace on the side of the river opposite that city, and expended a great deal of money in collecting materials, and had half completed his plan when he died. But it remains as he left it. If his son should build, he would recommence from the first stone, so that he might have all the credit himself. The two ever present and operative motives to action with a Hindu, is his love of his stomach and of common applause. As the two most frequent reasons for action, which almost to a proverb are ever on their tongue, are *pét ke wáste*, and *nám ke wáste*, for the sake of the belly, for the sake of a name. Temples, or any religious or benevolent institutions are never founded in that country by the accumulated contributions of many poor, but always are the work of some one rich man for the sake of a name. There is no honour in completing what another has begun unable to finish, or to repair what time has injured. This would serve only to perpetuate the fame of the first builder. In consequence of this, one may see in Allahabad and throughout the country, temples in every possible condition, in ruins, in present use, new ones in every stage of erection, and just completed. This large number of new ones shows that the zeal of the people in their superstition has not yet fallen so low that the temples of their gods are in any visible degree neglected.

The European Community at Allahabad.

As I said before, Allahabad is a place of political importance, by reason of its position beyond what is due to the number or wealth of its inhabitants. When our mission was first established there, it was the seat of the government of all the north-western provinces, and the residence of the Lieutenant-Governor. In the autumn of 1843, Lord Ellenborough, then Governor-General, removed the Government to Agra, which is more central, and consequently the civil and military establishment at Allahabad was much reduced. There are still stationed there, however, the Commissioner of the District, judge, magistrate, deputy magistrate, and their clerks and subordinates. There is a company of artillery attached to the very large magazine there, and generally two regiments in cantonments. These, with the officers of the customs, chaplain, four or five physicians and merchants, form the European community. As these officers are subject to frequent change, the character of the society of course changes with them. At present our brethren there have several kind Christian friends, and the mission constantly receives very essential pecuniary aid. The favour and countenance of some of the highest of these civil officers, which they habitually extend to our brethren on all suitable oc-

casions, is of great service among so servile a people as the Hindus. Whatever a great man smiles upon shines in their eyes. I have heard it wondered at, and almost doubted in America, that English and Church of England Christians should contribute to the aid of American and Presbyterian clergymen. In an American or English city all are Christians, and the only differences are the differences of sect; of course they are prominent, much felt, and constantly operative. But in Allahabad and all Indian cities, there stand together a little band of foreigners in the midst of the ocean of incongenial natives, a little band of Christians, surrounded by the grossest idolaters. Except therefore at the large presidencies of Calcutta, Madras, and Bombay, where there is a strong body of all denominations, there is little scope for the sectarian spirit, and it is little practically felt. If there were two missions established at Allahabad, one Episcopal and one Presbyterian, the English gentlemen would naturally prefer their own. But there we have the ground. Our establishment has been there nearly fifteen years, and has organized an entire system of schools, a press, and a church, with an orphan asylum for both boys and girls. No sincerely pious Church of England Christian hesitates to assist our brethren cordially with his money and his countenance in their contest with heathenism. The English residents there have always felt and acted on the feeling that the Christian institutions at the station are peculiarly theirs. Not very long since an application was made by an Episcopal mission, of another station, to an English gentleman at Allahabad for contributions in money, founding the claim on denominational grounds. The application was denied with this answer: "We have our own schools and missionary institutions for evangelizing the heathen; we must support them, and your station must do its own work." The Government, as such, aids no mission whatsoever, Episcopal or dissenting. It did indirectly aid us, when it gave up its school in that place, by allowing our mission to occupy free of rent its empty house, then not needed by themselves; but even this was not granted to our brethren as teachers of Christianity, but simply as teachers of the English language and secular knowledge. Government holds itself bound to interfere in no way with the religion of the natives, and consequently refuses all positive official countenance to missionaries who preach against it.

A Brief History of the Mission at Allahabad.

The first mission established in India under the care of our Church, was commenced by the Rev. J. C. Lowrie at Lodiána, who arrived with the Rev. W. Read at Calcutta in 1833. That mission was reinforced by the Rev. Messrs. John Newton and James Wilson in 1835. In 1836 the Rev. Messrs. Campbell and MacEwen, and Messrs. Porter, Jamieson, and

Rodgers arrived in India to join the same mission, but Mr. MacEwen having passed up the country as far as Cawnpore, separated from his party and returned to Allahabad, and commenced the mission there in November of that year. The third mission in the order of time was established by the Rev. H. R. Wilson, in the city of Furukhabád, two years after this, in 1838. Mr. MacEwen established at once an orphan school for boys, and was occupied in a great degree in preaching to those members of the English community, which was at that time much larger than at present, who preferred the Presbyterian to the Episcopal form of worship. This was the germ of that church which was afterward fully organized with a regular session of pastor and elders, and which greatly increased under the care of the Rev. J. Wilson and the Rev. J. H. Morrison. When the seat of Government was removed to Agra, the church was by the removal of its members transferred to that place. It is the only European church under the charge of our missions in India. Mr. MacEwen's health declined from the first, and after remaining at his station only one year, he returned home. The Rev. J. Wilson of the Lodiána mission was then detached to Allahabad, where he remained until his removal to Agra in 1845. The Rev. Messrs. Warren and Freeman joined the station in 1839; the Rev. Mr. Owen in 1841; the Rev. Mr. Munnis, after suffering greatly in health at his former station, removed to Allahabad in the early spring of 1849. These four gentlemen now constitute the mission. The Rev. Messrs. Hay and Shaw are on their way to join it. [The Rev. Messrs. J. Wray and A. A. Hodge, for some time connected with the mission, were constrained to return to this country by the health of their families.—Ed.]

Places of Preaching.

Mr. Warren has charge of the press, which is constantly engaged in issuing books and tracts, in the languages, and different characters used in that part of India. He is surrounded by a number of native Christians, engaged either in printing or translating, who form quite a little village in the rear of his compound. His principal assistant in translating and proof correcting is Babu John Hari, the elder of the mission church, a licensed preacher, and a very intelligent spiritual Christian. There is in the Katrá Bazár, very near Mr. Warren's house, a chapel, in which he preaches every Sabbath morning, and Wednesday evening, to the Christians in this part of the station, and to as many heathen and Musalmen as may be induced to enter the open doors. All the members of the band, which is composed of East Indians and attached to the native regiment stations near, who wish to attend, have permission from their commanding officer to do so. The whole audience usually amounts to about one hundred. Besides

the large church in the mission compound at the Jumna, there are three substantial, though small chapels, in the centres of the principal bazárs of the city. One in Katrá, where Mr. Warren holds regular service; one in the centre of Kid-Gang, in which Mr. Owen preaches regularly on Sabbath mornings, and also two or three times during the week; and the third in the Chauk or densest part of the principal city, in which all the missionaries occasionally officiate as they have opportunity. The use of these chapels is a very great improvement on what is strictly called bazár preaching, i. e. standing and preaching in the open street. As these chapels stand immediately on the street, and their doors during time of service are left wide open, the access to them is sufficiently free, while at the same time the preacher is screened from the interruption and impertinence of the merely passing crowd, and being upon his own ground he can authoritatively silence fruitless cavilling. Mr. Freeman, while at the station, was pastor of the mission church, and conducted the Hindústáni service in it every Sabbath morning. Here are collected the members of the orphan schools, and all the native Christians at that end of the station, the labourers in mission employ, the members of two or three boys' bazár schools, and as many of the heathen as may choose to attend. The audience usually amounts to about one hundred and fifty.

Female Orphan School.

Mrs. Freeman, during her invaluable life, abounded in labours, but her principal charge was the girls' orphan school, numbering about twenty-five. These, after the entire dissolution of the school instituted by Mr. MacEwen, were originally collected in the latter part of the famine of 1838. The number at one time in either orphan school has not increased since the commencement, for deaths and removals by marriage and otherwise have quite equalled the additions. Most orphan schools in that part of India have decreased, and some large institutions have become entirely extinct. Their only source of supply is the few orphans entirely destitute of all natural guardians who fall into the hands of the magistrates, and of whom they consequently have the right of absolute disposal. All such the magistrates send to the missionaries, giving them the rights of permanent guardians. These children are then baptized and brought up by the missionaries as members of their families; until of age, subject to their authority, and after age entitled to their patronage. But such cases come to the disposal of the magistrates much less frequently than could be supposed in the midst of a so great and often so destitute a population. This has its cause in the profound horror, instinct in all Hindus, of the mixture or perversion of race. This is more than a bigotted attachment to a system; it has its ground in a fixed faith that the different

Races of men are as generically distinct as different races of animals. A poor Hindu would rather his child should perish through want, than that its life should be divorced from its venerable origin, and perverted to an alien and ignoble channel. The barrier with the Mohammedan is a more simple bigotry, yet everywhere sufficiently operative. There is a prominent Mohammedan at present in that city, who unquestionably believes and publicly acknowledges his conviction of the truth of Christianity as the only way of salvation, who nevertheless opposes the baptism of his children and grandchildren, as the most aggravated social disgrace, and the sacrifice of every worldly interest. This is a matter of the most serious regret. Most of our missionaries desire, if it were possible, greatly to enlarge this particular agency in their system of means. . . .

At the death of Mrs. Freeman this school passed to the faithful care of Mrs. Owen, assisted in the immediate supervision and instruction of the smaller girls by Mrs. Thomas, for many years an invaluable subordinate in this department, the widow of a very pious old pensioned sergeant, who with a calm confidence passed to his reward last cold season. These girls are not brought up to be ladies, but are taught the simplest and most useful branches of education, suited to their sphere of life, principally an intimate and extensive knowledge of the Bible in the English, Hindi, and Urdu languages with practical training in household duty. They are thus prepared to be the wives of the Christian young men, and the mothers of a second and far more hopeful generation.

The Boys' Orphan and Bazar Schools.

The Boys' Orphan School stands upon the opposite, the east side of the mission compound, and numbers at present twenty. It is under the charge of the Rev. J. Owen. All these boys receive a common education in the preparatory department of the College; and all such as give promise of profiting by further instruction pass through the entire course. Those whom it is not judged best to make the subjects of a thorough education, are transferred at a suitable age to the press, or the binding-shop, or some other available mechanical occupation.

The members of these boarding schools at Allahabad, and in all the missions in north-western India, are exclusively Christian boys, baptized and fixed members of what the natives call the Christian caste. The heathen boys are collected in a system of day schools. The basis of this system are the bazar schools, which are held principally in the verandas of the preaching chapels in various parts of the city. They are taught by some native man under the immediate direction of one of the missionaries, a series of Hindustani books prepared by the mission, and of course containing notices of our

religion. These schools are subject to the constant supervision of the missionary, affording him a regular audience for stated religious instruction; they are also required to attend some place of worship every Lord's day. The most promising of these boys are brought over to the Mission College, which consists of collegiate and preparatory departments, and is conducted by the missionaries in person.

The Mission College.

The Mission College, under the charge of the Rev. J. Owen, assisted by the Rev. R. M. Munnis is the principal educational instrumentality. When Allahabad was the capital of the north-western Provinces, the Government supported a college there similar to the few they still retain at their principal civil stations, as Calcutta, Benares, and Agra. But partly from disappointment as to their result, and partly from other causes, government resolved to contract their expenditure in this department, and consequently their institution at Allahabad, among others, was relinquished October, 1846. At the same time they gave permission to the mission, to occupy free of rent the building thus vacated, as long as they should not need it for some public use, and on the condition that it should be used only for the purpose of a native school. They left also what school furniture they had, and a portion of their library. The Government gave nothing. The transaction was a simple loan, on condition that the mission should assume and carry on their work. Still it was a great advantage to our brethren, and was the means of opening before them a wide sphere of usefulness. In so large a city as Calcutta, where there are so many inducements acting on the native youth to the acquisition of the English language and European science, there is room for the full work of several educational institutions; and the occupation of the ground by a government college does not exclude the competition of effectively conducted missionary schools. But the case was very different, in a small provincial city like Allahabad. The Government school had every advantage in its superior wealth and power of patronage. In these provinces the value of an English education is not as yet sufficiently appreciated, and the theatre for the practical application of such knowledge is comparatively small, and as a consequence, the mass of the scholars must be bribed to continue through the course by scholarships and prizes. Ever since the withdrawal of the competition of the Government college, the prejudice of the richer and more bigoted classes to a mission school is such, that many prefer to send their sons to Agra or Benares, or to employ a Bengali private tutor, rather than to allow them to run the unhappy risk of Christian contamination. It is currently reported, and by many believed in the bazar, that our brethren receive one thousand rupees

from government for every conversion, and hence their solicitous endeavour. The mission has since bought this building from Government.

The Mission College, numbering about two hundred and fifty, is divided into two departments; the first, consisting of six classes, is preparatory, and, with the exception of the two highest classes, is instructed by monitors, members and graduates of the second or college department. Into these lower classes, boys of all ages are received, and they commence without the slightest knowledge of English. The English language is the medium through which all instruction is conveyed, and it also constitutes the motive which induces the heathen boys to attend, and thus put themselves in the way of hearing the gospel. They are first taught the Roman alphabet, and then to spell the simplest English words, with their significance in Hindustani. Thus they gradually learn to read easy sentences, and are exercised in translating from one language into the other. They pass through a series of English readers prepared expressly for Indian youth, and when sufficiently advanced, are exercised in English grammar and composition. During this whole course, they are taught as fully as may be the doctrines of our religion; they daily read the Scriptures and attend worship in the great hall, and learn by heart in succession a little catechism for infants, the Shorter Catechism of our standards, and end with the full exposition by Fisher. There are connected with the establishment a Maulavi, who instructs all the classes in Persian and Urdu, and a Pandit, who teaches Hindi to all, and Sanskrit to as many as may desire.

The scheme of instruction in the collegiate department embraces a thorough course of Mathematics, General History, especially Indian and English Literature, Moral and Intellectual Philosophy, and Physical Science. In this work Mr. Owen has long been enthusiastically engaged, and, wherever he has had good material, with encouraging success. Those Christian boys who look forward to becoming assistants in the missionary work, he instructs in the original languages of the Scriptures, Church History, and Theology. He has several young men, first rate practical Hebrew scholars, who are not only able to recite recitations, but to use habitually and to purpose, their Hebrew Bibles.

Apparatus in the department of physical science has been gradually collecting, but needs very much to be increased that it may become truly efficient. An English missionary at the neighbouring station of Mirzapore, has delivered public lectures to the natives with decided impression, both at that city and Benares. He exhibited a model steam locomotive, and many other witnesses of the power of Western civilization, and the interest was so great that even the natives paid entrance fees. One who has

seen the effect of such an exhibition, bursting like lightning with its thunder into the midnight of Hindu ignorance and apathy, can alone estimate its importance. And I cannot but hope that the liberality of our Church will soon supply to our brethren an instrument of power which they are so desirous and so capable of applying with effect.

The Native Church.

The Native church was from the first distinct from the European church formerly under the charge of this mission, and now it constitutes the only Presbyterian church at the station. Exclusive of the mission families there are now 36 communicants. The whole number of members from the beginning has been 87, of whom 29 were received by certificate, and 57 on their original profession. The growth of this church has not been characterized by seasons of temporarily rapid progress, followed by retrogression, but rather by a silent, uniform advance. Every year some hopeful soul has been added to the flock, and the greatest number during any one year has been 13. A greater proportion of this church than of any other of our churches in India have been converted in adult life from the heathen community; of the thirty-six communicants now in the church, six females and nine males have been brought in from the bazar. Six of this number also are East Indians, or persons of mixed parentage, leaving thirty of pure native blood. As is usual in every community where both sexes are equally accessible to the truth, a large proportion of females have yielded to its influence, and have professed to receive its authority. The church building here, erected principally through the liberality of Christian friends in the country, is probably the most beautiful mission church in all that part of India, and reflects the highest credit upon the gentlemen who designed and superintended its erection. Here the whole church is collected from the several parts of the city, on the first Sabbath of each alternate month to celebrate their Lord's death, when the service is always conducted in part in each language. Of all those thus pledged together, and to their common Master, our brethren have hope; or some it is indeed a good hope through grace, but of some also it is the hope of charity—which hopeth all things.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN OCTOBER, 1850.

SYNOD OF ALBANY.

Phy of Albany.—Ballston Spa ch 55; Galway ch in part, to const Rev S E LANE l d 50 \$105 00
Phy of Columbia.—Lexington ch mo con colls 12 00

SYNOD OF BUFFALO.

Phy of Buffalo City.—Aurora 1st ch 7 00

SYNOD OF NEW YORK.

<i>Pky of Hudson.</i> —White Lake ch 9; Hempstead ch, bal to con Rev SAMUEL PELTON 1 m 8	17 00
<i>Pky of North River.</i> —Newburg ch, Miss Caroline Adams 3; Smithfield ch 5; Amenia, N Y, Gaielma T McCord 1; Fishkill ch 27	35 00
<i>Pky of Bedford.</i> —South Greenburg ch 16; Cruton Falls ch mo con 6 50; North Salem ch mo con 5 50; Patterson ch 21	49 00
<i>Pky of Long Island.</i> —East Hampton ch	28 00
<i>Pky of New York.</i> —New York 1st ch, ann coll in part 2083, mo con 121 77, Sab sch for Otis and Omaha Mission 12 50, to ed <i>W W Phillips</i> at Canton 6 25; Class of young ladies to ed <i>Mary K Lewis</i> at Ningpo, 6 25; Infant class to ed <i>Aaron B Balknap</i> at Spencer Academy, 6 25; Yorkville ch mo con 3 13; Chelsea ch mo con 15; Forty-second st ch mo con 21; Newtown ch L 1 60; Madison Avenue ch mo con 23 40; Deane st ch mo con 9 60; Rutgers at ch, Mrs Kneeland 5; Jamaica ch L 1 ann coll 30 14; Brooklyn 1st ch Sab sch to ed <i>Melanson W Jacobus</i> , and <i>Anne Finley Sanford</i> in North India, 40; Nyack ch bal to con Rev I S Davidson, 1 m 5; Astoria ch mo con coll's 33 48	2480 77
<i>2d Pky of New York.</i> —Scotch ch mo con colls, Aug, Sept, and Oct 192, Mrs Dauten 10; Canal st ch mo con 7 22; Mount Pleasant ch Sing Sing 13 25	922 47
<i>Pky of Connecticut.</i> —Tarrifville ch	8 00

SYNOD OF NEW JERSEY.

<i>Pky of Elizabethtown.</i> —Connecticut Farms ch 50; Woodbridge 1st ch to con JOHN PRYOR and JOSEPH CONKLIN 1 m 25 25	112 25
<i>Pky of New Brunswick.</i> —New Brunswick 1st ch mo con 23 31, Sab sch to ed <i>Robert Birch</i> 20; Kingston Sab sch 1 20; Village ch, Freehold and Reformed Dutch ch, of Freehold for Fawcett Indians 16 50	61 01
<i>Pky of West Jersey.</i> —Cedar Creek, N J, Rev T B Dewing 1; Cedarville ch, in part 35, fem miss soc 21 50; Jew miss soc 10 50	68 00
<i>Pky of Burlington.</i> —Burlington ch Sab sch to ed <i>Theodore S Cuyler</i>	30 00
<i>Pky of Newton.</i> —Fox Hill church	3 46
<i>Pky of Raritan.</i> —Amwell united 1st and 2d chs	42 00
<i>Pky of Susquehanna.</i> —Towanda church	2 00
<i>Pky of Luzerne.</i> —Wyoming, Pa, Rev Thos P Hunt 5; Summit Hill ch 30; Sab sch 15	50 00

SYNOD OF PHILADELPHIA.

<i>Pky of Philadelphia.</i> —Phila 6th ch mo con 21 75; Phila 10th ch mo con 33 50; John Harris 5; S A Mercer 5; Phila Central ch, James A Freeman 10	75 25
<i>2d Pky of Philadelphia.</i> —Abingdon ch juv miss soc for Seminole Mission 10; Doylestown ch mo con colls 30 98; Sab sch 3 20	34 18
<i>Pky of Newcastle.</i> —Faggs Manor ch 10 75; Henrietta M Hamilton 3 25, and little Alfred Hamilton 25 cents for African Mission; Norristown, Pa, Rev J GRISA RALSTON, to const himself 1 m 30; Upper Octorara ch 11; Lower Brandywine ch 10; Red Clay Creek ch 35; Friends 5; Forks of Brandywine ch 50; Fem miss soc 11; Onatesville ch to con THOMAS SCOTT 1 m 30 26; Doe Run ch 10; New London ch, a lady for foreign tract distribution 5	311 51
<i>Pky of Donegal.</i> —Middle Octorara church	30 00
<i>Pky of Baltimore.</i> —Baltimore 1st ch, of which 25 from a lady for Jewish Mission 716 01; Baltimore Franklin at ch, of which 19 67 mo con 200; Madison street coloured ch 3 25	919 26
<i>Pky of Carlisle.</i> —Landisburgh ch 30 72; Bloomfield ch 22 62; Buffalo ch 75 cents; Greenhill ch 20; Wells Valley ch 8 50; Tom's Creek ch, Miss M Witherow 10; Gettysburgh ch 44 56; Williamsport ch 23 60	160 75
<i>Pky of Huntingdon.</i> —Shirleysburgh ch, John Brewster 80; Hollidaysburgh ch 50; half of coll at meeting of Presbytery at Sinking Creek 18 06	148 06
<i>Pky of Northumberland.</i> —Bloomsburg ch mo con colls 20 50; Fem miss soc 4 50	25 00

SYNOD OF PITTSBURGH.

<i>Pky of Blairsville.</i> —Saltsburgh ch mo con 5 50; Ebenezer ch, Mrs Lewis to const RICHARD C Lewis, 1 m 30; Elders Ridge ch 24; Curries Run ch 8 92; Gligai and Perry chs mo con 10 64; Rev J M Caruthers 5; Bethel ch 3 75; Ebenezer ch 1	188 61
<i>Pky of Radstone.</i> —Spring Hill ch 17 70; Connellsville ch, Pa, Rev James L Rogers 1, Mrs Elizabeth Rogers 75 cents	19 45
<i>Pky of Ohio.</i> —Pittsburgh, Pa, M Allen for Jewish Mission 100; Pittsburgh 1st ch, an unknown individual 15; Bethany ch 51 60; Centre ch benevolent asso 34 50, fem miss soc 21 25	222 35
<i>Pky of Allegheny.</i> —Middlesex ch 6 04; Scrub Grass ch, John Anderson 1 25; Portersville ch, in part to const Rev NEWTON BRACKEN 1 m 19	26 29
<i>Pky of Beaver.</i> —Pleasant Valley ch 8 85; Pulaaki ch ladies miss soc 20; Bridgewater ch 12; Westfield church 90 50	131 25
<i>Pky of Erie.</i> —Sugar Grove ch 5; Franklin ch to const their pastor, Rev SAMUEL J M EATON 1 d 100; Washington ch 4 20; Gravel Run ch 47; Conneautville ch 7; Concord ch 30; Mill Creek ch 42; Sugar Creek ch 15; Meadville ch 4 50; Salem ch 15	269 70
<i>Pky of Clarion.</i> —Concord ch 6 50; Bethesda ch fem miss soc 3 72; Callensburg ch fem miss soc 20	30 22

SYNOD OF WHEELING.

<i>Pky of Washington.</i> —Frankfort ch Sab sch 13 05; Washington co, Pa, Miss Sarah Thompson 2 50; West Liberty ch 6; Cross Creek ch 166 19	187 74
<i>Pky of Steubenville.</i> —Centre ch 5 67; Carrollton ch 21; Fairmount ch 5; Two Ridges ch bal 8 85	40 22
<i>Pky of New Lisbon.</i> —Yellow Creek church	76 00

SYNOD OF CINCINNATI.

<i>Pky of Miami.</i> —Dayton ch ann coll in part 201 14, ladies to ed <i>Jane Mary Anderson</i> 25	226 14
<i>Pky of Cincinnati.</i> —Somerset ch 14 40; Hopewell ch 17 47; Reading ch infant class in Sab sch 2 10	33 97
<i>Pky of Oxford.</i> —Bethel ch 1; Lexington ch 5	6 00
<i>Pky of Sidney.</i> —Troy ch in part 8 26; Mount Jefferson ch 4 68; Mount Pleasant ch Sab sch 48 cents; Covington ch, Master E Elcock 25 cents; Newton ch in part to const their pastor, Rev W C HOLLDAY 1 m 16 22; Sidney ch 41 06; Piqua ch 16; Newton ch 90 75	107 70
<i>Pky of Maumee.</i> —Little Grove church	3 00

SYNOD OF INDIANA.

<i>Pky of Vincennes.</i> —Princeton ch benev soc	7 00
<i>Pky of Madison.</i> —Pleasant Township ch	13 00
<i>Pky of Indianapolis.</i> —Bloomington ch bal 11; Hopewell ch JOHN P BANTA, in part to const self 1 m 10	21 00
<i>Pky of White Water.</i> —Bath ch, Rev D D McKee and lady 5; Greensburg ch ann coll 40, Sab sch 11 30; Brookville ch 8; Napoleon ch 1 50	65 90

SYNOD OF NORTHERN INDIANA.

<i>Pky of Crawfordville.</i> —Terre Haute 1st ch	7 00
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SYNOD OF ILLINOIS.

Synodical coll 10 50; Bond co, Ill, a young friend of missions 2 50	13 00
<i>Pky of Sangamon.</i> —Petersburgh church	25 25
<i>Pky of Schuyler.</i> —Monmouth church	9 00
<i>Pky of Peoria.</i> —Osceola church	2 00
<i>Pky of Wisconsin.</i> —Oakland ch, Rev W Cargen	2 00

SYNOD OF KENTUCKY.

<i>Pky of Louisville.</i> —Louisville 1st ch mo con colls 29 85; Thomas Stevens 10; Louisville 2d ch mo con colls 37 80; Louisville Chestnut street ch 69; Mulberry ch mo con 4 55; Shelbyville ch 10	161 20
<i>Pky of Middlesburg.</i> —Salem church	3 50
<i>Pky of Transylvania.</i> —Greensburg ch, four children	3 25

SYNOD OF VIRGINIA.

<i>Pky of Lexington.</i> —Union ch to ed <i>John Hendren</i> 25; Sab sch 1 10; Frankfort ch 7 43	33 53
<i>Pky of West Hanover.</i> —Farmville ch 44 40; Bethle-	

hem ch 13 25; Albemarle ch 14; Lebanon ch mission- ary box, in the family of Rev S W Blain 4 43	76 07
<i>Pby of East Hanover</i> .—Richmond 1st ch mo con 43 31 11; Richmond 2d ch mo con 36 60; Sab sch, for sup of a colporteur in France 16 71	74 42
<i>Pby of Montgomery</i> .—Christiansburg ch mo con	20 00

SYNOD OF NORTH CAROLINA.

<i>Pby of Fayetteville</i> .—Philadelphus ch 5 75; Laurel Hill ch 21; China Grove ch 7; Mineral Spring ch 1 35; Smyrna ch 14 75; Ephraim ch 7	56 85
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SYNOD OF NASHVILLE.

<i>Pby of Knoxville</i> .—Knoxville 1st ch mo con, Sept and Oct 18 60, Sab sch 75 cents	19 35
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. SYNOD OF MEMPHIS.

<i>Pby of Western District</i> .—Memphis 2d 2d ch Sab sch	20 00
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SYNOD OF SOUTH CAROLINA.

<i>Pby of South Carolina</i> .—Willington ch mo con colls 40; Presbyterial coll at Spring Sessions at Green- wood 190 85; Rock ch, for sup of Rev John W Quarterman, Ningpo 31, Dr W Templeton for do 1	238 85
<i>Pby of Bethel</i> .—Purity ch ann coll 33; Yorkville ch Sab sch, for Bible distribution in Nor Ind 6	39 00
<i>Pby of Harmony</i> .—Darlington ch 54; Bishopeville ch 27	81 00
<i>Pby of Charleston</i> .—Columbia 1st ch mo con colls 76 75; Charleston coloured ch 27; Charleston 2d ch mo con colls 80 75; James Island ch 31 31	215 78

SYNOD OF GEORGIA.

<i>Pby of Hopewell</i> .—Milledgeville ch mon colls of a fa- mily, made during last thirteen months	50 00
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SYNOD OF ALABAMA.

<i>Pby of South Alabama</i> .—Bethel ch, Mobile Sab sch to ed J W Holmes at Niagpo	20 00
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SYNOD OF MISSISSIPPI.

<i>Pby of Louisiana</i> .—Frytana at ch. New Orleans, mo con 22 05; Bayou Grosse Tete ch 9 50	31 55
<i>Pby of Brazos</i> .—Bethel church	6 00

Total from churches, \$7716 81

LEGACIES.

" ———" Pa, Legacy of Miss Rebecca Tag- gart, dec, to con her brother ——— TAG- GART and Rev L GRIGER WHITE l m's	100 00
Mercer, Pa, Legacy of Rev Samuel Tate, deceased	166 66
Pittsburgh, Pa, Estate of Thos Patterson, deceased	47 13
Less expense on ac do	10 00
	37 13
Guernsey co, Ohio, Legacy of W Wallace deceased	50 00
York, S C, Estate of John Blair	60 91
	414 70

MISCELLANEOUS.

New York, North Presbyterian church	10 92
Carmel, N Y, S S Myrick	3 00
New York, Miss Matilda Bleeker, for sup of scholarship in North Ind	25 00
North Greenville, N Y, Rev E T Mack, for Ningpo Mission	5 00
Salem, N Y, Dr Asa Fitch, for do	5 00
Hamilton, Canada West, C McQuestion	100 00
" " Mrs E R E Mc-	
Question	100 00
Harrisburg ch, Pa, a Member	10 00
Phila, Pa, Ladies Jewish Miss Soc	30 00
" From sources unknown"	20 00
Rev D Comfort and daughter	10 00
Pittsburgh, Pa, " A Young Man of the As- sociate Ch, a free will offering on complet- ing his apprenticeship"	5 00
An Unknown Lady	2 50
	336 42

Total receipts in October \$8457 93

WM. RANKIN, Jr., Treasurer.

DONATIONS OF CLOTHING, &c.

Ladies of Beech Spring ch, Pa, 1 box clothing	58 19
" of Poland and Liberty ch's, O, 1 box clothing	43 00
" of Unity ch, Pa, 1 box clothing for Spencer Academy	17 50
Ladies of Palaski ch, Pa, 1 box clothing	57 50
Fem Miss Soc of Rehoboth ch, Pa, 1 box clothing	45 12
Ladies of Lawrenceville ch, Ill, 1 box clothing	26 11
Fem Miss Soc of Pisgah ch, Ky, 1 box clothing	49 37
Ladies of Towanda ch, Pa, 1 box clothing	49 89
" of Hammond ch, N Y, 1 box clothing	—

NOTICES.

LETTERS relating to the Missions or other opera-
tions of the Board, may be addressed to WALTER
LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secre-
taries, Mission House, 23 Centre street, New York.

LETTERS relating to the pecuniary affairs of the
Board, or containing remittances of money, may be
sent to WILLIAM RANKIN, Jr., Esq., Treasurer—
same address.

PAYMENTS OF MONIES for the Board may also
be made at

Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., C. C. Jones, D.D. 265 Chestnut st.;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
St. Louis, Missouri, David Keith;
Louisville, Kentucky, J. M. Rutherford;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

BOXES OF CLOTHING, intended for the Missions
of the Board, may be sent to the Mission House, or
to any of the Agents of the Board; and should be
preceded, or accompanied, by a written statement
of the source whence they came, and of the value
of their contents in detail.

FORM OF A REQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dol-
lars in trust, to pay over the same in after my
decease, to the person who, when the same shall be
payable, shall act as Treasurer of the Board of
Foreign Missions of the Presbyterian Church in the
United States of America, to be applied to the uses
and purposes of said Board, and under its direction;
and the receipt of the said Treasurer shall be a
full and legal acquittance of my said Executors, for
the same.

THE FOREIGN MISSIONARY is published monthly
by the Board of Foreign Missions, at the following
prices per year, payable always in advance:

For a single copy, pamphlet edition,	25 cts.
" 8 copies, newspaper edition, in a package to one address,	\$1.00
" 20 " " "	2.00
" 35 " " "	3.00
" 60 " " "	5.00

Each number will contain an attractive Engraving.
When copies of the newspaper edition are ordered,
they will all be sent to one person in one package.
If separately addressed they will be charged at
twenty-five cents each.

* * Letters relating to this paper should be
addressed, "FOREIGN MISSIONARY, Mission House,
23 Centre Street, New York."

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On October 10th the Presbytery of East Hanover ordained Mr. John M. Kirkpatrick to the work of the ministry, with a view to his future installation as pastor of the Powhatan Church.

On the 27th of September the Rev. L. A. Spofford was installed pastor of the Presbyterian Church of Williamsburg, Ohio.

On the 8th of October Mr. S. W. Cheek was ordained to the work of the ministry by the Presbytery of Transylvania, with a view to his future installation as pastor of the churches of Columbia, Shiloh, and Edmuntton.

On the 2d of October the Presbytery of St. Clairsville ordained Mr. David C. Irwin, and installed him pastor of the Church of Powhatan.

On the 18th of November Mr. Thomas H. Newton was ordained by the Presbytery of Philadelphia, as an Evangelist, with a view to his labouring on the Island of St. Thomas, as a Seamen's Chaplain.

On the 29th of October the Rev. Enoch C. Wines was installed by the Presbytery of Long Island pastor of the Presbyterian Church, East Hampton, Long Island.

On the 31st of October the Rev. Samuel Paul was installed pastor of the united churches of Norristown and Conshohocken, by the 2d Presbytery of Philadelphia.

On the 25th of October Mr. J. L. King was ordained and installed pastor of the Fellowship Church, by the Presbytery of Flint River.

On the 14th of October the Rev. Lowman P. Hawes was installed pastor of the Presbyterian Church of Huntingdon, Pa., by the Presbytery of Huntingdon.

On the 25th of September Mr. Edward R. Ware was ordained as an Evangelist, by the Presbytery of East Alabama.

On the 31st of October Mr. N. C. Burt was ordained by the Presbytery of Miami, and installed pastor of the church of Springfield, Ohio.

LICENSURES.

Mr. Frederick La Rue King, tutor in Princeton College, was licensed on the 1st of October, by the Presbytery of Elizabethtown.

Mr. William Somerville was licensed in October, by the Presbytery of New Castle.

John A. McClung, Esq., of Mayesville, Kentucky, has been licensed to preach the gospel, by the Presbytery of Ebenezer.

Mr. Robert Armstrong has been licensed to preach by the Presbytery of St. Clairsville.

Mr. Joseph Davidson has been licensed by the Presbytery of Flint River.

DISSOLUTION OF PASTORAL RELATION.

The pastoral relation between the Rev. James Latta and the Church of Upper Octorara was dissolved in October by the Presbytery of New Castle.

The pastoral relation has been dissolved by the

Presbytery of New York, between the Rev. N. C. Locke and the Central Presbyterian church, Brooklyn, New York.

The Rev. Levi H. Christian has resigned the co-pastorship of the F street Presbyterian church, Washington city.

The Rev. Anderson B. Quay has resigned the charge of his churches in Indiana, Pennsylvania, with a view to accept an agency for the Pennsylvania Colonization Society.

The pastoral relation between the Rev. George Burrowes and the church of Kirkwood was dissolved on the 12th of November, by the Presbytery of New Castle. Mr. Burrowes has accepted a professorship in Lafayette College.

CALLS.

The Rev. N. C. Locke has accepted a call to the Presbyterian church, Hempstead, Long Island.

The Rev. Reuben Frame has received a call from the 1st Presbyterian church, Wappinger's Falls, New York.

The Rev. Septimus Tustin has received a call to the Presbyterian church of Germantown, Pennsylvania.

The Rev. P. E. Bishop has accepted a call from the church of Bethesda, in the Presbytery of Bethel.

CHANGE OF RELATION.

The Second Presbyterian church of Lockport, New York, has transferred its relations from the New-school Presbytery of Niagara to the Old-school Presbytery of Buffalo City.

At the recent sessions of the Presbytery of Ohio, the Rev. William G. Taylor, of the Presbytery of Chicago, (New-school), was admitted as a member of the Presbytery of Ohio.

Rev. John Sailor, of the New-school Presbytery of Pennsylvania, has united with the Old-school Presbytery of Erie.

DEATHS.

Died at Freeport, Pennsylvania, on the 3d of November, the Rev. Nathaniel R. Snowden, in the eighty-first year of his age. He had been for some years without charge.

COLLEGES AND SEMINARIES.

The Rev. D. V. McLean, D.D. has been elected President of Lafayette College, Pennsylvania, and the Rev. George Burrowes, Professor of languages in the same institution.

The Rev. Lewis W. Green, D.D., President of Hampden Sidney College, has been nominated to the Professorship of Ecclesiastical History and Homiletics in the Theological Seminary at New Albany, Indiana.

MISCELLANEOUS.

A Presbyterian church has been erected at Charleston, South Carolina, for the use of the coloured people of that city. It cost seven thousand seven hundred dollars. There is a Sunday-school

connected with the church, containing one hundred and eighty scholars, under the charge of the pastor, the Rev. John B. Adger, assisted by some twenty ladies and gentlemen.

The Rev. Henry M. Parsons, having obtained leave of absence from his charge for the winter, has accepted the appointment of Seaman's Chaplain at Havana, Cuba, and requests correspondents to address him accordingly.

The Rev. D. Montfort, D. D., has removed his residence from Franklin to Kingston, Decatur county, Indiana, and requests all communications addressed to him individually, or as Stated Clerk of the Synod of Indiana, to be hereafter directed to the latter place.

The Rev. J. B. Poage, of Guyandotte, Virginia, has removed to Florida, Missouri, with a view of labouring as stated supply of two or three churches in that region.

The Rev. Richard H. Allen, of Hodgenville, Kentucky, has removed to Independence, Missouri, to labour as an itinerant in that vicinity.

The Rev. James C. Barnes' post-office is changed from Bryantsville, Kentucky, to Perryville, Boyle county, Kentucky.

DEDICATIONS.

The 3d Presbyterian church of Trenton, Rev. Mr. Cuyler's, New Jersey, was dedicated on the 7th of November.

The Presbyterian church recently erected at Gloucester, New Jersey, was dedicated to the worship of God on Tuesday evening, the 19th November.

WHAT SHALL BE DONE TO CIRCULATE THE RECORD THE ENSUING YEAR?

This is a question of much importance to the Boards, to the prosperity of the Church as accomplished through their agency, and to the intelligence and efficiency of the people. We have reason to know that the circulation of this paper has already been productive of much good; and pastors of high standing assure us that it is gaining on the affections and interest of the churches.

But successful as has been the Record thus far, its circulation is very far short of what it should be. The American Tract Society issue about 170,000 copies of their "Messenger" monthly; the "Record" of the Free Church of Scotland has a circulation of some 30,000, although that Church numbers a much smaller list of communicants than our own, and although the paper is at a higher price, and, to say the least, not more interesting than this; and it is well known that all the periodicals of the Methodist Church have a large circulation. Why should not our own "Record" have a subscription of double or treble what it has at present, to commence the new year with? Who doubts that if pastors and elders

would take hold of this matter as they might do, such would be the result? How few Presbyterian families would refuse the small sum of fifty cents a year for such an object, if properly called upon? Independent of higher and better motives, should not common self-respect lead us to secure for our own denominational publications, a circulation at least equal to that which has been gained by voluntary societies and by other branches of the Church? Whatever is done as to securing subscribers, and forwarding their names, and the amount of the subscription, should be done at once. Reader, what will you do to aid this good work?

In regard to the year just closing, we feel bound to say, that through some carelessness in the office, as well as other causes, the Record was not forwarded with punctuality in a number of cases. The arrangements in the office have been changed, and we feel confident that the mailing of the paper is now in such hands as will secure regularity in its reception.

TO SUBSCRIBERS IN ARREARS.

Although the terms of the Record are cash in advance, some subscribers are still in arrears. As the money is much needed, it is hoped that those in arrears will at once forward the amount due from them.

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